

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

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Single Copies, 5 cents.

## WHO IS BLEST THE BETTER?

If you wish to grumble, go  
Where there's no one nigh to hear;  
Let the story of your woe  
Fall upon no mortal ear.

Store your troubles far away,  
Hid within some jungle deep,  
Where nobody's like to stray,  
Or to hear you when you weep.

But if joy hath come to you,  
Shout it, spread it far and wide;  
Share with others all the true  
Happiness that betide.

Joy and pain contagious are,  
Smiles evoke their kith and kin,  
Tears will travel fast and far  
If you fail to hold them in.

Who is blest the better? He  
Who hath filled the world with  
cheer,  
Or the man of misery  
With his ever-ready tear?

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**BIRTHS.**

At MoulINETTE, July 19th, 1908, to Mr. and Mrs. Robt. D. Moss, a son.

At Aultsville (2nd Con.), on July 17th, 1908, to Mr. and Mrs. Wm. Loucks, a daughter.

On July 19th, 1908, at Cedarhurst, Martintown, to Mr. and Mrs. J. J. MacCallum, a son.

At Lanark, on July 13th, 1908, to Mr. and Mrs. Robt. W. Graham, a daughter.

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

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

At Powassan, on July 12th, 1908, to Mr. and Mrs. Lawrence Purdon, a son.

In Westport, on July 14th, 1908, to Mr. and Mrs. G. H. Clark, a son.

**MARRIAGES.**

On July 23rd, 1908, at St. John Presbyterian Church, Hamilton, by Rev. John Young, M.A., Smith A. Wait, of Niagara Falls, Ont., to Ellen M. Stone, of Hamilton.

On July 20, 1908, at Ormstown, by the Rev. D. W. Morrison, D.D., David Weir, of Manitow, Manitoba, to Eva Anderson, daughter of Mr. Robert M. Cairns.

At Agincourt, on Tuesday, July 14, 1908, by Rev. J. A. Brown, Fergus, George Ernest Pentland, M.A., Windsor, to Isabella, daughter of Mr. and Mrs. Robert McCall.

At Lindsay, by the Rev. James Wallace, B.A., D.D., Gwendolen Ross, only daughter of Mr. and Mrs J. C. Harstone, to John Francis McCuaig.

On July 20th, 1908, at Avonmore, Ont., by the Rev. N. H. Mac'ean, Ph.D., John Truax to Lucinda Sproul, both of Monkland, Ont.

At Prince Albert, Sask., on June 28, by Rev. Colin Young, Geo. Robb to Miss Mary Florence Coombs.

On June 23, at Calgary, by Rev. John A. Clark, Wm. John Rutherford to Fanny Gertrude Wilford.

On July 22, 1908, in the Presbyterian Church, Caledonia, by the Rev. Wm. Wallis, Lizzie May, youngest daughter of Mr. and Mrs. John Lawson, Caledonia, to Hugh Kennedy Self, eldest son of Mr. and Mrs. Thomas Sell, Toronto.

On the 21st July, 1908, at Toronto, by the Rev. H. A. Macpherson, Mrs. Margaret Bonnard to Oliver P. St. John.

**DEATHS.**

In South Elmsley, on July 15th, 1908, Mrs. John Campbell, aged 83 years.

At Cardinal, on Tuesday, July 14, 1908, Samuel Ross, aged 72 years.

On July 20, 1908, at 38 Windsor Avenue, Westmount, Calvin Inglis, infant son of J. Albert and Elizabeth McLennan, aged one month and five days.

At Little River, Quebec, on July 20, 1908, Alexander Hossack, a native of Morayshire, Scotland, in the 89th year of his age.

Suddenly, at Cornwall, Agnes Ross, widow of Evander Campbell, Huntingdon, Que., aged 77 years.

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## NOTE AND COMMENT

By a majority of more than 80,000 votes in a national referendum Switzerland has decided to prohibit the manufacture and sale of absinthe. This will mean a heavy loss, at least temporarily, in revenue to the country, but a great moral gain.

One of our contemporaries asks the pertinent question, "Why is it so eminently proper to teach Darwin, Huxley, Spencer, and Mill in the public schools, and so enormously wrong to teach Jesus?" If it be true that the ethics of Christianity are the purest the world knows, why should they not be taught to the children in our schools? Is there any good reason for omitting them?

After five years' work, Australia's great transcontinental rabbit proof fence has been completed. Its length is 2,936 miles, and the cost of its erection has been nearly \$1,250,000. It is furnished at intervals of five miles with systems of traps, in which hundreds of rabbits are captured and destroyed daily. Inside the barrier there appears as yet no trace of their presence.

The British Weekly says: "The movements for union in Canada, Australia and New Zealand have arisen mainly through three causes, viz: (1) The desire to achieve the hope of Christ; (2) the demands of Home Missions (many settlers never hear the living words of Christ); (3) the activity of Rome (recently the ruler of the Jesuits visited Australia and everywhere Romanism is seeing expansion).

The official figures of the general elections in Ontario on June 8, place the Conservative majority at 95,634. The figures are as follows: Total vote polled, 470,208; polled by Conservatives, 277,914; polled by Liberals, 182,293; polled by Independents, Laborites and Socialists, 10,014. Majority of Government over Opposition, 95,634. Majority of Government over Opposition and Independents, 85,620.

The Ontario government has decided to establish forest nurseries throughout the province in the neighborhood of lands which are not suitable for agricultural purposes. These nurseries are to be made the centres of reforestation for the particular areas in which they are situated. The government are also arranging to utilize the services of students of the university who are taking courses in forestry.

The Baptists in Europe are making every preparation for the European Congress at Berlin, which meets at the end of August, in connection with the Baptist World Alliance. It is only within the last half-century that Baptists have been at work on the Continent. The pioneer was J. G. Oncken, a German, whose work rapidly spread, until Baptist communities can be found in Germany, Hungary, Russia, and the Scandinavian countries. The growth since has been remarkable. There are over 38,000 members in Germany; over 24,000 in Russia; over 43,000 in Sweden; 16,000 in Hungary, and a like number scattered through other countries. At the close of 1907, there were 144,441 church members and 110,524 in the Sunday Schools. There is a newly formed Russian-speaking union, comprising nearly 100,000 members, and living largely in Southern Russia. — Missionary Review.

