

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THE DIVINE WHISPER

BY MARY R. BALDWIN

The call is loud ! Earth's honors wait ; But here and there in crowded way,
Its golden prizes meet the gaze, A pilgrim wends him towards his goal,
And eager crowds are rushing on Pressed and alone amid the strife,
Amid the blare and 'neath the blaze ; Within his secret faithful soul :
Deaf to the mandate—" Be thou true ! " He hears the whisper—" Be thou true ! "

And so he walks the higher way,
And learns the meaning of his choice,
Beyond the reach of change and Spoil,
Through the Divine eternal voice,
That whispers on—" Be true ! Be true ! "

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BIRTHS.

Tuesday, July 9, at Roslyn road, Winnipeg, to Mr. and Mrs. John Young Reid, a son.

At Vankleek Hill, on July 10, 1907, to Dr. and Mrs. Fred. McIntosh, a son.

At 403 Somerset St., Ottawa, on July 12, 1907, to Dr. and Mrs. Craig, a son.

At Harriston, on June 18th, to Rev. T. D. and Mrs. McCullough, a son.

MARRIAGES.

On Wednesday, July 10, 1907, at the residence of the bride's parents, "The Sunace" by the Rev. J. McEwen, B.Th., Winton, assisted by the Rev. P. C. Cameron, B.A., B.Th., Owen Sound, brother of the groom, and the Rev. M. Vansickle, Evangelist, the Rev. E. B. Cameron, B.A., B.Th., Osnabruck Ont., and Miss Alexandrina (Lexie) McKenzie, of Winton.

At the residence of the bride's parents, Balmy Beach, Toronto, July 10, by Rev. T. Maxwell, Brantford, Mr. Robt. Wylie Hanna and Miss Bertha Margaret, daughter of Mr. Jas. L. Hughes Inspector Public Schools, Toronto.

At Montreal, on July 12, 1907, by the Rev. G. P. Kienear, Jeanie Easton, of Stirlingshire, Scotland, to Scott Robertson, of Montreal.

At the residence of the bride's mother, Don, July 11th, 1907, by Rev. H. A. McPherson, Frank Birch to Ethel Beatrice, eldest daughter of the late Mr. Charles and Mrs. Long, both of Toronto.

At the Manse, Oshawa, June 15th, by Rev. J. Hodges, B.A., - Mr. Thomas Matchett, Oshawa, and Miss Sarah Chapman, Manchester, Conn.

At the home of the bride's parents, Spruce street, Collingwood, on Wednesday, July 17th, by the Rev. J. A. Cranston, B.A., James R. Walker, of Hamilton, to Ella E. daughter of Mr. and Mrs. Hugh Best.

DEATHS.

Near Martintown, on July 6, 1907, Elizabeth Cameron, beloved wife of Hugh M. McDermid, aged 76 years and 9 months.

On July 15th, 1907, at Brockville, Ont. George Frederick Easton, youngest son of Dr. John Easton, in his 41st year.

At 86 Glen road, Toronto, the family residence of her nephew the late J. C. Hamilton, Esq., on Sunday, 14th July, 1907, Mary Dickson, widow of the late Hon. Christopher Salmon Patterson, Judge of the Supreme Court of Canada, in her 84th year.

Accidentally drowned at Chats Falls, on Friday, July 12th, Louis Malloch, aged 25 years, son of the late Dr. Malloch, of Ottawa.

At the manse, Thornton, on Wednesday, June 19th, Evelyn, beloved wife of Rev. George I. Craw.

At Clifton Cottage, Edmondville, on July 1st, Elizabeth Gouinlock, relict of the late Rev. Wm. Graham, aged 79 years, 7 months and 20 days.

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NOTE AND COMMENT

Our readers who were former residents of Buffalo, N.Y., are requested to send their addresses to the Old-Home Week Committee in order to receive souvenir invitations to Old-Home Week in Buffalo, which will be from September 1 to 7, inclusive.

The suit of the "next friends" against Mrs. Eddy's entourage is making devious progress. The latest development is the appointment of two physicians to act with Judge Edgar Aldrich, of Littleton, New Hampshire, to determine as to her mental competency.

The minutes of the General Assembly of the Presbyterian Church in the United States came from the press promptly on June 28th, two days less than one month from the adjournment of the Assembly. This is well done; and is considerably ahead of the publication of our own minutes, which usually appear a couple of months, or more, after adjournment.

More money, according to Russian authority, is stolen by officials of the Russian Government from its treasury every year than would be sufficient to feed its starving millions for whom aid is asked from benevolent people in this country. Yet the sufferers would not be relieved without this charity, and it requires great care to get it to them past the clutching hands of Russian grafters.

To show their displeasure with the Liberal party, the Irish Nationalists announce that they will no longer vote for Liberal candidates at bye-elections, but will nominate their own men. The result at Jarrow, the first place where a parliamentary election has taken place since the split, was the defeat of the Liberal candidate and the election, not of a Unionist, but of a Laborite.

The Socialists spread their propaganda in season and out of season. In London they had hired four schools for Sunday afternoons, in which they held Socialist Sunday schools. The London County Council has terminated their tenancies because they taught political doctrines, although some of the members of the Council remarked that they had heard political sermons in cathedrals and in chapels.

By consent of other American denominations, the United Presbyterian Church is allowed to occupy Egypt alone as a mission field, it having first taken possession of the ground. They were greatly blessed last year, having received 951 into their churches. The native members gave \$7,636 more than in any previous year. There was especial rejoicing that twelve of the number received during the year were Mohammedans.

The Chinese have a saying, "If you have two loaves of bread sell one and buy a lily." It is not the body alone that needs to be fed. Mind, heart, and soul grow hungry, and many a time they are famishing when the larder is full. There are homes where the lilies are entirely crowded out by the loaves; where there is no room for beauty or enjoyment, or even for love, to grow, because of the mad scramble after wealth. Fewer loaves and more lilies—less of the rush after material good, and more time for the gracious and beautiful things God has placed within reach of us all—would make happier and nobler lives.

At their recent conference at Leicester, England, the Primitive Methodists, who are celebrating their centenary, proposed to inaugurate a thanksgiving fund, and after a solemn dedicatory service, W. P. Hartley, a prominent Methodist, arose and offered \$45,000. This was received with enthusiastic acclamations, after which delegate after delegate arose and promised a generous contribution. At the close of the meeting it was announced that these offerings, with the pledges already made on behalf of the churches, reached a total of \$1,350,000.

In Africa the gramophone is a handy aid to diplomacy. The Governor of the East African Protectorate, while on a recent visit to the little known Trans-Tana districts, gave a gramophone concert to the natives, and found that it had a great effect in promoting good understanding with the wild people. While he was in the Kenia forest it was only by means of the gramophone that the savages were induced to leave their retreat. On the first occasion when they did so the sound of a bugle call so frightened them that they bolted like rabbits.

The Belfast Witness says that, although Bishop Moule's statement that John Stuart Mill died a Christian believer has been called in question, there is no doubt whatever of the interesting fact. Caroline Fox bears witness that so early as 1840, when the philosopher was thirty-four, he was detached from the Atonisticism, in which he had been brought up by his father. He greatly enjoyed John Woolman, the Christian mystic, and pronounced spiritual religion to be to him the deepest and truest.

On July 4, a petition signed by over two million persons was presented to Pres. Nelidoff of The Hague Conference, calling for a general arbitration treaty. Pres. Nelidoff expressed satisfaction over the large number of signatures to the petition. He said it was in the right direction declaring that if any general limitation of armament becomes possible it will be through arbitration. He said that a better understanding between the different people was also a vital necessity in the movement looking toward the development of international law and international courts.

In the organization of the New Methodist Church of Japan, the three denominations united therein had to agree on some form of government. The most perplexing matter to be adjusted was the superintendency. The Northern and Southern churches in the United States elect numerous bishops for life, but the church in Canada elects only one supervising executive, calling him general superintendent, and commissioning him for a term of eight years. In Japan it was finally agreed that the General Conference should have power to choose one bishop for eight years, who should be eligible to indefinite reelection. To the office thus created Rev. Yoitsu Honda, the president of the Anglo-Japanese College at Tokyo, has been elected. Mr. Honda was born in 1848 of a Sumurai family. He was converted in 1872, and six years afterward he received preliminary ordination to the Methodist ministry. He has achieved great influence in the work of Christian education, and is recognized by all churches as a personality of great weight and steadiness.

There is a Scotch Presbyterian church in Buenos Ayres, Argentine, in which Presbyterians from any part of the world receive a hearty welcome. The Minister is Rev. J. W. Fleming, D. D., and his address is 352 Calle Peru, Buenos Ayres, Argentine. In the little magazine published by the church it is stated that "for the last quarter of a century no instance has occurred where any member of a Presbyterian church in North America has presented a certificate of membership, or letter of commendation from his or her pastor to the Presbyterian church in this city."

We noted a few weeks ago the number of Presbyterians who are Lieut. Governors in Canada. Our excellent contemporary, The Herald and Presbytery, says: "When one learns that the Governor of North Carolina, as well as the Governor of South Carolina, is a Presbyterian elder, he does not wonder that when they meet they greet one another as temperance men and Christian gentlemen should. The old remarks, reported in legend as passing between these two officials, have no place in the hearts or on the tongues of the real men as they exist to-day."

The Anti-English agitators of India are taking a three months' vacation at the suggestion of Mr. Benin Chandra Pal. But during the lull, he urges the Hindus to carry on a campaign of religious rites. With drums, torches, music and fireworks, he bids them to assemble in vast concentrations and sacrifice one hundred and one white living goats. Mr. Benin Chandra Pal looks for great results from the one hundred and one goats. "The holding of such midnight ceremonials at regular intervals will have a grand meaning, and will do wonders," says he. After all, he knows India better than Europeans do. In the period before the Mutiny, sheep, a kind of cake, were mysteriously circulated from village to village. The Hindus wags are not our wags. The sacrificial goats may be effective.

The Advance published in Chicago supplies an interesting summary of the Sabbath laws and practices of European countries at the present time. It says: Sixteen years ago Switzerland gave all railway employes fifty-two weekly rest days, seventeen on Sunday, and has gradually extended this privilege to nearly all employes, and so stopped all Sunday freight and excursion trains. Eight years ago, Belgium stopped nine-tenths of its Sunday freight trains. Recently Holland stopped ninety-nine per cent., and gave most employes one or two free Sundays a month. Germany has made great progress, in recent years, in giving employes Sunday rest, especially in stores and factories. Recently, 1,600 commercial houses in Frankfort demanded stricted Sunday closing. Many Sunday freights have been stopped, and nearly all in Alsace and Bavaria. The minister of public works in Prussia guarantees railway employes two days rest a month, generally on Sunday. In Austria, no dispatch or delivery freight is allowed on Sunday. In Hungary all factories have Sunday free, if practicable, but must have one whole or two half Sundays free each month. In Norway, saloons are closed more tightly Sunday than anywhere else. There and in Sweden employes have one free Sunday in three and factories are closed entirely. In Sweden, no Sunday theatres or dancing are allowed, and no Monday lessons are given for Sunday study. France's Sunday law gives nearly all employes a weekly rest day, part or all on Sunday."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSEPISCOPACY AND CHURCH.
UNION.

One is not surprised that the Anglican Church insists upon the retention of the episcopacy. Many within its communion believe it to be of divine authority, just as many Presbyterians have held that their system has scriptural warrant above all others. Such persons could not conscientiously enter a union which broke forever the chain of "apostles" on which, according to their view, the right of a church to exist depends. Those who do not entertain this opinion naturally feel that it would be unwise, wrong and cruel to consummate any union which would exclude their fellow-churchmen and create a schism as wide as that which healed. In addition to this, the status of a bishop amongst Episcopalians has no parallel in our more democratic Presbyterianism. He is idealized. In him the church is personified. He is the vital part, the heart and brain of the body ecclesiastic. A halo has gathered around this venerable office which it wears not unbecomingly. It has survived the vicissitudes of the nation; the changing phases of social life; and the times of spiritual degeneracy when the "gates of Hades" had well nigh prevailed against the church of Christ. Our own tenacity, even in things unlovely, when our religious sentiments, affections and traditions are involved, should forbid us to reproach the Anglican when stipulating that bishops shall not be set aside—that the sacred entail of such a highly valued heritage shall not be broken. To concede this demand, and it must be conceded, decides that the form of the united church shall be Episcopal. Can Presbyterians make this concession? What principles are necessarily involved in that form of church government?