The old-age pension bill has passed the British House of Commons with only ten dissenting votes. The bill gives a pension of \$1.25 a week to persons over seventy years of age whose income is not above \$2.50 per week. It is, therefore, a measure of poor relief. It is feared by its opponents that this is only the entering wedge, and that the age limit will be lowered and the pension increased. The passage of the bill is due largely to Mr. Asquith, the Prime Minister.

The New York Christian Advocate, speaking of summer vacations, declares: "Happy are the persons who are in as good health after a summer vacation as they were before it." This is rather rough on summer vacations, and yet, in many cases, there seems only too good ground for the suspicion that some summer vacations are the reverse of helpful, either physically, mentally, or spiritually. There seems to be no good reason why this should be so, except our native foolishness. The helpful vacation must be a wise vacation.

Perhaps no occupation is so little understood by those who are not in it as that of farming. Few people realize how much intelligence, patience, and executive ability successful farming demands. A well-known British preacher, referring to this subject recently, very wisely said: "Farming is a trade, and like any other calling has to be learned. It is absurd for city clerks or shop assistants to imagine that, without any practical knowledge, they can succeed in farming, whether in England or in our colonies. They might as well dream of entering a surgery and dispensing drugs, or commanding a battleship as of undertaking the work of a farmer without the necessary training and experience."

The Episcopal (Anglican) Church in the United States, says the Belfast Witness, had passed an ordinance opening their pulpits to the use of other Christian ministers on fit occasions. Five of these ministers shortly after seceded to the Roman Catholics. One of these, Dr. McGarvey, stated that this fraternal and Christian ordinance (for such it is) was the cause of his secession. It now appears that the purpose of all the five was practically formed previous to the "open pulpit" canon. The action of these clergymen, however regrettable, is honest and straight compared with the conduct of Anglican "priests" at home, who, while eating the bread of a Reformed Church, are surreptitiously leading their people into the Roman camp.

An enormous demonstration, estimated at from 300,000 to 500,000 persons, invaded Hyde Park on Saturday night with a hundred bands and a hundred and twenty speakers, and demanded that Parliament pass the Licensing Bill at once. Among the speakers were Dr. Oldfort, Lord Kinnaird and Mr. Winston Churchill. There was a remarkable scene when, at a given signal all the bands struck up the hymn, 'Onward, Christian Soldiers,' in which the demonstrators joined. The proceedings came to an end with the passing of a resolution demanding that both Houses of Parliament pass the bill without delay. It is happily suggested that the erection of drinking fountains at frequent intervals in the public streets of our towns and cities would lessen the temptation of thirsty citizens to seek refreshment in the barrooms.

Referring to the Tercentenary Celebration, Rev. Mr. McMillan, of St. Andrew's Church, Winnipeg, is reported in the Tribune as saying: "Quebec reminds us of the richness of our national debt to the past. We have not only the history that has been made in Canada, but we enjoy the result of most of the history of Europe as well. The literature of Europe is ours, and the music and something of the art. We inherit the reformation and revolutions and the battles by sea and land. In fact Europe owes much of her liberty to America, for it was the overflowing of immigration and example of new experiments in government that taught the people to demand the rights of man. The Canadian, whose face is set towards the future, forgetful of the past, is both ungrateful and unwise. The celebration should further unite the hearts of the two races who live side by side in Canada. There are many precedents for regarding such an admixture as full of hope. There are few of the countries of Europe but have profited by the intermingling of several racial and religious elements. Switzerland, the most notable country in Europe for its size, speaks four languages and is jointly divided between Protestant and Catholic. The French Canadians have twice saved Canada to the British Crown. There are no more loyal Britishers than they."

On Sunday 19th inst., there commenced at Malpeque, Prince Edward Island, the religious services which marked the opening of the celebration of the centennial anniversary of the founding of the Presbyterian congregation of Princetown. In 1808 Rev. Dr. John Kier, the second Presbyterian minister to settle on the Island, arrived from Scotland and took charge of the congregation of Princetown and Bedouet. Ordination being an event that had never before taken place on the Island, the people for miles around were present. The services were conducted partly in Gaelic and partly in English. At the time of Dr. Kier's settlement, the whole of Prince county and a part of Queen's may have been said to have constituted his parish. The doctor labored faithfully and successfully until his congregation became the model congregation of the Presbytery. In 1858, while attending a meeting of the Synod in Truro, he died suddenly, in the 79th year of his age, and in the 51st of his ministry in Princetown. In the previous year his jubilee had taken place, and the large gathering from all parts of the Province and from neighboring Provinces gave evidence of the high esteem in which the venerable doctor was held by the Church generally. As a Christian, as a minister, as professor of theology, as President of the Board of Foreign Missions, he ranked high in the regard of his brethren, and of the whole Church. His successors in Malpeque were Rev. Robt. Laird, Rev. George McMillan, now of Kenville; Rev. J. M. Fisher and Rev. E. J. Ratee, the present incumbent. Sunday services included sermons by Rev. Professor D. J. Fraser of Montreal, grandson of Rev. Dr. Kier, and by Dr. Kier's successors, Messrs. Laird, McMillan and Fisher, also addresses by other clergymen and by Miss Annie Montgomery, missionary to Persia. The centennial proper began on Tuesday, when tablets were unveiled to the memory of Dr. Kier and to the late Miss Charlotte Montgomery, missionary to Persia.

## QUEBEC TERCENTENARY

REV. FREDERICK B. DUVAL, D.D.

Moderator General Assembly. Preacher in St. Andrew's Church, Quebec.

Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. Isaiah xliii, 19.

The occasion commands not the letter, but the spirit of this text. Here is the heart of God going out in the providence of God to execute the purpose of God in history. God does not work mechanically, but vitally, in grass and flower and human kind—in the individual, the family, the state and international destiny. His way is in the sea. His footprints are on the land. He worketh all things after the counsel of His will and none may stay His hand.