We have already seen that the doctrine of a personal succession of bishops is not contained, or even implied, in any Anglican symbol or ritual. The Archbishop of Canterbury may be, as far as his personal opinion goes, as good a Presbyterian as the Right Reverend the Moderator of the Church of Scotland. I am not sure but that Arch-bishop Taft was a case in point. He was none the less a true and loyal Anglican and a not unworthy occupant of the see of St. Augustine. The three functions which exclusively pertain to the bishop are his by immemorial custom and constitutional law, not necessarily by apostolic or divine institution, we may dispute this latter ground, and yet consistently concede the force of the former. These functions someone must perform and the church appoints the officer who shall do so. There are thousands of loyal churchmen who are sound Presbyterians on this point. We are already their brethren in spirit although not in the same communion.

The duties which, according to the Episcopal theory are exclusively performed by the bishop are Ordination, Confirmation and Spiritual Oversight of both clergy and laity, with the authority necessary to the discharge of such duties. Let us consider these from a Presbyterian standpoint.

(1.) The bishop alone may ordain to the ministry, but in the Church of England, every presbyter present has the right of laying his hands at the same time as the bishop lays on his. High Churchmen say that they thereby signify their concurrence, but their concurrence is not necessary if the ordina-

tion is purely Episcopal, nor is there any hint in the service that such a meaning is to be attached to an act in all respects identical with that of the bishop. It appears to be just as essential a part of the rite. In every ordination some one must offer the ordination prayer and invoke the divine blessing on the kneeling candidate, and also take the initiative in the manual act. With us the presbytery appoints the presiding officer for each occasion and it is always felt to be most fitting that he should be the moderator, if possible. The president of conference performs the same duty in the Methodist church. If we regard the bishop, as all are free to regard him, as simply presiding presbyter, "first among equals," then an Anglican ordination is as distinctly a "laying on of the hands of the presbytery" as any similar ceremony among ourselves. There is nothing in the ordinal to indicate that the hands of the "priests" are not as necessary to the validity of orders as those of the bishops.

(2.) So deeply is the need of such a service as that of Confirmation felt that it, or an excellent substitute for it, has been adopted by the majority of our own ministers, and the General Assembly has sanctioned a series of questions to be put to the catechumens on the occasion. Richard Baxter wrote a treatise in advocacy of confirmation, denouncing its neglect in his time. Matthew Henry sought it at the hands of a bishop and writes beautifully of his edifying experience. The Lutheran and Reformed churches of the continent never discontinued the rite, and it is administered, as with us, by the pastor. If has not, we think, any scriptural authority, but it is abundantly warranted by general principles and Christian experience. The only point in dispute with our Anglican brethren is, Should catechumens be confirmed by the pastor or by the bishop? If permission were given to the pastor to admit to the communion, for adequate reasons which would be specified, those who had not yet been confirmed, I can see many reasons for deferring the formal admission until the regular visit of the representative of the corporate body of which the individual church is a part. The bishop's visit would take the character of a formal enquiry into the spiritual condition of the church, the general efficiency of the various departments of its activity and the fidelity of all the office-bearers to their trust. Such an occasion would furnish an inspiring demonstration of the solidarity of the church, and would never be forgotten by the young people who were at the time confirmed. We have our presbyterial visitations, and there is abundant testimony to the good results when faithfully carried out, would not an Episcopal visitation be productive of as much good? Is not the subject one which we can at least discuss with our Episcopal brethren with good hope of coming to an amicable finding?

(3.) To the bishop belongs the chief oversight of the churches in accordance with the canons of his diocese. He is not an arbitrary, but a constitutional ruler. Such an officer is no novelty among Presbyterians. The Lutheran church has its superintendents, which, in the Scandinavian churches of that communion, are actually called bishops. The Church of Scotland also had its superintendents in the post-reformation days, and we have revived the office

in connection with the oversight of our extensive home mission fields. The marked success of the last named ought to ally much of our prejudice against a "pastor of pastors." In every free society some men come to the front as "born leaders." Dr. Rainy of the United Free Church, like others before him, wielded a greater influence than any bishop, but without constitutional status or responsibility. I submit that it is a question open to debate whether a church's leaders should be chosen by the operation of the forces and influences which now bring them to the front, or whether they should be duly elected and clothed with a legitimate authority to be employed with full personal accountability for the consequences of their actions. Excellent as our Presbyterian system is there are two evils which have become increasingly manifest, namely, the government of the church by committees, and the weak sense of a personal responsibility anywhere for the decisions arrived at. I frankly confess that, to my mind, the church would be much benefited by placing the executive authority in the hands of one competent man, clothing him with appropriate dignity, and making him feel that the church looked to him to see that all its affairs were carried on in accordance with its constitution and authorized modes of procedure, he being responsible, like the bishops of the Church of Scotland, to a General Assembly or Synod. The appointment of such an officer in every synod, call him by what name you please, would locate responsibility for initiation of procedure; ensure prompt action in emergencies, unify the activities of the church, and promote their harmonious co-operation; elevate the standard of parochial efficiency; and furnish a representative official for the church in its relations to other churches and civil authorities. We now answer our question: "Can Presbyterians consistently concede an Episcopal constitution to the United Church?" by saying that there is no barrier in that system to our entering hopefully into negotiations with a view to organic union. Its prominent features bear a Presbyterian interpretation: much in it has already received the approval of our own and other Reformed Churches; and must we not acknowledge that a union of the two ecclesiastical units would prove the truth of the old paradox that one plus one is often more than two?

My next letter will discuss the question of Clerical Orders and Church Union.

PACIFICUS

THE UNION QUESTION.

Paris, Ont., July 20th, 1907.

Editor The Dominion Presbyterian:

The editorial you quote from the Chicago Interior on Church Union in Canada was corrected by a correspondent in that paper. It is unfair because it is based upon wrong information as to the vote at Montreal, and it is unwise because it proceeds to pelt with epithets those who are opposed to the proposed union. If this kind of thing keeps up the Presbyterian Church will soon decide to go on with the great work God has committed to her, instead of wasting more time on useless and disturbing discussions.

R. G. MacBETH.

IONA.

Editor Dominion Presbyterian:—It was left to me, by the late General Assembly, to call the attention of the members of our church to the project of the restoration of the unique old church edifice which was associated with the latter period of the Celtic community planted in Iona, in the sixth century, who were instrumental in spreading a pure Gospel throughout Scotland and Northumberland, before the time of the Roman Catholic ascendancy in the British Isles. The lonely island came to be associated with the holiest aspirations of the devout people of Scotland for centuries, and the cathedral in its simplicity of architecture, was in strict keeping with the spirit of the teaching that emanated from this century of light for hundreds of years. A visit to Iona is a fine tonic to the heart of the simple lover of the Gospel, and I heartily commend to Scotchmen in Canada the undertaking to complete the restoration of this piece of ancient Scottish architecture. Dr. Somerville was authorized to receive contributions in aid of the movement, and the smallest sum will be gladly accepted by those in charge of the work in Scotland.

Robert Campbell.

There is no place in the British Islands round which circle associations at once so sacred and so ancient as round the Island of Iona. In the year 565 A.D., St. Columba left his native country of Ireland, and, landing on Iona, founded his famous Mission Station, destined to be a light to lighten far distant lands. For thirty-two years he taught and labored there, and he passed to his rest a few weeks after Augustine, the great Roman Missionary, landed on the shores of Kent. In St. Columba, therefore, we recognize and honour the first great Christian teacher of Scotland. Northern England also was indebted to the inspiring influence of the Celtic Saint, for it was Iona that sent forth Missionaries at the earnest appeal of Oswald, King of Northumbria, to convert his people. St. Aidan was the man chosen for this great work, and from his religious house at Lindisfarne he and his fellow-monks went forth on foot, teaching and preaching the Word. In the words of the late Bishop Lightfoot of Durham, "Not Augustine but Aidan was the true Apostle of England."

Iona was always regarded as a hallowed spot. A Cathedral was built, and pilgrims from all parts of the world assembled to worship there. For a thousand years it was the burial-place of many of the Kings of Scotland, and there also are to be found the graves of Norwegian and Irish Princes. In 1899 the late Duke of Argyll restored to the Church of Scotland the Ecclesiastical buildings and precincts. These are now in the hands of Trustees, to whom the Duke entrusted the restoration of the Ancient Sanctuary. The Choir and Transepts have been restored, and once more Congregations assemble within its hallowed walls. Services are held during several months of the year, and are attended by the inhabitants and by visitors resident in the Island.

A very important part of the work still remains to be carried out, and that is the restoration of the Nave. Besides the additional stability which would be given by the restoration of the Nave, the inner view of the Cathedral would be greatly improved by the completion of this part of the work, as the length is required to show the proper proportion, as well as to restore the original form. So much of the walls with their massive masonry remain standing, besides the Archway leading into the Transept, that it is estimated that a sum of only £3,000 would

complete the necessary restoration. St. Columba himself anticipated in the closing hours of his life that his rude Church of wood and wattle would one day be succeeded by a nobler place of Worship, and that extraordinary honour would one day be paid to his remote Island, after an intervening period of neglect and desolation. His words have been translated from the Celtic tongue in which he uttered them:—

"Isle of my heart, Isle of my love,
Cattle shall low where holy psalms ascend,

But the glory of Iona shall return
Ere this fleeting world shall end."

It remains for the present generation to help on the fulfilment of this prediction by generous aid and strenuous exertion. A Committee has been formed of ladies interested in the scheme to organize the collection of small sums throughout the Empire, and it is hoped that the requisite funds will soon be collected and the restoration of the Nave completed. In this way we may show our gratitude for the benefits which our ancestors derived from the Island, which Dr. Johnson described as the "luminary of the Gaedonian regions." After his visit to Iona he wrote in his Journal, "that man is little to be envied whose patriotism would not gain force upon the Plain of Marathon, or whose piety would not grow warmer among the ruins of Iona. It is for us to show that this piety is no mere sentiment or passing emotion, but a living and enduring impetus to action.

To quote the words of Professor Cowan, "May we not hope that a restored Church of Iona will yet furnish to Scotland and to the world a signal evidence that Scottish Christians can worship in one place, realising that there is one Lord, one Faith, one Baptism, and endeavoring, through mutual recognition and practical co-operation, to keep the unity of the Spirit in the bond of peace."

PRESENTATION TO MRS. D. B. GARDNER.

The residence of Mrs. Church Kenny, Aylmer, was the scene of an important event when the members of the Ottawa County Women's Christian Temperance Union were invited to be present for the purpose of meeting Mrs. D. B. Gardner of Ottawa, who has held the office of vice-president of the union for the past twelve years, and who is about to sever her connection with the organization owing to her removal, with her husband and family, to Toronto in the near future.

A social hour was enjoyed with the guest of honor, and then the ladies were called to order by the president, Mrs. David Stewart, who then in a few words explained that it was with deep regret that the union was about to part with a valued officer, and in extending the good wishes of the members of the union to Mrs. Gardner for success in her new home, and field of usefulness, she presented this estimable lady with a handsome silk umbrella with silver mountings, from her co-workers, as a mark of esteem and appreciation of their many years of service in the good cause of temperance.

Mrs. Gardner, in accepting the gift, thanked her kind friends, and assured them that her heart would often be with them in their good work.

White light, perfect light, is made of the complete combination of all the colors of the spectrum. A single one left out mars the whole. All the colors in life are needed to make the pure, white light of the Christian life. The "crimson pain, the violet grief," are no less needed than "love's blue, joy's gold, or hope's shifting light of emerald green."

LICENSE BOARD CENSURED.

The following resolution was unanimously adopted by the Presbytery of Glengarry: "That this Presbytery place on record its high appreciation of the efforts of Mr. Angus McDonald to secure the observance of the law controlling the sale of intoxicating liquors. Mr. McDonald, in the discharge of his duties as Inspector of Licenses in the County of Glengarry, has shown a faithfulness, zeal, and impartiality that should commend him to moral support of all law abiding citizens. But, whereas the law in this county is far from being observed, and this disregard for the law is largely due to the fact that there are in this county about twice the number of hotels required for the accommodation of the public, which the Inspector declares make it morally impossible to enforce the law, though it is a matter of surprise and regret that so many citizens have lent their influence and signatures to the securing of such licenses.