The philosophy of history assures us that in effecting a settlement in this new world, God had in mind a forward step in the higher well-being of the race. Since the beginning of creation, lower material has been ground up to produce higher forms, the inorganic to build the organic, and the lower organic to construct the higher. The decomposed rocks feed the vegetable, the vegetable the animal, the animal serves the intellectual, the intellectual the moral, until it is conformed to the pattern set by the Architect in His own Son, who is "the fulness of the Father's glory." All that does not serve this end is rejected, as the spalls that fall from the statue under the sculptor's chisel. And the law of the individual life obtains in the social life of men. To further human well-being, men are led, and even forced of God, as the eagle stretcheth up her nest, to break their rest, and by strenuous struggle over height and depth to bring their feeble pinions into power. Men are compelled to sacrifice lower thoughts to higher ideals, to grind up systems, and rebuild constitutions until humanity finds a way to realize this excellence divine. The Father breathes the spirit of a nobler life to burst the clod that oppresses it. God is the God of life, and the outshining that perfects life. As the mists of the third epoch of creation gave place to the resplendent sun, so must all mystifying superstitions lift their clouds, and every binding bigotry cut its ruthless cords. Geographic boundaries will be broken, and continents exchanged to give the inbreathed life of God an environment in which to unfold. Such was the spirit that was quickening Europe in the sixteenth century. Life was seeking to realize its own fulness.

And for this, saith God, "I will open a way, even in the wilderness. The Lord reigneth, let the earth rejoice." Here is the heart and mind and will and power of the Almighty opening a way for men. And whatever the fault, the failure, the weakness and meanness of men, that fret and rag and tear the more seemly developments of history, it is a comfort to feel that God is with us in the storm at sea and struggle of humanity.

God opens the way through the hard rock of tradition. Even the soil settles into hardness, and must be broken up to yield its substance to higher ends. The less reasonable of men, who fail to catch the prophetic spirit, settle down to reverence only the past; to idolize their own conceptions, and repress every forward movement. To them the universe is a mechanism. They forget its vital relations, and its vital powers—that God is the living God, and that in Him we live and move, as well as have our being. And the very Church of Him who said: "I am come that ye might have life and have it more abundantly," had conformed its policy to im-

perialistic repression. And the spirit of the great Apostle who said: "Not for that we have dominion over your faith, but are helpers of your joy," had been changed into a spirit of cursing every soul that would not bow to unreasonable dogma. They made void the life-giving law of God by their tradition. A new arena of human development was necessary, even though it had to be opened in the wilderness, the new wine required a new bottle, the new spirit of life a new land, before it could find a normal development.

In a new land alone, free from the stubborn standards of thought, feeling and habit, that, like warp and woof, were interwoven in the life of centuries, could there spring up sufficient grace of tolerance to allow souls in their struggle for light to sit together at the table of God. But through the tangleweld of thought and thorns of human passions, God, like a good father that hath tender pity on the bickerings of ignorant children, says, "I will open a way even in the wilderness."

He opens it even at the cost of blood. Tradition grew into bigotry, and bigotry to slaughter. O, France, land of the father's pride, how many of thy noblest sons laid down their lives to enthroned a reasonable mind and a free conscience! Thy lot was hard. Thine the battle front! Thy blood flowed free. But the Master asked no more of thee than of Himself. By way of Calvary the throne of love he reached. And by this sacrifice he broke down the middle wall of partition, and joined the hearts of De Monts, the Huguenot and Champlain, the liberal-spirited Catholic, in the common love of their kind to set up at the base of this old God-built citadel an open door to better things for the race.

This leads me to impress upon you that God opens this way by the agency of men, that we may not forget our duty. He that by sun and rain impales the land to burst the oppressing clod, inspirer of the heart of Abraham to burst the bonds of Oriental polytheism, and turn westward to establish a nobler monotheism in which all nations of the earth were to be blessed. And He that heard the cry of His people by reason of their taskmasters, and came down to deliver them, did so by the hand of Moses. God inspires men with devotion to truth, and enable them to stand for the truth. So it is through men that God reveals Himself to the world, and works His purposes therein. He fills men with a sense of what is needful for their fellow-men, and inspires them to pursue it, even through the wilderness of adventure and toil and suffering and death, counting not their lives dear unto them, if they might finish their course with joy and the ministry they had received of God. This is the prophetic spirit, whether in priest or people; the spirit that, in greater or less degree, impelled Columbus and Coligny, De Monts and Champlain to open some highway of escape for men out of the worse into better conditions of life. And it was a happy thing for us that, while the storm of repression raged in Europe, the spirit of De Monts, the Huguenot, and Champlain, the liberal Catholic, could rise above their age and plant here a colony with tolerance for faith's opinion. So only could deliverance come to the growing soul. Therefore, as we meet today in happy remembrance of all the way God opened for our fathers in the wilderness, we ought to bless His name for the spirit of these men,

and for those British and Canadian-American institutions that, so beginning, have fostered a kindly feeling between Catholic and Protestant, French and English, that bids well to initiate what my beloved master Guyot used to say, would be the gathering together again on this continent of the nations that were scattered abroad. It is to me a fact of great significance that twelve years before the Pilgrims landed on Plymouth Rock, here at the base of this old natural citadel, the French forefathers, representing a more peaceful spirit than that which drenched the homeland with such noble blood, anchored their little ships at the gateway of the new world, and inspired with new sentiments and new hopes, broke their bread together in the peace of God. It is something to be thankful for. It is something worth gathering to celebrate. And something worthier still, if we can make it a stronger bond of Christian fraternity, to bless the land in which we live with increasing light and redeeming love. This leads me to follow the way of God into the future. Men die, but man lives. Thrones are destroyed, but governments remain. Empires are broken, but national life continues. When the poems are sung to those in their graves, the Muse will not forget her art. We go on to see and feel defeat and triumph, as our fathers did; only under new phases of life. If there is not so much need, like Champlain, to find our untried way through rivers, lakes and forests, there is need to better navigate our waters, and to cast up highways in the land. The voyager must give place to the engineer to tunnel our mountains and open avenues of commerce for coming millions. If our problems are less imaginative, they are no less arduous. King Edward has more to do in the complicated problems of international relations than the Saxon chiefs, whose glory gone, loomed from tribal fight, and the triumph in which they drank their wine from the well-dried skulls of their foes. From the simple to the complex is the course of life and thought. The problems that will meet our children will be harder to solve than those which met our fathers. The battle of the giants did not end when Titans fought on fabled field of yore. Canada is young yet, has never felt the struggle of independent life. She has reposed on the maternal bosom and safely rested 'neath Britannia's shield. But will this always be? The child must feel the thrill of growing life. And the parent does not wish to see the child grow old in swaddling bands. Independence, or self-respecting partnership in the parent's firm, is but the normal course of life. The latter is to me the wiser course, for Britain and for Canada. Indeed, the English-speaking world should form an eternal pact of peace. I have studied ethnic science in vain, if I have not found that such a course is needful to the highest common weal. All that is best in Christianity has its highest hopes and base of power in such a trend of history. And in this Canada, if guided aright, will play no insignificant part: 1. Canada has abundant bread and therefore strength. All life goes to its appropriate feeding grounds—so the winged insect and the flying fowl. Man is no exception to this law of life. The great migrations known in history were in search of bread. The Sons of Israel went down into Egypt because there was corn there. Canada is

A land by God's good bounty fed  
Upon the sweetest of His bread;  
The land that never will deny  
To toiling hands a full supply;  
Nor from their children ere remove  
The fondest hopes of home and love.