"And whereas the Board of License Commissioners has seen fit, contrary to the recommendation of the Inspector, to grant licenses where many facts go to show that such licenses are not needed, but are a menace and a damage to the public good.

"And whereas the Board of License Commissioners, in not complying with the spirit of the law, are not fulfilling the expectations of a large number of voters in Glengarry, regarding the Hon. J. P. Whitney's promises on behalf of his party for the better enforcement of the laws respecting the sale of intoxicating liquors.

"Therefore, be it resolved, that a committee, consisting of Revs. J. U. Tanner, A. Govan, J. D. McKenzie, and K. A. Gollan, be appointed to present the situation indicated above to the Premier, Hon. J. P. Whitney, and to the Dominion Alliance, and to request the Hon. J. P. Whitney to take measures to induce the Board of License Commissioners of the County of Glengarry to work for the better carrying out of the intention of the License Law."

A motion was also adopted encouraging the citizens of Roxborough to work for the adoption of Local Option.

A trusting man climbs a Jacob's ladder. The top is hidden in the clouds, but the bottom is firm, and so he knows the top must be firm also. Whoever sets out to voyage with God will land, like Noah, a great deal higher than his point of departure.

When the Church ceases to be aggressive it loses the sense of the indwelling of its gracious head. The promise is: Go, and I will go with you. When the Church halts in its march, the Captain of our salvation cannot be with it in the spirit of his promise.

Life's best school is living with people. It is there we learn our best lessons. Some one says: "It is better to live with others, even at the cost of considerable jarring and friction, than to live in undisturbed quiet alone."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE GOLDEN CALF.*

By Rev. Clarence MacKinnon, B.D.

Moses delayed to come down, v. 1. God's designs are oftentimes severe tests of His people's faith. When the answer come in on the heels of petition, faith blazes out like a great flash of light and "every common bush" becomes "afire with God." But when the day fallows day and the unanswering heavens still are dumb, the heart is put in a place of great peril. Like the Israelites, when Moses did not appear, it may apostatize and seek another god; or, like the Syrophenician woman, when Christ rewarded her pathetic prayer at first with only a cold look and indifferent words, it may become more importunate than ever. That pushing away brought out the pleading hands and caused every tendril of her heart to clasp Him more closely. God's winter is sent to bring our summer.

The golden earrings, v. 3. Ornaments are easily converted into idols, which it is very hard to destroy. A Karen woman applied to Dr. Judson for baptism. She answered his questions very intelligently. Yet there was something about her that puzzled and failed to satisfy the faithful missionary. At length his eye fell on a glittering necklace of a kind much esteemed by the Karens. "Can you give up your ornaments for Christ?" he asked. Tears filled the woman's eye. She took the necklace off, and looked at it admiringly. The struggle was a severe one. But laying it down at length on the missionary's table, she said, "I love Christ more than that." The last idol was gone. Nothing but genuine love to our Lord can induce us to such complete consecration, and then we discover that we have parted with a paltry idol to find everything in Christ.

And they said, These be thy gods.... which brought thee up out of the land of Egypt, v. 4. A very rich man had been born a poor boy, but was fortunate in his business and at last came to own a palatial residence. He had made money his idol and was not so slow to acknowledge his god as some Christians are to confess theirs. After exhibiting his beautiful grounds to a Quaker, he remarked, "The almighty dollar has done it all! What cannot money do?" "Ah, friend," replied the quaker, "thou remindest me of the Israelites who worshipped the golden calf, saying it brought them out of the land of Egypt. In reality it hindered rather than helped them in their journey to the Promised Land, and maybe thy dollars will do the same for thee." Men are often sadly mistaken as to what is the most efficient power in accomplishing their purposes. They forget that, after all, material things are but means in God's hands for His plans, and that He is the only living and true God, and to reach the Promised Land we must rely on Him and Him alone.

Corrupted themselves, v. 7. A gentleman in India took down a book from his library, and felt in doing so a prick as of a pin in his finger. He gave it no heed at the moment, but soon the finger began to swell, then the arm, then the body, and in a few days the unhappy man died. It was no pin point that pierced his flesh, but a small and deadly serpent that had coiled itself among the books. There are other invisible

and as deadly serpents coiled in the foliage of many a fine sounding book. The thoughtless reader, hungry for new sensations, recklessly turns the pages, imbibes the poison and ruins a life. To touch a bad book is to incur this risk, to instil moral poison into one's soul.

Peradventure I atonement for sin, v. 30. Manufacturers have had considerable difficulty with certain dyes, especially Turkey red. Steep rags of this color ever so long in a solution and they will still retain their hue, though, of course, somewhat paler. Use stronger solutions and the color will at length disappear, but not until the fibre is completely rotted. With such rags the manufacturer can do nothing but make them into cheap red blotting paper. So dyed with evil has human nature become, that its sins are as scarlet. The task of ridding it of its sin and still preserving its life, is beyond the power of Moses or any other man. Only One can make effective atonement for our fallen nature, and that is the Lord Jesus Christ. This He has done, and now we may be assured that though our "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Thy book, v. 32. A book is not necessary made of perishable paper. The Anglo-Saxon word "hoc," from which "book" is derived, meant beech tree, because on its bark the first literary Anglo-Saxons used to write. The oldest Latin extant is engraved in brass. Moses' law was cut on tables of stone. And Paul adds, "Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh," 2 Cor. 3:3. But, whatever the material, God's book is imperishable, and we are filling its pages day by day.

"Whatever hath been written shall remain,

Nor be erased, nor written o'er again: The unwritten only still belongs to thee,

Take heed, and ponder well what that shall be."

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Earrings—Were worn by all women in ancient Egypt. At first, they were disks of metal, then plain rings, then rings with pendants. They also wore necklaces, bracelets, and anklets of gold or some other metal. To-day the earrings are the most prized of all the wedding ornaments of a Syrian bride. An Eastern woman of very humble position will often have a head-dress of coins, and a long network attached to it also covered with them, and hanging over her shoulders to the waist. These form a small fortune, and are a secure investment, as they cannot be seized for her husband's debts, and if he puts her away, she carries them all with her.

Molten—The Egyptians understood the art of smelting the precious metals by the use of the blow pipe. Large quantities were melted by a continuous stream of air poured into the furnace from two bellows, worked by the alternate pressure of the feet, and the heat produced from proper fuel by this means was astonishingly great. Gold was obtained from the mines of the Sinaitic peninsula at great expense of suffering and death among the slave miners. Many of the ornaments found in tombs are of exceedingly fine workmanship, and the most skilful jewelers of the present day would find it difficult to duplicate them.

LET US TAKE TIME.

Let us take time for the good-bye kiss—we shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted or the fund for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter, whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of his hand in the darkness will mean more than all that is written in the day-book or ledger, or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for Eternity.—Selected.

PRAYER.

O, Thou God of power—Source of the invisible forces of life; Thou hast given man freedom that he might choose, and choosing be. Thou has provided help for the spirit of man, giving him Thine own spirit that if he may live in Thee and by Thee and for Thee; that the weakness and wickedness of his selfish life may be put away and the grace and the goodness of Thy Son Jesus Christ may be by him appropriated and possessed. O God, thus make my spirit true and strong! Help me to purify the fountains of character, that the outgoings of my life, the invisible and unconscious influence of it, may be healing and uplifting and inspiring and a secret source of benefit to all those who come within its reach. And may the words of my mouth and the meditations of my heart always be acceptable in Thy sight, O Lord my Strength and my Redeemer!—J. H. Vincent.

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to selfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities.—F. W. Faber.

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—Lavater.

*S.S. Lesson, July 28, 1907. Exodus 32:1-8, 30-35. Commit to memory vs. 34, 35. Read Exodus, chs. 32 to 34. Golden Text—Little children, keep yourselves from idols.—1 John 5:21.

MORAL MYOPIA.

By Rev. W. J. Jordan.

One of the very frequent physical defects is shortsightedness, a defect of vision due to the fact that the images are formed before the retina. It is a common ailment of several eye diseases, and is often accompanied by aching eyes and divergent squint. It is suggestive of the prevalence of Moral Myopia, marked in the materialism of our day, when the thought is fixed wholly upon the present, and the material, upon that which is near, for the man of the world walks by sight and not by faith. Physical Myopia is always aggravated, and may be produced where there is no pre-disposition, by the habitual accommodation of the sight to a short distance. And when a man can see only what is shown the sense, he by constant looking upon the nearby objects, so accustoms himself to this, that he scarcely dreams it possible to see any distance. How many are living as though this were the only world, this the only life, forgetting that God not only made us for another world as well as this, but that he gave us the power to see the other world and the higher life.

The Holy Spirit comes to convince men of another world, that that other world is after all the real world. In it is God, the judgment seat of Christ, heaven, hell, holy spirits and unholy spirits. As he compares world with world this seems transient and that permanent. He begins to live in sight of the everlasting realities of God. Dr. Shedd says: "Knowledge is the union of a fact with a feeling. There may be a stone in the street, but unless I smite it with my foot or with my eye, I have no knowledge of the stone. So too, there is an invisible world, outstanding and awfully impressive; but unless I feel its influences, and stand with awe beneath its shadows, it is as though it were not. Here is an orb that has risen up into the horizon, but all eyes are shut. If an ethereal and holy inhabitant were to go up and down our earth, and witness man's immersion in sense and time, the earthliness of his views and aims, his neglect of spiritual objects and interests, his absorption in this existence, and his forgetfulness of the other, it would be difficult to convince him that he was among beings made in the image of God, and that he was with a race of beings having an immortal destination beyond the grave."

A writer on Myopia says: "In many cases where it is acquired, it might be avoided by a proper knowledge of, and application of the hygiene of the eye." And this is true of the spiritual realm. Do we know much of that spiritual sense which we call faith? Do we know its laws, its power? Do we know that the mind's eye can be accustomed to see clearly objects far distant? Do we forget that the moral atmosphere of the believer should always be clearer than the atmosphere in which the impatient man of the world lives? Blessed are the pure in heart for they shall see God.

Physicians of all countries are of the opinion that myopia is on the increase. Is it true as to Moral Myopia? France and Germany several years ago became alarmed at the results of investigation. M. Maurice Perrin said that from one-tenth to one-eighth of the effective force of the French army are disabled by it for many kinds of service, and Dr. Cohn said that seventeen out of every hundred German children have defective sight, that it increases from grade to grade until in the gymnasia of the universities it mounts up to 59 per cent. This is a great hindrance, but is there not a still greater hindrance in the church when we see so many both old and young who limit their vision to the nearest objects? The Church of God must accustom herself to look above and beyond the present. We need men of good vision, men who can see far

into the future. The prophets were good seers. John's visions in Patmos are ever an inspiration. Every preacher, every man, needs a vision for where no vision is, the people perish.

Do the eyes need testing? God the great oculist, can very quickly remedy any defect if the case is but put into his hands. An oculist who had a sunny office, works of fine art on the wall and the latest scientific instruments for his work, was speaking to a mutual friend visiting him, when an old Scotch lady, blinded with cataracts upon her eyes, was led in. He saw that an operation was necessary and must take place immediately. She returned to the office from time to time for attention and the doctor finally removed the bandages one Easter morning, and she could see. She looked at him, at the furnishings of the office, at the sunlight pouring into the room, and exclaimed: "How beautiful; were all these things here that first day I came?" "Yes, Madam." "Were these pictures on the wall?" "Yes, Madam." And the sun as bright that day as today? "Just as bright." And were you as good looking that day as you are today?" she smiling asked. He admitted it. "Then why did you not tell about all these things that day, for I love such things?" "Madam," he replied, "my care was to give you sight; nothing that I could tell you about would be of much importance until you could see them. Now that you have your sight I will talk to you about them as long as you please." So not until man's spiritual eyes are open by the regenerating power of the Holy Spirit can he see the beauties and sweet delights there is in the life which is by faith of the Son of God. Jesus well said "Except a man be born again he cannot see the kingdom of God."

—Jerseyville, Ill.

LIGHT AT EVENTIDE.