Canada in all probability can produce nine hundred millions of bushels of



wheat. To it must come the mouths that hunger for this bread. 2. It will not only be a great but a mixed population, in harmony with Guyot's prophesy that "the American continent will be a home of regenerated nations, once scattered abroad." Here they will have the opportunity of realizing humanity's better self, or of meeting the danger of irrevocable ruin. Would that our people could be seized of this prophetic spirit and inspired to cultivate the noblest elements. In the presence of these holy thoughts, how base the creature who would foul the stream of our future. 3. The molding of these heterogeneous peoples into a nation is the problem before our statesmen. The individual stones must be carved before we can raise the temple. To the fathers of American Democracy, a great statesman said, "Keep your people intelligent and moral or you will fail. That caution is applicable to us. And in order to preserve morality in the mass, religion is necessary. De Toqueville well said: "Despotism may govern without faith, but liberty cannot." In our liberty lies our danger, as well as the possibility of strength. The guardianship of religion, as a foster mother of intelligence and morality, is of first importance. It must be approached in the spirit of tolerance in non-essentials, but firmness in essentials. That man is a fool who stumbles for a shibboleth in world concerns.

The highest ideals of common weal must be maintained. All low party spirit that seeks by cunning ways to gain its own, and not its country's good, must be frowned upon. All mock patriotism, that Johnson saw could become "the last refuge of a scoundrel" must be despised. All talk of dying for one's country, while fattening on its commissariat, must be met with contempt. The proof of love is seen in sacrifice. This truth is regnant in the government of God; no other law secures good government to men. To live nobly is to attain the greatest wealth. Across the a-tar of whole sacrifice De Monts, Champlain, Montcalm and Wolfe reached the niche of fame, and now sleep well beneath the garland memories of a grateful people's love.

Fathers, in your business; mothers in your homes; teachers, in your halls; statesmen, in your Parliaments; ministers of grace, in your pulpits, you are weaving the character of the future. Go down from this mount of privilege with hearts full set to weave it well; not only for self-preservation, but to bear the strain of coming international obligations. Canada and the United States hold this side of the ocean that washes the shores of the strongest peoples of Asia. When the world meant the discovered parts of Europe, Asia and Africa, the little Mediterranean was the sea of power. In the course of Providence it yielded to the Atlantic. So will the Atlantic yield to the Pacific; and the powers adjacent will be called to settle its problems. And problems great will require a great people to solve. In the light of this future, it is painful to witness in the United States and Canada the waste of material, intellectual and moral resource, that will be needed to measure up against world powers. Forgetting that moral excellence is the true end of life, the strenuous struggle for material gain is wearing out the soul, while its attempted relief through smart novelties and moral abandon in entertainment, is only exciting purulence and dissolving that virtue which alone secures a nation's strength.

"But, beloved," may we not with the holy Apostle say, "we are persuaded better things of you, and things that accompany salvation though we thus

## HOLIDAY READING FOR MINISTERS.

Belfast Witness

The minister was going away for a month at the coast, an intelligent parsonier handed him a book, saying, "There will be some wet days when you may be glad of this." N.B.—It was not a novel. Now the minister who gives two days a week to his Biblical and Theological studies, and looks well after his flock, has not much time for general literature. Yet good general literature is of immense service to the preacher; it widens his own horizon, and so broadens the outlook of his preaching; it gives a freshness to his preaching, keeps him from repeating himself, and harping too much on one string. He will be wise to take with him on a holiday some of the noble English classics which "enrich the blood of the world." Younger men will, perhaps, be advantaged if we indicate some first-rate holiday reading. We omit all mention of the poets, because no man can be considered educated who does not know at least the greater English poets.

Let us begin with "Bacon's Essays." They can be had in one handy volume, and where else can so much sense and sagacity be got packed into so little space. They set on a young and growing mind like tincture of steel. Bishop Hall is not now read as he deserves to be. "Hall's Discourses" are marked by that pith and pregnancy which marked our literature from Elizabeth to James, and thereafter gradually died away. Let a minister get away to some nook among the rocks far from the madding crowd, and read Joseph Hall on "Behold, Zachaeus!" A small and very portable book (and very readable too) is Seiden's "Table Talk." Pointed, pungent, edged with keen satire, one may not always be pleased, but one cannot afford to pass by such a searcher of hearts and exposor of shams. A delightful change is offered us by Sir Thomas Browne. His "Religio Merici" and his "Urn Burial" are perfect gems of literary art. Once under the spell of Sir Thomas Browne is to be lastingly impressed by the magic of words; the thoughts too, are not without entertainment. Jeremy Taylor, "the poet of the pulpit," has a place to himself in our literature. The "Holy Living," but especially the "Holy Dying," is a book to read and read again. The eloquence is almost too elaborate at times, but the sentiments are worthy of it all. Next comes one of the most delightful of all: Isaac Walton. "Walton's Lives" can be carried easily in the pocket. Of them Wordsworth says they shine like stars in a "lucid ring." Never was Christian biography so exquisitely written. His "Compleat Angler" (so he spelled it), is full of the sweetest wisdom, of healthy, happy, open air piety. Are there men nowadays who do not read Milton's prose works? They who abstain from his polemical writings are excusable. But never more let his "Arcopagitica" be neglected. There are passages of the most sustained and seraphic eloquence in all literature, and the preacher will feel himself uplifted by them. The passage about the English nation, and that describing the Apocalypse of St. John, once read can never be forgotten.

With Joseph Addison we get almost into the modern atmosphere. "If you wish to acquire a good style," said Johnson, "give your nights and days to Addison." That remark concerns us here, because we do not mean that preachers should quote from the English classics; no, but that by steeping their minds in those books they may learn to speak and write with force and ease. Johnson himself comes next. And the best of the

big Doctor is given us in Boswell's Life of him. If the test of a book is the number of reading it will bear, then Boswell's Johnson stands high. Knowledge, wisdom, sagacity, and goodness are found harvested in that wonderful book. If too large for a holiday, the conversations alone can be selected. We must not attempt too much, and so hasten on. "Forster's Essays" cannot be omitted by the minister, he is undoubtedly a minister's man, and the best of him can be managed in one wet day. Macaulay's Essays, though he afterwards fancied he had outgrown them, remain very stimulating for the preacher. His estimates and analysis of Milton, Bunyan, and Burns are not equalled on the whole by any other writer. Coming quite to our own times, Froude's "Erasmus" is quite easily carried and read through. It gives an insight into the Reformation time not easily to be got elsewhere. All Froude's Short Studies are good holiday reading. For a Presbyterian minister Norman Macleod's "Highland Parish" is a charming book, and charm is just the quality of Dr. John Brown's "Horae Subsecivae," the writer's lovable personality shining through every page. May we not include in English classics the wise and witty and genial Oliver Wendell Holmes. Finally, a minister should read other men's sermons occasionally; not to borrow them, but to see and learn how best to do it. The most inspiring sermons (in our opinion) are those of Robert Hall (not the bishop), Frederick Robertson, John Ker, Alexander MacLaren, Phillips Brooks. Many suitable books have been passed over on this occasion. Enough, however, has been said to suggest the importance to a preacher of that vast and varied field of literature, not ecclesiastical, not theological, but instinct with the broader human interests, with thoughts and feelings that appeal to every human soul. And that is just the quality that makes preaching attractive and effective.

## ENGLAND'S TASK IN INDIA.

Rightly to appreciate the nature of England's task we must first free our minds from the common impression that India is like China, for instance, one great nationality. It is a continent rather than a country, larger than all Europe with the exception of Russia, and having all the continental varieties of surface and climate, from the perpetual snows of the Himalayas to the tropical plains of Madras. Of the diversities of the inhabitants one may form some conception from the fact that the traveller from Bombay to Calcutta, passes in a thousand miles to a region inhabited by peoples differing more in race, religion and habits of life than he sees in going twice the distance from Constantinople to London. The Indians are divided into fourteen distinct races, speaking one hundred and forty-seven different languages and dialects, and are separated as much by creeds and customs as by mountain ranges, vast forests, trackless deserts, and great rivers. Some idea of the extent of what may be termed their political divisions may be gained from the fact that in addition to the two hundred and fifty-nine districts or units of administration in the provinces under the direct control of the English, there are six hundred and eighty native or feudatory states under their own rulers, varying in extent from a few square miles to a territory larger than Great Britain. While on the fifty-seven hundred miles of frontier separating India from Afghanistan and Central Asia live hundreds of wild tribes given to hereditary rapine.—Atlantic Monthly for June.

The only wealth which will not decay is knowledge.—Langford.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## DAVID AND GOLIATH.\*

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

Saul clad David with his apparel (Rev. Ver.), v. 38. A certain cobbler in Glasgow during the early years of the last century had a fierce dislike of ministers. At that time one of the ministers in the city was the afterwards famous Edward Irving, whose father had been a tanner. He won the cobbler's heart by being able to talk with him about the materials of his trade. "He's a sensible man, you," he said, "he kens about leather." There are some people who think that one knows nothing unless he knows the thing they know. To such persons there can be only two ways of doing anything—the wrong way and their way. Such an opinion of our own wisdom is simply a block in the way of our improvement. Far wiser is it to adopt the saying of a great man, "There is no man from whom I cannot learn something."

I have not proved them, v. 39. "Your father and mother proved it; so do not lightly forsake it." This was said of the Bible, and the counsel is sound and full of sense. They found it a light that led them in safe paths, and never once did they go astray when they followed its leading. In their times of trouble they went to its promises for comfort and courage, and never found them to fail. It helped them all through their lives, and when they came to the end of life, they were not afraid even of death, because they trusted in the assurances in "the Book," of a joyful immortality. It will put you straight and keep you straight.

His sling was in his hand, v. 40. It is familiar weapons alone that we can use with confidence and effect. The Bible is the Christian's weapon, and he ought to be thoroughly versed in its use. Dr. Stalker tells of his looking through the papers of a friend who had died. He had been a busy man of the world, occupied with his business, mingling with its company, exposed to its temptations; and had all the while preserved the character of a religious man. The secret of his life lay open when the pages of his Bible were turned. Everywhere appeared marks of long and diligent use. The leaves were well worn, the choice texts underlined, short prayers were written on the margin. It was all plain how no temptation had been able to overcome him, how he had come off more than conqueror. Before the one who is possessed of the Spirit's sword and uses it, no spiritual foe can stand.

He despised him, v. 42. Beware of contempt. It is frightfully common. A terrorist does not seem fonder of chasing cats than humanity does of despising those it considers contemptible. To a follower of Jesus, nobody is to be despised. When the leprous, wretched and loathsome, came to Jesus, he did not say to Peter, "Peter, you go and touch those ugly people." He went to them Himself. He did not use contemptuous names for Caiaphas, or Pilate, or Judas. There is no warrant in the Gospels for such words "dago," "sheeny," "chink," "scab." No persons for whom Christ died, can be so poor, ignorant, foreign, grotesque, or wicked but that we should love them.

I will give thy flesh, v. 44. Hear the boaster! Voltaire said, "Twelve Galilean fishermen built up the Christian religion. You shall see one French philosopher pull it down." Ingensoll once predicted, "In a few years there will be ten theatres built for every church." The Boxers in China wore to drive the foreign religion into the sea. These, and every similar instance, only show how foolish it is to threaten God. Christianity was never so vigorous and thriving as it is today.

In the name of the Lord of hosts, v. 45. When Dr. Barnardo found eleven boys sleeping in the gutter of a roof one night, he determined to do something for the waifs of London. He was only a poor foreigner, without money or influential friends, but he set to work in the name of God. Before he died there were ninety Rescue Homes under his care. Now, would this have come about if the attempt had been made in any other name than God's? The missiles of salvation are propelled with wonderful force, when they are hurled in the name of God.

## MY TASK.

(By Maud Louise Ray).

To love some one more dearly every day,  
To help wandering child to find his way,  
To ponder o'er a noble thought, and pray  
And smile when evening falls.  
To follow truth as blind men long for light,  
To do my best from dawn of day till night,  
To keep my heart fit for his holy sight,  
And answer when he calls.  
—Harper's Magazine.