The Rev. J. B. Mullan preached his farewell sermon in St. Andrew's Church, Fergus, on July 7th. People had driven long distances to be present and there was a very large gathering. The News Record says that neither men nor women made any pretence of concealing their emotions and representatives from other churches were as deeply affected as regular worshippers. Mr. Mullan's text was "At evening time it shall be light." No matter in what direction he looked, nor at what he looked, the memories of the past were bright. He had been in the ministry 45 years and had passed 36 years in Fergus. During that time he had officiated at 400 weddings and over 300 baptisms. Of those who had begun work with him only eight remained. "Now that I am left almost alone," he proceeded, "I cannot think of any shadow in all these years, except the funerals of the good and pure. Your kindness has been uniform and no congregation could have treated a man better than you have treated me. There is not a thing I would wish to have had different." The confidence shown in him by the Church at large had brought him much joy. So lid the outlook on the Twentieth Century with its movements aiming at the abolition of war, the nation of the various branches of the Church of Christ, and the evangelization of the world. "Everything cheers me, and I am thankful that God has spared me to see it all. When with the words, 'Farewell, brethren, farewell,' he closed his discourse there was a hush and deep emotion among his hearers.

In the evening a union meeting was held in Melville Church, the pastor of which, the Rev. J. H. MacVicar, paid Mr. Mullan a generous and well deserved tribute, saying in part: "In his popular discussions of special themes every body knows how full and accurate his information has been, as well as how memorable it has been made by his gift of expressing himself in a style that sparkles with the perpetual effervescence of his own original bent of mind. Things said by Mr. Mullan long years ago are still fresh in the mind as if they had been said only yesterday. This faculty of putting things has given real distinction to his ministry, as well as the fearless, uncompromising, outspoken fidelity he has shown in the cardinal principles and practices of the Gospel of Jesus Christ—a Gospel which he has been in the habit of expounding with a picturesque deftness, definiteness and directness peculiarly his own. More still, through his large-hearted catholicity of spirit and genuineness as a man among men, Mr. Mullan has endeared himself to us all. His steady advocacy of the Temperance cause, the preservation of the Sabbath, Church Union, and kindred movements have contributed not a little to the durability and value of our social, moral and religious fabric."

Mr. Mullan drew men to him because he had the amplest charity for their faults and the greatest appreciation of their virtues.

The influence that he exerted would be impossible in a short pastorate. It would be a pity if in any scheme of church union no provision should be made for remaining as long as conditions were mutually satisfactory.

NOW I LAY ME DOWN TO SLEEP.

"Now I lay me down to sleep;
I pray Thee Lord, my soul to keep."
So the baby learned her prayer,
Kneeling by her mother's chair
In her little bed-gown white;
Said it over every night,
Learning in her childish way
How a little child could pray.

"Now I lay me down to sleep,"
Said the child, a maiden grown;
Thinking, with a backward glance,
How the happy past had flown
Since beside her mother's knee,
With a child's humility,
She had said her simple prayer,
Feeling safe in Jesus' care.

"I pray Thee Lord, my soul to keep"—
Yet the words were careless said,
Lighly had the hand of time
Laid his fingers on her head;
In life's golden afternoon
Gay the bells and sweet the tune,
And upon her wedding-day
She had half forgot to pray.

"Now I lay me down to sleep"—
How the words come back again,
With a measure that was born
Half of pleasure, half of pain;
Kneeling by cradle bed,
With a hand upon each head,
Rose the old prayer soft and low
As a brooklet in its flow.

All alone, with bended head,
She had nothing but her dead;
Yet with heart so full of care,
Still her lips repeat the prayer,
Rest at last, O storm-tossed soul,
Safe beyond the breakers' roll;
He, the Lord, her soul shall keep;
Now she lays her down to sleep.

In the midst of our cares and anxieties we shall be as children gathering round the fire on a dreary night. Knowing our Maker's world our home, we shall fear no evil; for where home is, there the heart is satisfied and untroubled.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us!

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CALLING A MINISTER.

A correspondent gives some interesting experiences of an Ontario city congregation in regard to the calling of a minister. One or two objected to signing the call on the ground they had not "heard" the minister, he declining to do the candidating act, and being recommended by the congregational committee appointed to make a nomination. At first sight, it looks reasonable that a congregation should desire to make a possible pastor show his paces by a couple of sample sermons. But is it much of a test, after all? Very few ministers on critical trial show their real selves. If they are men of assurance, their "Royal George" trial sermons may be an imperfect exhibition of how their everyday sermons would pan out. If they are men of sensitive fibre, ten to one they will not do as well on the trial trip as the best of their ordinary average work. So that a congregation would generally do better to pay attention to a man's record than to his good or ill success in a couple of trial sermons.

Another member was reluctant to sign because he was doubtful if it could be right to invite a man from a field where he seemed to be doing good work. But that would make the pastorate a stagnant area in which there would be neither opportunity for change, readjustment, nor legitimate promotion. In the case of the man you fear to call from another charge, how do you know he is not inwardly desirous of obtaining another field of labor? It strikes us a congregation has the right to seek where it will for a minister; and what more in accordance with common sense than to seek by preference a man who has already made good? If the invitation meets with a successful issue, well and good. If not, cast the net again!

THE WINE CLERK.

Among the newspapers of Canada which give out a clear note on the subject of the traffic in intoxicating liquors, "The Catholic Record," published at London, Ont., by Hon. Senator Coffey, occupies a high place. The issue for July 13th contains a clever and pungent reply to a correspondent who, under the title of "Wine Clerk," argues the "Record," is unreasonably opposed to the bar-room interests. The correspondent, who is evidently a bartender, shows himself wise in his generation by trying to invent a title that will sound a little less forbidding. But the "Record," unconvinced, stands to its guns, and describes the bar-room business as evil, only evil, and that continually. Says the "Record":

"It is all the work of Satan, through his agents, the bar owner and the 'wine clerk.' The married man wends his way to wife and children, and O! what a home-coming! The husband and father unsteady on his feet, the eyes bleared, the tongue powerless, the brain fuddled; Satan, you are a victor once more! For long the bar-room gave the loving, trustful, faithful wife but the shadow of domestic architecture. Even the shadow is now gone, and despair is getting in its deadly work on the frame and the mind and the heart of her who looked for better things. And the work-day comes again with the terrible headache and the stomach in revolt, and remorse brings a few days more of sobriety, but Satan and his little army are on watch and guard, and when pay-day comes once more many fall again into his trap. Poor 'wine clerk!' All the while, he tries to persuade himself that he is just as useful a citizen as his neighbor, and entitled to as much respect as any other Canadian. Poor 'Wine Clerk!'"

Well said, "Catholic Record"! We have long admired the custom of Roman Catholic bishops in taking pledges from young men coming forward as communicants to abstain from intoxicating liquor until the age of twenty-one. The example is worthy of imitation by Protestants.

GENERAL BOOTH AT OXFORD.

A notable incident of the recent exercises of the University of Oxford, in England, was the conferring of the degree D. C. L. upon "General" William Booth of the Salvation Army. This venerable leader preserves in the eighties the vigor of middle life. He was greeted by the chancellor of the University in Latin, as "Dux Salutaris," and in the presentation address, called the "most venerable man, merciful patron of the submerged truth, and leader of the army engaged in winning souls." The general accepted his cap and robe in courtly fashion and waved his hand to the galleries filled with undergraduates. The body of the Sheldonian theatre was crowded to suffocation with eager and sympathetic witnesses of the ceremony. A day or two later General Booth appeared at Albert Hall, London, where a public welcome was accorded him after his tour around the world. He wore the robe and cap conferred at Oxford. He was as vigorous and evangelistic as ever and solemnly set aside at this service new missionaries to labor in Japan, for whom the Mikado, in a recent interview, had made request. During his recent tour he had travelled 25,000 miles and preached to 140,000 people, given interviews to 265 reporters and written fifty articles for the press.

SOME HOLIDAY PLEASURES.

By Knoxonian.

Holidays are not all pleasure. If a man finds packing up and leaving home a pleasant kind of exercise he is a poor kind of man, or he has a poor kind of home. Saying good-bye to a bore is pleasant enough, but it is not so pleasant saying good-bye to one's wife. Kissing the baby on ordinary occasions does not require much of an effort from an experienced family man, but some fairly strong men do weaken perceptibly when they kiss the baby the last time for a month.

Now you are off. As the train steamed away from the station, you need not be ashamed to admit that you felt a rather uncomfortable sensation under the third button of your vest when you glanced through the window and took your last look of the town or city which contains nearly all that is most dear to you on earth. No, you needn't be the least ashamed to admit that. If you didn't feel a little that way you are not much of a man. This contributor has no ambition to act in the capacity of father-in-law for any young man who leaves home for a month without feeling a little sad. To be father-in-law to an iceberg is not a position we covet to any great extent.

But you are off anyway and you have not gone far until you perhaps find out that a crowded, heated car and coal dust do not add much to the happiness of human existence. Coal dust is a most searching kind of thing. It searches all the territory between one's neck and one's shirt collar with marvellous persistency. Your whitest linen soon changes color under the malign influence of coal dust. As you go on your tour, you perhaps find your elf on a steamboat that has berths for seventy-five passengers, but has 200 on board. If you are one of the 125 that got no berth, it may dawn on your mind some time during the first night you are on board that holidays are not all pleasure. A fit of sea sickness that causes you to give yourself away over the side of the steamer will greatly fortify you in that opinion. Some hotels and boarding houses remind one of home—by way of contrast. There are other holiday inconveniences which might be mentioned, but the worst one comes in at the end. As the weeks slip past your pocket book gradually takes on a slender form. By the time your holiday is over it becomes as thin as a pancake. We once saw the pocket book of a doctor in divinity when he got home from a tour to the Old Country, and his pocket book was scarcely thick enough to cast a shadow. Well, you sit down and solemnly open your thin pocket book and find you have spent more money than you expected to spend—one always does in this country—and you feel bad. This closing reflection over the thin pocket book is one of the most painful things about a holiday.

But if we rightly remember, we set out with the intention of saying something about some of the pleasures of a holiday. Like some preachers, we have wandered from the text. We have just

as good a right to wander from the text as any preacher has. One of the greatest pleasures of a holiday is

Meeting Old Friends.

Perhaps they are old parishioners, or old schoolmates, or old colleg. chums, or old neighbors, old friends of some kind. You haven't seen them for years. You didn't expect to see them now, and perhaps the pleasure is all the greater because you didn't. The pleasure of surprise is added to all the other pleasures. And meeting an old trusty friend is one of the greatest pleasures we enjoy on this earth. There is just one thing better than a warm shakehands with a true man, and that is a shakehands with a whole-souled woman. Let any genial kind of man who has spent a month at the seaside, or in Muskoka, or in fact anywhere, say when he comes home what he enjoyed most and prominent among the enjoyable things he will always put "meeting some old friends."

We once heard a most excellent man say that if he had met his neighbor's dog in London he would have taken off his hat to the animal. The good man was "doing" London alone and he got very lonesome.

To have met a neighbor in the metropolis of the world would have been a rare treat. We all know how interesting a neighbor becomes when you meet him two or three hundred miles from home. Some neighbors need to travel about three-hundred miles from home before they take any interest in each other. Would it not be as well if neighbors did not depend so much on distance to stir up their neighborly feelings

Another of the pleasures of a holiday consists in

Making New Friends.

There are a great many nice people in this world, and one rarely travels any distance or spends a week at a summer resort without meeting some of them. Probably we never heard of them before, never knew they were in existence, but in some way or another an acquaintance springs and ripens into friendship, and the friendship lasts for life. Many of the friendships we value most highly arose in this very way. You meet a man on train or steamboat, talk a little with him, find you have many things in common; later on, he visits you, and you visit him, and you are friends to the end of life's journey.

A third pleasant thing about a holiday is

An Increase of Vitality.

You leave home with a weary brain, shaky nerves, deranged digestive organs, and a physical system generally out of tune. For the first week you probably feel worse. Then you begin to eat more and sleep better, and feel better generally. In a short time your landlord has a very small margin of profit on your meals. The less profit he has financially the more you have physically. When you never know you have a stomach except at meal time, and can sleep ten hours on a stretch, then you strike for home. And be thankful you have a home to go to.

GUELPH PRESBYTERY.

July 16th., 1907.

There was a good attendance of both Ministers and Ruling Elders at the meeting of the Guelph Presbytery, which was held in Chalmers' church on Tuesday last. Commissions to Elders to represent them in Presbytery and Synod for the ensuing year were read and approved from twenty Kirk Sessions, and the names reported were placed on the roll, which was then made up.