## WHO SHOULD DO PERSONAL WORK.

Saved sinners can best help unsaved sinners. Those who, though in Christ, are still weak and faulty, who find no hope or encouragement or worthiness within themselves, and who have learned that Christ is their only hope, are the best messengers of His gospel to their brothers who have not yet laid hold on Christ. The effectiveness of their message lies, not in their worthiness, but in Christ's willingness to save them and help them in spite of their unworthiness. How commonly this truth is missed when the duty of "personal work," or individual soul-winning, is under consideration! Association Men recently published various "reasons" that had been given for not engaging in this supreme form of Christian service. One such was the following, signed "Business Man": "Before I can do active Christian work, particularly what you call personal work, I feel I should be a perfectly sinless man. As I have not yet reached that condition, I cannot accept your statement that I am called upon to do so." This man seems to think, then, that personal work means winning men to yourself, not to Christ; holding up self as a perfect standard. What a fortunate thing it is for him that not every one has made the mistake that he is making? He is enjoying the comforts and blessings of a Christian land because faulty saved sinners for centuries past have led others to Christ, saying: "Don't look at me, but look at the Saviour who, if He can save such a wretch as I, can surely save any one." Is not that a message that we can all pass on?—S. S. Times.

Even if your joys are three-parts pain,  
What of it? They are the growing pains  
of the soul.

## LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

Coat of Mail—The oldest kind of armor was the tough hide of some animal, wound around the body. This was succeeded by a tunic of coarse cloth, quilted with several layers of flax. Then plates of bosses of metal began to be fastened on the most exposed parts. From this was evolved the tigliated armor, which consisted of small oblong plates of metal, overlapping one another like the scales of a fish, one end fastened to the tunic and the other riveted to the plate below it by a button, which moved in a slit, and thus gave sufficient flexibility. Chain armor of inter-linked rings and the solid corselet were later developments.

Sling—A favorite weapon of Syrian shepherds. It was simple, exactly like that made by boys now—two strings of sinew attached to a piece of leather to hold the stone. It was swung two or three times round the head, and the stone was discharged by letting go one end of the string. In war, stones as large as the fist were thrown with terrific force. Great accuracy of aim is still developed among the peasants watching their grain. Two or three together will select, each his bird, from an approaching flock, and throwing all at once, the birds will fall. Smooth stones are chosen because they are least impeded in the air.

## FROM A VETERAN PASTOR'S PRAYERS.

Our Heavenly Father, we thank thee for the tender ties of home... Grant thy grace to parents in rearing their children. Show us thy fatherly love for us by developing its like in our own breasts and our own habits. Make our homes prophecies of heaven. Generate there the atmosphere of truth, righteousness, and love. Increase the number of homes where the Bible is law, and where that Holy Book is studied as well as revered. Enable and constrain us to hold our home privileges as a trust, and to bend these privileges loyally to thy service. Grant us thy patience and gentleness, and thy wisdom, in dealing with the young. Let no child, from our behavior, come to think that God is selfish, or arbitrary, or unjust. Protect our children from the deadly evil of having false notions of God ingrained into their tender minds by any misconduct or neglect of ours. Constrain and enable us to stand for God in our homes so truthfully and so faithfully that our children shall, early and instinctively, learn to trust and love thee. So cure and overrule our frailties, and so animate us by thy spirit, that no child shall ever be misled by us into false notions or false ways, or be provoked by us into dangerous resentments. Let the unconscious testimony of our daily life so agree with the teaching of thy Word that, in our children's minds, the one shall never suggest the other.

Rev. W. T. McMullen, D.D., Woodstock, Ont.: "The Christian church was dear because of its grand history and the grand mission upon which it was sent: to preach the gospel to all men. Until this commandment was carried out, the church had not fulfilled its duty. The man who didn't believe in missions couldn't be a Christian. The universal church was also dear because it stood for Christ Himself."

\*S.S. Lesson, August 9, 1908—1 Samuel, 17:38-49. Commit to memory vs. 48, 49. Study 1 Samuel, 17:1 to 18:5. Golden Text—In the Lord put I my trust—Psalm 11:1.

## THE ONE NEEDED PRESENCE.

By John Clark Hill.

Christ is needed in the gatherings of believers. He is always present, but, alas, His presence is not always recognized by all who gather.

What do we come to church for anyway? Why do we attend prayer-meetings? The very pernicious notion is widespread that people go to hear sermons. Of course where this notion prevails; people don't care whether they are late or not, so long as they arrive in time for the sermon.

A service of public worship, if properly conducted, is a unity, and if any one part is ignored or dodged, the whole service suffers. Where the majority of the congregation regard the sermon as the main thing and a thing presented to them on which they are to pass judgment of approval or disapproval, then the service is to them empty of true worship, and it is a professed thing.

Since this idea of worship as a "preaching service" is so widespread, we cannot wonder that so many cold-hearted, indifferent church members really prefer to stay at home and occupy themselves with that modern literary atrocity, the metropolitan Sunday paper, or their magazines and books. If it is literature they are after, they can easily find something far more meritorious than the preacher's sermon. No preacher, however great, would put his sermons in competition with the Sunday paper, the popular magazine or the "best seller."

No, no, that is not what the gatherings of the church are for, not preaching so much as associating with Christ and with each other for mutual helpfulness, that we may become better fitted for the service of Christ and of each other.

We have, to a very unfortunate extent, lost sight of the real thing in worship and in church association, and it should therefore be our renewed and constant aim to restore the church to its proper place in our own lives and in the lives of others.

We meet, we are drawn together, really by Christ, to meet with him. We are called into the fellowship of the Son of God and to receive the direct impress of his gracious Spirit. There can be no true communion of saints if Christ is not with them.

It is a good thing then to associate together in Christ's name, for we have the assurance of His presence. It is a good thing to meet in the mid-week informal service, because there we have the great advantage of each other's help, encouragement and prayers.

It is a great, a valuable privilege to be in this association. In this view of it, church membership is a very real, practical, tangible thing. Let us then not forsake the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching.

Rev. James Rollins, of London, speaking on "How to Meet Temptation," said: "Our Lord's method is the only safe method, that is to watch and pray lest we enter into temptation. To be a good man or a good woman is a serious business in a world like this, and it must have some attention and endeavor. We must understand ourselves and the seasons and the times when we are liable to be tempted, and we must meet the temptation before we really come to it."

The greater our conception of God, the greater will be our own life.—W. Dale.

There are thoughtless people who seem never to be aware of the truth that every time we pass judgment upon others we also pass judgment upon ourselves.

## THE AUTHORITY OF THE BOOK.

By Ian Maclaren.

If a preacher with the Bible in his hands is not positive, he has fallen short of his vocation. It is within his function to instruct and to defend, but he is chiefly a prophet with a message to the world from God. He is a witness to the supremacy of the soul, the reality of the unseen, the glory of the religious life—affirming with unflinching voice those things which all men wish to believe and which they hold dimly in their minds. For the preacher of the gospels the first qualification is not that he be learned or eloquent, but that he believe; and whatever be the case with other men, he must believe with the narrowness of his bones. If this be impossible, let him become anything he pleases, but not a preacher; and if doubt settles upon him, let him face and master it in secret—in the wilderness with God, and stand before his fellow men with unclouded face. There are enough men to ventilate doubts without the preacher's assistance. From him the world expects faith, and the dynamic of one man believing with all his mind and all his heart, is incalculable; it is a reservoir of life in the midst of a bloodless and worn-out society. Doubt can be got anywhere; faith ought to be supplied by the pulpit.

## OFT HAVE I CRAVED.

Oft have I craved, dear Lord, it had been mine  
With sight and sense Thy presence to adore,  
My costliest hoard of ointments rare to pour  
Upon Thy feet wash them in the brine  
Of my repentant tears. Hath earth a shrine  
To hold the homage of my heart's best store,  
Or all the world a lure to tempt me more  
Once having looked upon Thy face divine?  
Yet Faith's sure vision shames our mortal eyes  
Since I, because I have not seen, am blest—  
No vases fragrant with their prisoned sweet,  
I break for Thee, but Thou wilt not despise.  
A broken heart, weary of life's unrest.  
Make it Thine own, I lay it at Thy feet.

—Congregationalist.

## WAR OR PEACE?

Sin is a state of war. Peace comes only through right doing,—sin's victor. It is not hard, therefore, to read in the faces of men whether their lives are at peace or at war. One who has stopped warring against God by complete surrender to Jesus Christ has a different look in his face from him who is holding on to sin. There is a peace in the life of the surrender man that no one can know save on those same terms. There is a restless misery in the life of the man who is putting his will over against God's that is a foretaste of hell. The man who has won God's peace on God's terms still has fighting to do; but now he is fighting with God on his side, and he knows that victory is absolutely sure. There is joy and exultation in such a fight. The man who prefers his own will to God's is fighting, too, but with what a difference! He knows that the end is sure, and that it is eternal defeat. The most miserable of all those who fight God are those who are really on God's side,—who have put their hand to the plow and are looking back. Why should we choose misery, when we may have peace?—Sunday School Times.

## LESSONS FROM THE SEA.\*

Some Bible Hints.

The sea is three times the size of all the land; yet God holds it in His hand as a dewdrop (v. 24).

Man is helpless in a storm at sea; but the most terrible storm is helpless before God's least whisper (v. 25).

In the midst of any storm there are always two calms: God's heart, and the heart of God's child (v. 26).

Not all men come to their desired haven, but all that wish God's will, though their haven may be the bottom of the sea (v. 29).

## Suggestive Thoughts.

A ship's company is a little world. How little do the first-cabin passengers and the steerage know of one another! Yet they all are in the same boat.

You will be less seasick if you do not give up to it, if you stay on deck and keep moving around. So with your health on the sea of life.

When you leave the sea, carry its leisure and restfulness with you to the land.

How eager we grow for home when on the sea, and how we count the days and the hours! Are we as eager for our home above?

## A Few Illustrations.

No line is drawn on the sea, yet the helmsman steers the course as truly as if he moved between stone walls. Thus is it with God's providence on the sea of human life.

Head-winds help as much as they hinder, because they brighten the furnace fires.

It is only recently that the wireless telegraph could follow a ship across the ocean; but life's ocean has always had prayer.

The sea has shores; but ah! the wideness of God's mercy! There are no shores: to that!

## To Think About.

Do I trust God as I trust the captain of my ship?

Is my life course true?

Have I seen my Pilot?

## A Cluster of Quotations.

He that will learn to pray, let him go to sea.—George Herbert.

Thou glorious mirror, where the Almighty's form

Glasses itself in tempests.—Byron.

Mystery of waters, never-slumbering sea!

Impassioned orator, with lips subdued.—

Whose waves are arguments to prove a God.—Robert Montgomery.

Surely oak and threefold brass surrounded his heart who first trusted a frail vessel to the merciless ocean.—

Horace.

## DAILY BIBLE READINGS.

M., Aug. 10.—God controls the sea. Ex. 14: 15-21.  
T., Aug. 11.—Christ calmed the sea. Matt. 8: 23-27.  
W., Aug. 12.—The sea praises God. Isa. 24: 12-15.  
T., Aug. 13.—Seafarers in His hand. Acts 27: 21-26.  
F., Aug. 14.—The sea God's instrument. Jonah 1: 22-15.  
S., Aug. 15.—The sea God's school. 2 Cor. 11: 23-27.  
Sun., Aug. 16.—Topic—Lessons from the sea. Ps. 107: 23-32.

Christ's friendship must become the soul of pleasure as well as the strength of the heart in patience and in pain.

\* Young People's Topic, Aug. 16: Lessons from the Sea. Pem. 107: 23-32.

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Manager and Editor.

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The Foreign Mission Committee, Toronto, has received despatches from Honan, China, asking for eight men and six women to carry on the work at that place. They are needed in several different branches of the work, as school teaching, evangelical work and so forth. The ladies wanted are to be single, as they can devote more time to their work than can married women. At a recent meeting of the churches at Honan it was decided to put the district on the basis of a presbytery. It will form a part of the synod of North China.

Much sympathy will be felt for the sufferers by the terrible fire in the Kootenay District of British Columbia. The town of Fernie, with a population of nearly 3,000, has been practically wiped out; and this destruction of property, sad to say, has been accompanied by a considerable loss of life, numbering nearly one hundred. The hungry and homeless are being provided for by Federal, Provincial, Civic and Private contributions. The measures taken on the spot for relieving the destitute are adequate, and the work is in good hands.