According to their practice at the July meeting, the Presbytery proceeded to the election of a new Moderator for the year, when Rev. R. W. Ross, M. A., of Knox church, Guelph, was unanimously chosen, and he took the chair, and returned thanks for the honor conferred. A very cordial vote was passed expressing appreciation of the conduct of Mr. Johnston while occupying the chair, of his courtesy to all members, and of the ability displayed in the transaction of business.

Session Records in default were reported, and some of these were laid upon the table and given to committees to examine. Reports were subsequently given in by the committees, and each record was attested in terms of its report.

A committee to nominate Standing Committees for the year was appointed. Subsequently this committee reported as follows, and their report was adopted:—

Standing Committee.

Superintendence of Students—Convenor, A. M. P. Milton, (Greek); R. J. M. Glassford, (Phil.); A. Blair, (Systematic Theology); J. A. Stewart, (Latin); J. T. Hall, (Church History); W. G. Wilson, (Hebrew).

Church Life and Work—Dr. Dickson, (Convenor); J. G. Reid, Messrs. Cranston and Wm. Scott.

Sabbath Schools—J. A. Moir, (Convenor); Wm. McCrae, James McCrae, S. Lawrence, J. A. Scott.

Evangelistic Services—W. R. McIntosh, (Convenor); W. G. Wilson, J. M. Muir, Dr. Nairn, Wm. McLean.

Y. P. Societies—W. D. Lee, (Convenor); Y. A. Bradley, A. W. McIntosh, W. L. Gordon.

Home Missions—W. A. Bradley, (Convenor); W. L. Williman, Walter Deans, Elder of Acton, First Church, Galt, (when appointed.)

Augmentation—R. E. Knowles, (Convenor); J. T. Hall, Robert Patterson, Richard Hanna.

Systematic Beneficence and Schemes of the Church—A. Blair, (Convenor); Dr. Armstrong, John Scott, S. C. Templin, D. M. Allan.

Conferences—Mr. Mullan, (Convenor); J. A. Moir, W. D. Lee, Dr. Dickson, George Cummings, Wm. McAllister.

Foreign Missions—Mr. Glassford, (Convenor); J. C. Wilson, J. D. Edgar, F. R. Beattie.

Aged and Infirm Ministers Fund—A. M. Hamilton, (Convenor); J. R. Johnston, Elders of Nassagaweya, Knox Church, Galt, (when appointed).

Commissioners to General Assembly at its late meeting in Montreal reported their diligence in fulfilling the duties of their appointment, some in writing, some verbally. It appears that all the Commissioners had attended, and all who reported spoke in high terms of the tone and character of the Assembly, and the amount of business transacted.

It was agreed that no arrangements be made for missionary sermons and meetings this year.

Mr. Mullan's application for leave to retire from the active duties of the ministry with an interest in the fund for Aged and Infirm Ministers, was considered and approved as furnishing all the information called for in the blank form set down, and the Clerk was instructed to forward it to

the Committee strongly recommending that it be regarded favorably, and that Mr. Mullan's interest in the fund begin with the date of the application, if all is consistent with the regulations and practices of the Committee.

Communication was read from Mr. MacVicar, of Melville church, Fergus, asking the Presbytery to release him of his present charge, alleging as a reason with others, the need of a prolonged season of leisure. An adjourned meeting to consider the resignation was appointed to be held in Melville church, Fergus, on Tuesday, the 30th July, at two o'clock in the afternoon, at which the congregation and office bearers of Melville church will appear for their interests.

Dr. McTavish gave an instructive and interesting address on the work of Young People's Societies, making special reference to the Conference, lately held at Whitby, suggesting that the Presbytery send a delegate to the Conference to be held next year. It was decided that the suggestions be kept in view.

A committee was appointed to consider a communication sent down from the General Assembly through a committee on the supply of vacancies.

Leave was granted to Knox church, Glenallan, and Chalmers' church, Hollin, to moderate in a call as soon as prepared.

Mr. Strachan reported that, according to appointment, he had preached in St. Andrews' church, Fergus, on Sabbath last, and declared the pulpit vacant in the usual way.

Next meeting was appointed to be held in Knox church, Guelph, on Tuesday, the 17th September next, at half-past ten o'clock, forenoon, and this having been published, as also the adjourned meeting in Fergus on the 30th July, the proceedings were closed with the benediction.

A PRESENT DAY PROBLEM.

Dr. J. M. Harper, of Quebec, has an article in the current issue of "Queen's Quarterly," entitled "The Regime de Courtoisie in Quebec," in which he strongly endorses the position taken by the Hon. W. A. Weir, in addressing the Ministerial Association of Montreal. In his address Mr. Weir said:

"I have the greatest admiration for my French-Canadian compatriots, but it has become a matter of life and death to the English-speaking residents of Quebec that some organization be perfected to keep the farms, that are being vacated by our English-speaking farmers, in the hands of English-speaking farmers. Every farm that passes over to purchasers identified with the majority tends to increase the difficulties in keeping up our separate schools and denominational churches. And in the event of such an organization materializing in the near future, I would urge the pastors of the minority to make it their duty to notify it when English-speaking farmers are on the point of giving up their farm lands, so that steps may be taken to secure a proprietor who will become identified with the minority in its support of its schools and churches."

Dr. Harper holds that the two most prominent phases of the phenomenon of depatriation are for the most part apparent in church and school affairs. He says that the problem is staring the publicist in the face, and joins with Mr. Weir in believing that there should be an organization for the purpose of maintaining at least the present strength of the minority in this province. "The entente cordiale," says Dr. Harper, "between majority and minority need not be disturbed by any such organization working alongside another organization of the same kind, differing as they may in intention, if the regime by courtesy be a right evolution, as it seems to be the only possible regime."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A FRIEND INDEED.

By Hilda Richmond.

"Why don't you put a stop to this foolishness, Amy?" demanded Agnes Morton, finding her friend weeping in the kitchen over an open letter. "I know exactly what is the matter. Dick and Dorothy want to bring a pack of boys and girls home for the vacation week, and you will have to wear your self out taking care of them. It's a shame."

"Mother wants the children to have a good time," said Amy, wiping her eyes. "I am very foolish to be crying over a little thing like this, but I am tired and —"

"And just about worn out," put in her friend. "Your mother doesn't realize what it means to you, dear, to have a lot of people to cook for, but for the sake of peace and quiet for her you should refuse to entertain. Don't you remember how poorly she was after the Christmas holidays?"

"Certainly; but she insists that the twins shall have all the company they want in spite of her feelings. It is very hard to try to restrain Dick and Dot with mother urging them on, Agnes."

"What can I do to help you in case you don't take my advice?" asked Agnes suddenly. "How long is it till vacation?"

"Three weeks; but Dot wants me to invite them at once if we decide to take them. I am ashamed to say I dislike Rose Frost and her brother because they are so uppish. What the twins admire about them I can't tell. Thank you very much for your offer, Agnes. Do you know, dear, sometimes I could not pull through my swamp of trouble if you were not always at hand to help me out. The idea of any girl who doesn't have to do a thing at home coming over here to work for her slow neighbor. Aunt Mary says if I had faculty I never would complain about this little bit of housework."

"Well, I'd like to see your Aunt Mary take care of a semi-invalid mother, and keep house, and entertain company and still have time to be sweet and sensible and accomplished," said loyal Agnes. Amy turned red, but the words of praise from the dear friend who was the only person who understood her trials and knew something of the load she carried in making the slender-income suffice and keeping the home hearth warm and bright, warmed her tired heart and gave her renewed courage.

"I haven't told you the worst," said Amy. "Dot insists that we must have some new chairs for the parlor and the hall repapered. The chairs are a disgrace to the community since Cousin Flora's children scratched them all up, but we can't afford anything just now. Of course the dear children cannot understand how difficult it is to keep within our means, nor how high provisions are just now, but I simply cannot afford anything in the way of new furniture."

"The dear children are past seventeen and only two years younger than yourself, so they ought to know something about household affairs by this time. You have spoiled them so badly, Amy, that they will never recover. Why don't you go to bed the evening before they come to visit and forget to get up till they are gone! It would do them a lot of good to discover some of the things you have carefully kept from them all this time."

"What would become of mother?" gasped Amy. "I'll manage somehow. Agnes, especially since you are with me, but no new furniture in this house this winter."

At their father's death years before the Landon twins had been taken by their rich aunt and given everything in the way of advantages, but at her death she had neglected to provide for them, so they came home with their expensive tastes and ideas to their mother and sister, who had lived with more or less of a struggle on the income left them. Mrs. Landon was neither sick nor well, but a delicate, fragile person needing much care and attention, which was given her by her devoted daughter, who was housekeeper, companion, nurse and business manager all in one. While Amy was small, they had had a faithful servant, but now that Dot and Dick had to go to college Amy did the work herself with occasional days of help from the washerwoman who lived near.

Mrs. Landon was always afraid the twins might feel the difference between their present home and the one they had lost, so she urged her daughter to make everything as pleasant as possible during the vacations. Under a smiling exterior she hid her quivering nerves and pain-racked body during the days and nights of fun and frolic, but when the twins were back in college Amy had the care of her mother increased three-fold because of the noise and excitement. Pretty Agnes came in often during the days of affliction to help Amy, and she was a tower of strength to the perplexed young housekeeper many times.

"Let me varnish the chairs and wood-work in the front hall for you, Amy," said Agnes, when the two girls critically examined the scarred steps and chairs bearing the marks of the iron toys owned by the little guests, who had nearly set Mrs. Landon frantic. "It's a very easy task, and I'd love to do it. You just give me a dollar to buy the varnish and everything will be spick and span by the time the twins arrive with their guests. No, it isn't too much trouble. What are friends for, I'd be glad to know, if not to help out occasionally. You think I can't do it, but I'll show you."

And when the chairs, the edges of the floors, the stairway, the front hall and every bit of varnished woodwork in parlor, sitting room and hall had been liberally coated with the shining varnish, Amy wept tears of joy to see the transformation. "The man said leave the windows open and the shutters closed a few days before going in. Doesn't everything look splendid?"

"You certainly are 'a friend in need and a friend indeed,'" quoted happy Amy, giving her friend a rapturous squeeze. "Just as soon as the twins and the company are out of the house I'll varnish everything else that needs varnishing."

Early the next morning Agnes ran in to say she was going with her mother to visit the latter's aunt and would not be at home for three weeks. "Remember, Amy," were her parting words, "not to work too hard. Let them take things just as you have them at home with your mother, and don't go to a lot of bother. How is my work getting along? That's right! Stay out of the rooms till the very last minute and the varnish will be all the finer and harder. Good-bye!" and she departed, leaving her friend to go about her work with a gay little tune on her lips. Somehow the very sight of bright vivacious Agnes did Amy good and helped her over the hard places.

"What in the world is the matter?" said Dick, ringing the door bell violently, when he could not get in the evening he and Dot brought their stylish friends home with them for the two weeks, spring or late winter vacation. "It's very odd there are no lights in the

front of the house, and everything looks deserted."

"I'm very sorry, Dick," said Amy, rushing around the house in the chill wind, "but you will all have to come in the back way. We have been varnishing in the front hall and it isn't dry yet."

Dick smothered an exclamation as he followed the anxious Amy into the big warm kitchen; and there another surprise met their eyes. The kitchen table was spread with a clean cloth, and on it reposed six plates and other dishes that indicated supper was to be served in close proximity to the range. "Have you had the dining room varnished too?" he asked.

"Yes, and the sitting room and parlor," explained Amy while the guests were seated on the old-fashioned chairs. "You will have to take the trunks up the back stairway, Dick. Dot, if you and your friends want to go upstairs before supper, you had better go now, as it will be ready in ten minutes."

"I think we had better leave the trunks down here and go on to Florence's to-morrow," said Rose Frost. "It will be very inconvenient for you to entertain us under these circumstances, and we have promised to go there before vacation is over, anyway."

Her brother gave her a grateful look, and neither of the twins urged them very much to change their decision. With a little coal-oil lamp Dot led the way up the ladder-like back stairs to the comfortable rooms above, and presently the whole family sat down to the delicious supper served from the kettles and frying pans plainly visible on the range.

"We can't use these steel knives and forks, Amy," Dorothy had whispered in disgust when she took a close survey of the table. "I'm going in to get silver ones. Dick you come along and hold the lamp."

So Dick, who was equally disgusted with the heavy dishes and coarse cloth, essayed to help his sister in her effort to maintain the family standard for company. Dot took a flying leap over the varnished border to the tuckered up rug about the dining table legs, and from that vantage point reached out to pull at the side-board drawer where the modest supply of silver was kept.

"Ugh! Sticky!" she ejaculated, trying to rub the varnish from her sticky fingers. "I don't believe I can do a thing with the drawer."

"I know you can't," Amy had answered, "I've been trying it off and on since yesterday morning. Come on out to supper or it will get cold."

In spite of the disgust of the twins and their guests and the worry endured by Mrs. Landon and Amy, the good fried chicken, the hot biscuits and honey, the mound of home-made ice cream and all the other dainty and substantial food provided by Amy disappeared like dew in the sunshine. The kitchen was bright, cheery and comfortable, but the young people could not fit themselves in properly, and the result was a very quiet evening and an early departure for bed up the narrow stairs.

"Who painted or varnished the stairs?" said Dorothy the instant the guests departed next morning. "If it had been anybody but Rose I wouldn't have cared so much, but she is always talking about their elegant home. We'll sue the man who did the work for damages. Everything looks lovely and shining, but there is no telling when it will dry."

"Does Rose Frost ever ask you to visit her?" said Amy, ignoring her sister's question. "She has been here time and again, and we have done our best,

so she needn't have acted so cool over a thing I could not help. I am glad they are gone."

"So am I," said Dick heartily. "I overheard them making fun of the house last night, and I don't care for such guests. I could see last night, Amy, that you were ready to cry, and I know you had been crying all day, but don't worry a bit. Rose and Thomas never have asked us to visit them, and we're worse than foolish to ask them here over and over again. I'll bet they haven't had a supper like you gave them last night in a long time, judging from the way they ate."

These unexpected words from her careless brother made Amy sit down to weep for joy, and she was encouraged to keep the secret about the varnish until Agnes got home. "Dot might say something to offend her," she thought, "and I wouldn't have that happen for anything. The dear girl thought she was helping me, and she would be dreadfully hurt to know the trouble she caused."

The Landons had a very happy, quiet vacation—a vacation spent in the kitchen mostly, and when the twins went back to college the varnish was still too damp to permit the rooms being used. Dick and Dorothy made many little discoveries during the quiet days, and helped their tired sister with her little bit of housework to pass the time pleasantly. The four drew together round the small table in the friendliest fashion, and the twins became acquainted with Amy and their mother as never before in their lives. Altogether it was a restful, happy, peaceful time, and all were sorry when it came to an end. In the first moments of her vexation Dorothy had written to her friend, Florence Davis, fearing Rosa would tell all about the back stairs and the kitchen table, but when the answer came it was brief and pointed. "I never asked them to come here," wrote lively Florence. "I wish our front stairs and the furniture had recently been varnished."

"She never can remember," groaned Aunt Alice in mamma's ear. "She will forget it before them all."

"And then she can't finish it," mamma groaned back; "and except for the Hard Place she says it so prettily."

"And then she'll put her finger in her mouth and cry," groaned sister Barbara. "You know she will."

Frances's finger stole in her mouth now and a big tear rolled down her cheek.

"There, there, baby," said papa, gathering her in his arms; "don't cry beforehand anyway. Now, Frances Chamberlain Chase I will give you a whole new, bright silver dollar for your very own if you will say it right through this afternoon."

"I'll try to," sobbed Frances. "Seems as if a little girl 'most seven years old ought to speak a piece 'way through at a school 'amination—seems so, papa; but I can't."

"Dear me!" cried a merry voice, as Cousin Eleanor walked briskly into the room. "What is the matter? A little girl who is going to speak a piece all by herself this afternoon crying now?"

"I can't say it, Cousin Eleanor," wailed Frances. "Every time I try I can't. It just stops itself. And they all know I can't."

"Come along with me, and get dressed, said Cousin Eleanor, holding out her hand. "And while that pretty new dress is going on I will tell you a secret, and I know then you can say it all right this afternoon and all the time."

All the relatives held their breath when Miss Frances Chamberlain Chase's name was called, and a very determined looking little girl, in dotted muslin, with a big blue sash, walked onto the platform and began to speak.

When she came to the Hard Place then all held their breath again, and mamma shut her eyes, but straight on the little voice went through the piece as Frances fixed her eyes on Cousin Eleanor, who sat in the very front row and smiled encouragingly at her.

PLEASURE OR DUTY.

Rob stood moodily in the front yard, kicking up the powdery snow with the toes of his thick boots, and casting longing glances in the direction of the pond, whence came the merry shouts and laughter of the skaters.

"Come on down, Rob," said Will Stevens, as he went by with his skates slung over his shoulder.

"Can't," replied Rob, gloomily. "Father's sick, and mother said I shouldn't go far from the house."

"That's too bad," said Will. "Skating's fine today, but dad says there's going to be a thaw. Tough luck for you, Rob," and he hurried on.

Rob agreed with him. It was tough luck, to be sticking around the house, when everyone else was having a good time. But something within him seemed to say that it was tough for father, too, up there in his room with a sharp pain stabbing his lungs; and it couldn't be said that mother was having an exactly enjoyable time of it, either.

Just then mother came to the door.

"Rob," she said, with a worried look in her eyes, "I want you to run to Dr. Sterne's and ask him to come right up. Father's feeling so badly that I dare not wait any longer."

Rob was off like a shot. It was better to be moving than loafing around. Passing without a glance the lane that led to the pond, he tore along the road at such a tremendous rate that a few minutes brought him to the doctor's house. Not a minute too soon, either. The doctor was just getting into his cutter to go out on his rounds.

"I'll go right up there now," he said, when Rob had given his message. "Want to jump in and rive up with me?"

"No, sir, thank you. I'd rather walk," Rob said; and just there he made mistake number one.

He set off with his hands in his pockets while the doctor's team dashed on ahead, the bells on the harness jingling musically on the wintry air. But somehow Rob's footsteps lagged strangely, and as the merry voices of the skaters again struck on his ear he went slower and slower. By the time he reached the lane that led down through a spur of woods to the pond he was going at a snail's pace. He had done his errand, he was thinking; what would be the harm if he stopped awhile with the rest of the fellows? Anyway, it wouldn't hurt just to look on for a minute. Just then some of the boys caught sight of him through the trees. "Hello, Rob!" they called. "Come on down. The ice is dandy."

Rob hesitated—and that was mistake number two.

"Guess I'd better not," he said; but, dear me, he didn't say it in the determined way that really means "No."

"Don't go," whispered that something inside of him—the something that we call conscience.

"Mother didn't say I shouldn't," Rob muttered, weakly.

"You know what she wishes," urged conscience, more sharply, "and you're on honor. Isn't that enough?"

"Aw, come on, Rob!" shouted the boys. "Don't stand there all day like a nunny: It's going to thaw to-morrow. That settled it. Rob went, and conscience said no more.

His skates being at home, Rob had to be content with sliding; but there were others in the same fix, and as they were all expert sliders, it was great fun. Presently the skaters stopped to watch them, and Will Stevens took off his skates to join in the contest.

"Don't go too far out," warned somebody on the edge of the crowd on the bank. "The ice is thin in the middle."

But nobody heeded, and Rob and Will, following the unusually long slide they had marked out, were already so far ahead of the others that they did not hear.

Suddenly there was a sharp crack from somewhere beneath, then another and another. In the next instant the ice had broken under their feet and the two boys were plunged to their necks in the icy water.

Rob never could be quite sure of what happened afterward. He knew that somebody rescued him in some wonderful way, but he did not know who had done it or how it had been done until Will told him several weeks later, when, after Rob's sharp tussle with pneumonia, the boys were at last allowed to meet. Will, it seemed, had suffered no ill effects from his ducking; but, as he said, it was mighty lucky for both of them that the doctor's son, home from college for the holidays, happened to be standing on the bank when the accident happened. Nobody else would have known what to do or how to do it; and there would probably have been two boys less in that village from then on.

By the time Rob was really strong again the winter was nearly over, and he had learned a never-to-be-forgotten lesson. It was some comfort to know that father had gotten well quickly, but Rob's heart smote him when he looked at mother's white, tired face. She was worn out with nursing and anxiety. He almost wished she would give him the good scolding he knew he deserved.

But that wasn't mother's way. Looking into her boy's serious eyes, she knew that he had had all the punishment he needed.

"ROCK OF AGES CLEFT FOR ME."

There is no greater hymn perhaps in the language; there is none more universally familiar. It has been the comfort of thousands in their last hour; when years ago a ship sunk in the Bay by Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages," sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scenes of peace, it has been the language of the heart.

And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Toplady meant by the figure in the first two lines of the hymn. In Isa. 26:4 is the expression, "everlasting strength," but the marginal reading is "rock of ages." It is probable that the poet got his imagery here. But to the writer the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from the place where Toplady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers, is a deep cleft. One day, in passing, he was driven into the shelter of this cleft to escape the fury of a thunder-storm, and it was while waiting there it is said that he composed his great hymn.—Selected.

The number of deaths occurring among young children during the summer months is simply appalling. In the city of Montreal last week, 175 children under the age of five years died, and nearly all the deaths were due to stomach and bowel troubles. With ordinary care most of these little lives might have been saved. Watch the food given the little ones. Do not feed meats; see that the milk given is pure, and give an occasional dose of Baby's Own Tablets, a medicine which surpasses all others in preventing and curing stomach and bowel troubles.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

The ladies of St. Andrew's church, Appleton, held a very successful "sewing bee" recently at the residence of Mrs. John Scott.

The young people of St. Andrew's church, Carleton Place, recently held a very successful strawberry and ice cream social in the basement of the church.

The third annual school picnic, under the auspices of the members of the Maxwell congregation, held in Mr. J. D. McIntosh's beautiful grove, was in every way a success.

The Presbyterians of Balderson gave a delightful lawn social and festival on Monday evening, July 13th; a large number were in attendance. The total receipts were about \$135.

The Ladies' Aid Society of Calvin church, Perth, held their annual lawn social on the church grounds on Friday, July 19th. Refreshments were served on the grounds, and the Citizens' band was in attendance.

Rev. J. G. Inkster, financial agent of the Montreal Presbyterian College, has been making a canvass in the locality about Cornwall. He preached in St. John's church on Sunday morning, July 14th, and in Knox church in the evening.

Arrangements have been made this year again for union services between St. John's and Knox congregations, Cornwall. For July 28th, Aug. 4 and Aug. 11 the Sabbath and Wednesday evening meetings will all be held in St. John's church. Then beginning Aug. 18 the meetings for three weeks will be held in Knox church.

A meeting of the session of the First Presbyterian church London, was held for the purposes of going over the names in the petition circulated, and which invites Rev. Dr. George Pidgeon, of Toronto, to become pastor of the First Presbyterian church. The names were found to be correct, and it is understood the call is a unanimous one. The petition will now be forwarded to Toronto Junction, for the consideration of the presbytery of the church of which Dr. Pidgeon is now pastor.

Rev. P. L. Langill, B.A., of Vars, formerly of St. Andrew's church, Martintown, has received a very hearty and unanimous call from the charge of Carp, Lowby and Kinburn, in the Ottawa Presbytery. The call, stated by the representatives to the Presbytery, was the most unanimous and hearty that Carp, etc., had ever given. The stipend offered is \$950, with use of manse and three weeks' holidays. Mr. Langill, having intimated his acceptance of the call, the induction will take place on Friday, August 2, at 2 o'clock p.m. A lawn social will be held in the evening.

Rev. G. McGregor, B.D., was inducted as pastor of the Presbyterian church, Aylmer, on Monday evening, July 15. The ceremonies commenced at eight o'clock with a sermon by Rev. W. H. Cram, of Manotick, and Rev. P. W. Anderson, of McKay church, Ottawa, acted as moderator of the Presbytery and inducted Rev. Mr. McGregor. Rev. R. Gamble, clerk of the presbytery, addressed the members, while Rev. James Taylor, of Chelsea, addressed the congregation. Rev. Mr. McGregor has been in charge of the church for several months and has done excellent work. Prospects are bright for a favorable pastorate. After the services the ladies of the congregation served refreshments.

Rev. Mr. Calder, of Montreal, occupied St. Andrew's pulpit, Bainsville, on Sunday, July 14th in the absence of Rev. J. U. Tanner. Mr. Calder was at one time pastor of Knox church, Lancaster, and his many friends were glad to see him once more in old Glengarry.

On the afternoon of July 15th the members of St. Paul's church, Kemptville, assembled for the induction of Rev. A. L. Howard, M.A., late of Cayuga, into the pastorate of Kemptville and Oxford Mills Presbyterian congregations. These churches had been without a stationed minister since September, when Rev. John Chisolm tendered his resignation. After hearing a number of candidates the unanimous choice fell on Rev. Mr. Howard and this service was the culmination. Rev. Mr. Stewart of Morewood, Moderator of Presbytery, presided and performed the induction. Rev. Mr. Yule preached the sermon and delivered a strong interesting discourse from the words "We love Him because He first loved us." Rev. Mr. McDougall addressed the minister, taking for his text "One is your Master even Christ." The charge to the congregation was delivered by Rev. Mr. Wilson, who acted as Moderator of session during the vacancy. Mr. Wilson was then presented with a purse of gold, Mr. W. H. Cochrane reading the very cordial address of thanks for his services as Moderator. At the close of the meeting Rev. and Mrs. Howard were introduced to their future parishioners. In the evening the annual social of the congregation was held on the church lawn and proved an unqualified success.

The benefits and the dangers of the summer holiday formed the subject of a timely discourse by Rev. R. B. Cochrane at Knox church, Woodstock, on a recent Sunday evening. Mr. Cochrane spoke from Mark 6, 31: "And He said unto them, come ye yourselves apart into a desert place and rest awhile; for there were many coming and going, and they had no leisure so much as to eat." The holiday spent in the country or by the lake or river, brings man into a close communion with nature. In the enjoyment of the beauty and grandeur, he hears in the twitter of the bird, or sees in the purity of the flower, the evidences of the Divine hand. He looks past nature to nature's God, and his life is refreshed and purified. The holiday brings him back to his work with a new vigor for his Christian responsibilities. The days spent in the quiet places, without books, newspapers, or participation in the usual pursuits of men, force man to look within himself. Such introspection brings him home with a smaller opinion of himself and an increased conception of the greatness of God. There are dangers, however. Too often professing Christians who remain at home think the holiday period a time for laxity. They forget that the forces of evil never take a rest. Consequently the ministers supplying the pulpits in the absence of the regular pastors frequently find more absent than present at the services. It is also becoming notorious that at summer resorts some visiting professing Christians are the first to fail in their observance of the Sabbath. They appear to think that away from home they can do what they like. But Christians resident at the summer resorts look for encouragement from the visitors, although too often they do not receive it. The little church on the hill or among the trees should not call in vain to professing Christians while they are away on their summer vacation.

PETERBORO PRESBYTERY.

The Presbytery of Peterboro' met on Tuesday afternoon, 9th inst., in St. Paul's church, Port Hope, and transacted considerable business of importance. Among other things the management of St. Paul's church, Peterboro', was given permission to mortgage the church property to the extent of \$5,000, for the purpose of renovating and repairing the church.

Rev. Dr. Marsh, of Springville, was elected Moderator pro tem.

With regard to the services at Stewart's Settlement, it was decided to find the views of the congregation in the matter and report at the next meeting of the Presbytery. Mr. Mackenzie was requested to continue his services in the meantime.

Rev. Mr. Abraham will visit Centreville and Rev. Dr. Marsh St. Paul's church until September.

With regard to the Mill Street church, Port Hope, which is now without a pastor, a motion was passed to the effect that the Moderator of the church, Rev. Mr. Skene, of Baltimore, with the elders and managers, should ascertain the numerical and financial standing of the congregation, and endeavor to arrive at a plan for definite services for the future, and to report at the next meeting of the Presbytery.

The following were appointed to visit the mission fields.

Rev. S. S. Burns, of Lakefield, to visit Lakefield.

Rev. H. J. Keith, of Peterboro', to visit Chandos.

Rev. P. W. Currie, of Warsaw, to visit Apsley.

Rev. E. A. McLennan to visit Marmora.

The visitation of the augmented churches will be as follows: Rev. E. A. Thompson, Hastings, to visit Havelock; Rev. Dr. Marsh, Springville, to visit Pontypool, and Rev. James Skene, of Baltimore, to visit Bethesda.

St. Paul's church, Peterboro', requested permission through their representatives to mortgage their property to the extent of \$5,000, for renovating and repairing the church. The request was granted.

A report was received from the Marmora Mission field, asking that an ordained missionary be put in charge there.

The Presbytery then adjourned, to meet on the last Tuesday of September, in Knox church, Peterboro'.

The children, teachers and many friends of St. Andrew's Sabbath school, Cornwall, drove on Tuesday, July 16, to Hamilton's Island, where they spent a most pleasurable day by the cooling breezes of the St. Lawrence. The outing was one long to be remembered by the children as well as the older members and friends of the Sunday school who were privileged to attend. Besides games, etc., which were indulged in, the steamer Princess Louise was chartered, and for more than an hour carried the picnickers on the waters of the beautiful St. Lawrence. This side trip added much to the pleasure of the day. All returned home hoping that another such picnic may take place before very long.

Rev. J. G. Inkster preached in Knox church, Perth, at both services last Sunday.

WESTERN ONTARIO.

Rev. Mr. Scott, of Mount Pleasant, preached in the Bradford church last Sunday.

Rev. James Anthony, of Watertown, occupied the pulpit of Erskine church, Hamilton, on July 14.

The Orillia Presbyterian Sunday school are having an excursion to the Kirkfield lift lock on the 31st instant.

Dr. and Mrs. McQueen entertained the elders and managers of Strabane Presbyterian Church last week.

Rev. W. S. Wright, of Mohawk, preached in Knox Church, Cayuga, last Sunday.

The twenty-fifth anniversary of the induction of Rev. R. N. Grant was celebrated last week in the Orillia church, and was an occasion of great interest to all his Orillia friends.

A very successful garden party was held recently in Williamsford under the auspices of the Presbyterian Church. The ladies served a delicious supper, which was enjoyed by a very large number.

The ice cream lawn social given by the ladies of the Duthill Presbyterian Church was a decided success. It was held at the residence of Mr. Alex. McRae, jun., and the proceeds amounted to \$29.55.

Knox Church, Mitchell, held a very enjoyable Sunday school picnic on the 16th instant. The afternoon was spent very pleasantly in various games and amusements and all returned safe home about 8 p.m.

McLville Church, Fergus, planned a garden party a couple of weeks ago, and when a downpour of rain upset arrangements, the affair was held in the town hall, where a very pleasant evening was spent by a considerable number.

On the 16th July the Ladies' Aid of St. Andrew's Church, Fergus, held a very pleasant garden party on the manse grounds. The affair took the nature of a farewell gathering to the Rev. Mr. Mullan, for 36 years pastor of the congregation.

Rev. Hugh A. Macpherson, pastor of Chalmers' Presbyterian Church, Toronto, has declined an invitation from Galt First Presbyterian Church. Galt was his boyhood home, and his father taught school there, but he prefers to remain in his present charge.

Very large congregations turned out when Rev. A. S. Howard preached his farewell sermons in the Cayuga Church before leaving to take up his new charge at Kempsville. Mr. and Mrs. Howard have won for themselves a large circle of friends in Cayuga, who deeply regret their departure.

A successful lawn social was held on the grounds of the Presbyterian Church, Smithville, on Monday evening. Owing to a slight rain the attendance was not as large as it would otherwise have been, but a good programme well pleased the people who braved the unfavorable weather.

The garden party held on the Presbyterian Church grounds at Keady was a great success. The evening was fine so the attendance was large. The Chatsworth Brass Band supplied the music for the occasion, which was listened to by all with a great deal of pleasure. The proceeds of the evening amounted to over \$90.

Everything favored the garden party given by the ladies of Knox church, on the lawn of Mr. Wm. Wild, North Cayuga, on Wednesday of last week. The weather was perfect and the lawn was crowded from early in the evening till late at night. The programme rendered by the Cayuga Firemen's Band, assisted by Miss Beulah Robertson, was first class and the proceeds amounted to over \$100.

Rev. J. H. McVicar, of Fergus, announced to his congregation at the morning service on the 14th July, that his resignation was about to be placed in the hands of the Presbytery. He has felt for some time the need of a prolonged rest, and suggested a union of the two local churches. The matter after being considered at a meeting of the Presbytery at Guelph, will be again brought up at an adjourned meeting to be held in Paris.

The Ladies' Aid of Knox church, Stratford, held a very enjoyable lawn social last week. The grounds were prettily decorated with flags and evergreens and splendidly lighted with rows of electric incandescents. Ice cream and other delicacies were served at the tables placed around the grounds. Music was furnished by a band, which aided materially in the enjoyment of the evening. The social was very successful and the ladies are to be complimented upon the excellent arrangements for the comfort and pleasure of the guests.

Mr. Howard went to Cayuga in May, 1903, it being his first charge. During his four years' pastorate in Cayuga, Knox church has grown and prospered. It was largely owing to his untiring efforts that the new and beautiful church was erected in 1904, the first year he was in charge. Since then the debt has been reduced each year and the church has continued to prosper. He leaves it in a state of spiritual and financial advancement, which reflects most creditably upon himself, his elders and the whole congregation.

Knox Church, Guelph, held a very enjoyable picnic at Riverside Park on the 18th instant. The weather was fine and the crowd of scholars from Knox Church was swelled by a large contingent from the branch school in St. Patrick's Ward. During the afternoon, while the grown-ups and parents joined the happy throng, games of baseball were indulged in, and when the call to supper was heard there were almost 500 people waiting to be served by the lady teachers. It was after the serving of the supper that the most enjoyable part of the programme was carried out in a long list of races. Races for all were the aim of the committee, and they certainly succeeded in their task, for every one was given a chance to show their fleet-footedness.

Gratifying indeed was the success of the garden party held on the spacious grounds of Mr. James Brown, Main street, under the direction of the Ladies' Aid of Knox church, Aetna. The attendance was large and the proceedings full of interest. The grounds presented a good appearance indeed. They were brilliantly lighted with electric lights, with Chinese lanterns profusely scattered between. The programme was thoroughly enjoyable. Rev. J. C. Wilson, B.A., the pastor, was chairman, and managed the programme with skill. The artists were all from Guelph and their several parts were well taken. The proceeds amounted to \$160.84.

Service was held Sunday afternoon, July 14, in Knox church, Embro, in connection with the C.O.O.F. The brotherhood attended in a body, parading from their lodgerooms to the church, where services were conducted by the pastor, Rev. James Barber, assisted by Rev. W. D. Spence, of the Congregational Church. Representatives were present from Woodstock and other lodges. Mr. Price, of the Woodstock lodge, contributed a solo in pleasing style. A collection was taken up in aid of the Muskoka Sanatorium. Rev. Kenneth McLeod, of Edmonton, Alta., conducted services in Knox Church Sunday evening. Mr. McLeod is an old Zorra boy, who is doing good work in the West. He is moderator of the Red Deer district, and came east to attend the General Assembly in Montreal.

OWEN SOUND PRESBYTERIAL.

The Owen Sound Presbyterial W. F. M. S. was held on Tuesday, July 2nd, and attended by a large number of delegates. The reports indicated progress in membership and contributions. An address by Mrs. Gregory of Toronto on "Woman, her place in God's plan," was much enjoyed. Addresses were given by two lady missionaries, one Mrs. Perkins, from Liberia, the other Mrs. Banerjee, from Alaska, both very interesting. The Presbyterial's greetings were presented by Rev. Mr. Eastman of Meaford. Addresses and papers were given by several delegates, and altogether the meeting was most helpful and stimulating.

The officers are:—President, Mrs. Gardner, Meaford; vice-presidents, Mrs. Woodside, Owen Sound; Mrs. Cameron, Annan; Mrs. Nichol, Warton; Mrs. Shepherd, Markdale; recording secretary, Mrs. Eastman, Meaford; corresponding secretary, Mrs. Fraser, Annan; Tidings secretary, Mrs. LePan, Owen Sound; supply secretary, Mrs. Caton, Owen Sound; M. Band secretary, Miss Dow, Owen Sound; treasurer, Mrs. Spence, Owen Sound.

The ladies of Knox church entertained the delegates and the Presbyterial most hospitably.

QUEBEC.

The Rev. M. P. Tanner, of Fitzroy Harbor, Ont., has been called to Zion Church, Dundee, Que.

The Rev. R. Laird has completed a canvass of the congregation of English River and Howick for Queen's College Endowment Fund, by which he got \$408. Too much cannot be said in praise of Mr. Laird as an agent.

The Rev. Mr. Cruickshanks preached at English River and Howick on the 14th inst. in the absence of the Rev. J. M. Kellock, who is collecting for Queen's College in Elgin and Athelstone.

The annual thank offering meeting of the English River part of the G. and E. R. W. M. S. was held in the church, English River, on the evening of the 5th inst. Rev. J. M. Kellock presided and was assisted in the devotional exercises by the Rev. R. Laird. Suitable music was furnished by four of the young ladies of English River and the address of the evening was made by the Rev. J. R. Dobson, of Montreal.

At a meeting of the Paris Presbytery, a call was presented from the united congregations of Balfour street church at Brantford and Onondaga, to Rev. Andrew C. Justice, B.A., of Sombra. The call was sustained by the Presbytery and accepted by Mr. Justice. Arrangements were made for his induction on Thursday, August 1. Rev. Mr. Martin of Brantford will preside, Rev. D. I. Ellison of Ayr will preach, Rev. Mr. Pettigrew of Glenmorris will address the minister, and Rev. H. J. Pritchard, of Brantford, will address the congregation.

The new church at Rossendale was opened for worship on a recent Sunday. Rev. Dr. Hart, Manitoba College, Winnipeg, preached morning and evening to large and appreciative congregations. The tea meeting and concert given was a great success in every respect.

Rev. Thomas Wilson, of Walkerton, left for the West last Tuesday, accompanied by Mrs. Wilson and family. Mr. Wilson will have charge of Knox church, Regina, during Rev. Mr. Henry's vacation.

Rev. Dr. King, formerly of Galt, preached in St. Paul's church, Hamilton, on the 14th inst.

HEALTH AND HOME HINTS.

At least twice a day the nostrils should be carefully cleansed with a soft rag and warm water. If this is done immediately after coming in from the street, so much the better, as in that way the dust particles will have less time to irritate the delicate membrane.

Quite as much care ought to be bestowed upon the teeth as upon the choice of the material for the summer frock; indeed, more, for, while the frock is only for temporary use, the teeth are permanent. As soon as a child is old enough to use a brush, it should be given one, and taught to use it after every meal.

Never allow babies or young children to lie continually in one position, especially on the back, because the blood gravitates to the back of the chest. Change of position and movements of the limbs are absolutely necessary for the development of the internal organs, as well as for the strengthening of the muscles.

Fig cake: Make a laver cake the same as for whipped cream cake. Mince one half pound of figs, add three-quarters of a cup of water and one-half cup of sugar. Boil until it thickens, stirring constantly. Use this between the layers, keeping a portion for the top. For the icing, boil one half cup of sugar and a little water until it strings well. Have the white of one egg beaten stiff, and add boiled sugar to it, beating until thoroughly mixed. Add the remainder of the figs, and ice the cake.

Vegetable Hash: Hash may be made with one or many cooked vegetables, the vegetable or vegetables being used alone or combined with meat or fish. Potato is the most useful vegetable for a hash, as it combines well with the animal food or with other vegetables. The conditions essential to a good hash are that the vegetables shall be cut fairly fine, but not so fine that the pieces will lose their shape or stick together—that is, the particles should drop apart readily when shaken on a fork. Each vegetable must be cut up separately, then all be mixed. The vegetables or vegetable, and meat or fish must be well seasoned with salt and pepper, and, if liked there may be added a little minced onion, chives, parsley, chervil or green finely minced. The hash must be moistened a little with meat broth, milk or water (not more than half a cupful for a quart of hash). When the hash is mixed, seasoned and moistened, put a tablespoonful of butter or savory drippings in a frying-pan. When this is melted, put in the hash, and spread evenly and lightly in the pan. Over this put little dots of butter or savory drippings, using about one tablespoonful in all. Cover the pan, and place where the hash will not burn, but where the heat is fairly good, and cook half an hour; then fold, and turn on a hot platter. A rich brown crust will have formed on the bottom of the hash if the heat was sufficient. Serve very hot. The plates on which hash is served should be hot.

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SPARKLES.

It was the first time little Alfred had ever seen a shredded wheat biscuit. Leaning over, he whispered in his mother's ear:

"Oh, mamma, what did they soak that Turkish wash-rag in milk for?"—Ex.

Among the curious inscriptions this must be included: "Here lies in a horizontal position the outside case of Thomas Hinde, clock and watchmaker, who departed this life wound up in the hope of being taken in hand by his Maker and being thoroughly cleaned, repaired and set going in the world to come. On the 15th day of August, 1836. In the nineteenth year of his age."—Ex.

A professor of music was once going to call on a friend and asked a fellow musician the number in which he lived in a certain street. "I don't know his number," answered the other, "but the note of his door-scraper is C-sharp." The professor went off, contentedly kicked the door scrapers all down the street until he came to the right one, when he rang the bell and went in.

To let your light shine before men it isn't necessary to make a fireworks display.

After asking a great many questions of a lady a barrister felt that some apology was necessary, so, he remarked: "I really hope I don't annoy you with all these questions?"

"Not at all," answered the lady quietly. "I'm used to it. I have a six-year-old son."—Philadelphia Inquirer.

Mrs. A.—You appear to be very much interested in that awkward crab, George.

Mr. A.—Yes; he reminds me of something.

Mrs. A.—What does he remind you of?
Mr. A.—Why, a woman getting off a street car.

Some time ago a man presented himself before the Liverpool magistrates with the following tale: "Me name is Patrick O'Connor an' I lives at—street, an' I kapes hens in my cellar, but the water pipes is burst, an' my hens are all drowned."

"Well, my good man, we can do nothing for you; you had better apply to the water company," was all the ad vice he got.

A few days later the same man appeared with precisely the same tale. "You were here a few days ago, and we advised you to go to the water company. Did you do so?"

"I did, yer honors."

"And what did they say to you?"

"They told me ta kape ducks!"—Ex.

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FROM COAL MINE TO PROFESSOR'S CHAIR.

Among recent appointments of professors to Welsh theological colleges appears the name of Mr. Joseph Jones, B.A., B.D., of Jesus and Mansfield Colleges, Oxford, who has been appointed Greek Professor at Brecon Memorial College at the age of twenty-nine.

The British Weekly says that when he was 12 he lost his father in a colliery accident, and then worked underground himself until he commenced preaching. He then entered Cardiff University College and graduated with honors in Greek and afterwards gained his B.D. (Wales) in the minimum time. Going to Oxford, he won the maximum scholarship of £60 a year for three years at Mansfield; Dr. Williams' Divinity scholarship of £50 for two years, and a scholarship of £60 a year at Jesus College. He has just won the Hall and Houghton University prize in Greek Testament.

The same paper tells of Rev. Thomas Rees, who was recently made Vice-Principal of Brecon, worked underground until he was 19. Entering the ministry, he gained his M.A. (Lond.) in six years after leaving the coal mine, and afterwards took his Oxford degree with honors in theology. He was made professor before he was 30, and is now vice-principal before he is 40.

And still another; Rev. J. T. Evans, M.A., of University of Wales and Leipsic University, has just been elected Hebrew Professor at Bancor Baptist College, in succession to the Rev. T. W. T. Davies, B.A., Ph.D. He worked in a colliery in the Rhondda Valley until he was 20. He is now 30 years old.

These are cases of men literally fighting their way from the coal mine to the professor's chair, and show what achievements can be scored by men who are not afraid to grapple with difficulties and discouraging environments and overcome them by sheer force of character and well directed determination. From the coal mine to the professorial chair of the university is a long step, but what has been accomplished in the past can be accomplished again if young men will only make good use of their opportunities and capabilities.

Fruit salad: Peel two oranges with a sharp knife; cut between the pulp and skin and remove the sections whole. Slice the meats of half a pound of English walnuts. Of half a pound of figs reserve a few for a garnish, and cut the rest in thin slices. Slice four bananas. Toss half the ingredients together with two or three tablespoons of oil (if oil be desired), and if the oranges are sweet add a tablespoon of lemon juice. Add a few candied cherries, and serve with or without mayonnaise dressing as preferred.

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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	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Knox 6th Mar. 9.30 a.m.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Renfrew, Arnprior, 2nd Sept. 8 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept 8, 11 a.m.
Peterboro', Peterboro', 5th Mar. 9 a.m.
Lindsay, Woodville, 5th Mar., at 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Whitby, 16th July, 10 a.m.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.
North Bay, Magnetawan, 9th July.
Algoma, S. Richard's bldg., Sept. 2nd, July 10 a.m.
Owen Sound, O. Sd., 2nd. July, 10 a.m.
Saugeen, Drayton 6th Mar.
Guelph, In Chalmers' Ch. Guelph. 16 July, 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines, Sept. 3rd., 10 a.m.
Paris, Woodstock, 5th Mar. 11 a.m.
London, St. Thomas 5th Mar. 10 a.m.
Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5th Mar.
Bruce, Paisley, 2nd. July, 10.30 a.m.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown, Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst, 2 Sept. 3 p.m.
Bruce, Paisley 5th Mar. 10.30
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11mo.
Rock Lake.
Glenboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon.
Mellta.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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Kootenay.
Westminster.
Victoria, Victoria, in February.

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107 St. James Street and
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PURE ICE

FROM ABOVE
CHAUDIERE FALLSOffice—Cor. Cooper and Percy
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Prompt delivery. Phone 935

THE DRINK HABIT

Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.Rev. Canon Dixon, 417 King St.
E., has agreed to answer ques-
tions—he handled it for years.
Clergymen and Doctors all over
the Dominion order it for those
addicted to drink. Free trial,
enough for ten days. Write for
particulars. Strictly confidential.

FITZ CURE CO.,

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WESTON'S
SODA
BISCUITSAre in every respect a
Superior BiscuitWe guarantee every pound.
A trial will convince.ALWAYS ASK FOR
WESTON'S BISCUITSMacLennan Bros.,
WINNIPEG, MAN.

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire
for prices. Reference, Imperial Bank,
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165 Queen St., East,

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MAIL LINE STEAMERS

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Steamer "Empress" leaves
Queen's wharf at 8 a.m., with
passengers for Montreal. Steam-
er "Empress" excursions to Gren-
ville, Tuesdays, Thursdays, and
Saturdays, 50 cents.Steamer "Victoria" for Thurso
and way ports, leaves at 4 p.m.Ticket offices: Ottawa Despatch
and Agency Co., 75 Sparks St.,
Geo. Duncan, 42 Sparks St.; A. H.
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Wharf (telephone 242.)

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
THE INTEREST IS COMPOUNDED QUARTERLY		
The Union Trust Co., Limited.		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%

COPLAND & LYE'S
"CALEDONIAN"

Scotch Tweed Skirts

21/- IN STOCK SIZES 21/-
CARRIAGE PAID IN THE U.K.Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
and Plain TWEEDS.

COPLAND and LYE'S FAMOUS

SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITHCALVERT'S
Carbolic Tooth PowderThat 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 thor-
oughly it cleans.Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. nettSample free if you send penny stamp to F. C. CALVERT
& CO. (W. M. Dept.) Manchester.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

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geon Falls, Ont.AGENTS—London, England, Bank of Scotland. New
York, U. S. A., Agents' Bank of British North America,
Hanover National Bank of the RepublicSynopsis of Canadian North-
West.

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, ex-
cepting 8 and 28, not reserved, may
be homesteaded by any person who
is the sole head of a family, or
any male over 18 years of age, to
the extent of one-quarter section
of 160 acres, more or less.

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

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

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

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

(3) If the settler has his per-
manent residence upon farmed
land owned by him in the vicin-
ity of his homestead, the require-
ments as to residence may be sat-
isfied by residence upon the said
land.

Six months' notice in writing
should be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.

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



SEALED TENDERS addressed
to the undersigned and en-
dorsed "Tender for addition to
Rideau Hall, Ottawa," will be re-
ceived at this office until Wednes-
day, August 7, 1907, inclusively, for
the construction of an addition to
Rideau Hall, Ottawa.

Plans and specification can be
seen and forms of tender obtain-
ed at this Department.

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

Each tender must be accompanied
by an accepted cheque on a char-
tered bank, made payable to the
order of the Honourable the Min-
ister of Public Works, equal to
ten per cent (10 p.c.) of the
amount of the tender, which will
be forfeited if the party tendering
declines to enter into a contract
when called upon to do so, or if
he fails to complete the work con-
tracted for. If the tender be not
accepted the cheque will be re-
turned.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, July 16, 1907.

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