The Capital of the Dominion is growing in quite a satisfactory way. The new directory, just out, gives the population as 85,322. Of course this includes two or three suburbs added to the city a few months ago. The estimate made at the city hall was 80,000, so that probably 82 or 83,000 would correctly state Ottawa's present population. It is gratifying to know that Presbyterianism is keeping pace with the growth of the city. Within its bounds we have now eight flourishing congregations, with four more immediately outside the city limits.

### TOLSTOI'S INDICTMENT.

Count Leo Tolstoi has published a new indictment of the Russian Government, more terrible in grim denunciation than anything he has written hitherto. It is given to the world in the columns of The London Daily Chronicle. Its first words are the passionate outcry: "I can no longer endure it." He challenges the government to thrust him into prison—or if it will, execute him—in order that he may be cleared of complicity as a citizen of Russia with the crimes of the government. He characterizes the present regime in Russia as "government by execution." The wholesale murder of political prisoners, he declares, is "carefully arranged and planned by the enlightened people of the upper class," who, however, take care that the responsibility for any given act is so divided among different persons that the blame of it cannot be anywhere fixed. After description of certain gruesome executions Tolstoi goes on: "And not these dreadful things alone are done, but all sorts of other torments and violence are perpetrated in the prisons, fortresses and convict establishments; not impulsively under the sway of revenge-seeking passions, as happens in times of war, but, on the contrary, at the demand of reason and calculation, silencing feeling. It is not, however, the physical tortures of such cruelty which most revolve him, but the moral degradation into which his people are falling through sinning of the most heinous kind and private throughout the empire, for no other." "With all this the peasantry, the middle and upper classes produce is incomparably more cultured. True to the religious principles of their ancestors, renouncing the violence of the revolutionaries, and so declaring that the revolutionaries' bombings and murders do not come anywhere near the cruelty and stupidity of the deeds done by order of the Russian government."

The "Christianian" remarks:—"How comparatively few of those who join in the singing of that condensed song of praise, 'The Old Hundredth,' remember, or are aware, that the hymn music in which it is generally rendered was written by a noblest martyr, Gounmel, who was one of those massacred at Lyons in 1871, when the St. Bartholomew slaughter of the Protestants was carried out in the provinces of France. There are other Huguenot tunes in use in our places of worship, but few of them so suggestive as 'The Old Hundredth' of the noble fortitude of those suffered and died for the faith—Christ, and for the religious liberty which we today enjoy." We add that the words of the Psalm, as sung in our churches, are by far the most dignified version in metre. Compare it with the turgid "Before Jehovah's awful throne." The managers of the first great Exhibition, 1851, opened it with our "Old Hundredth" in preference to all others.

God has never found time to make a world that a shiftless man could prosper in.

### MORE SOCIETIES NEEDED.

(By Knoxonian.)

We frequently see it stated that there are too many societies to the acre in Canada.

There are few plain citizens in this country. The people who live here are divided up into organizations of one kind and another to such an extent that a comparatively small number of men can be truthfully described as Canadians and nothing more. Even the women are organizing themselves, or are being organized into societies. There are so many societies now that all the letters of the alphabet have been used up for purposes of designation, and some other mode must be adopted if the business of forming societies goes on.

Somebody with a turn for statistics should count up the number of organizations of one kind and another that exist in Canada. We can remember when there were just three national societies, St. Andrew's, St. Patrick's and St. George's, and these existed only in the cities and larger towns. There were three secret societies in those days—the Masons, the Odd Fellows and the Orange men. Besides these there were two or three kinds of temperance societies, and, so far as we can remember, that was about all that Canadians did in the society business.

In those days a member of parliament was called a "representative of the people," and the term was considered a highly honorable one. At present there are comparatively few people to represent. A member was supposed to be elected by the votes of the people, and if he suited a majority of the people he was sure to get it. Now when a prospective member is offered a nomination his first business is to sit down and think about getting or not getting the "Catholic vote," and the "Orange vote," and the "labor vote," and the "liquor vote," and the "Patron vote," and the "town vote," and the "country vote," and the "railroad vote."—the railroad vote is the big vote in Manitoba and in many cities and towns—and perhaps fifty other corporate votes have a potent influence everywhere. The people are nowhere, and corporate votes have a potent influence everywhere. The result is just what any sensible man might expect. Public men are judged in many places by one standard, and that is the number of corporate votes they can control. The present Senate of the United States is a good illustration of what "combines" and "trusts" can do in the way of improving public bodies. We could give an equally good one much nearer home, but giving it would serve no useful purpose.

The corporate mania entered the church some years ago, and we were threatened with so many shoots that the parent tree was in some danger of becoming invisible. The danger seems over, and, strange to say, the last formed society, the Christian Endeavor, is the best, and is doing noble work in many places. So far as one can see no other is likely to be formed at an early day,



and no other is needed. The Christian Endeavor can work on many lines, and when wisely led can work as well as anything we are likely to get.

Still, if people are bound to have more societies, we take the liberty of suggesting one or two fields where there may possibly be some room. How would it do to organize a society for the propagation of

#### Common Sense?

An organization of this kind might truthfully say that it had come to fill a long-felt want. The number of people who might be improved by a larger supply of common sense is considerable. The chief objection we see to a society of this kind is that if it worked well it might wipe out a number of the other organizations. On the survival-of-the-fittest principle a vigorous, successful society for the culture of common sense might prove destructive. Well, what if it did? The country might be the gainer. If we are to have more societies let the next one be a society for the promotion of common sense. Most of us can think of some people that we can, with a clear conscience, urge to join.

A society for the promotion of

#### Modesty.

might be a good thing, but we fear it could not be made to work. So many people in both church and state depend on "pure cheek" for their place that the opposition would be tremendous. A society to put an end to "blowing" would be a boon to this country, but it could not be started. The press would most likely oppose it, for much of the blowing is done through the press, and the noble army of heroes who perch on high places, talk continually about themselves, and begin every sentence with "I, myself," would be down on it from the first. The influence of nearly all the evangelists in the world, and of some of the clergy, would go dead against any such society.

A society for stamping out shams—especially religious shams, frauds—especially pious frauds, humbug—especially ecclesiastical humbug—would be a great thing in this country, if it could be made to work.

A society for the promotion of professional honor among clergymen would be a good thing—if it could be carried out with any degree of success.

The fact of the matter is, several societies are more needed, and might do better work, than some that now exist. A society that would lead people to read more good books, and think more and talk less, could hardly fail to help this country mightily.

A committee had settled on the man it would recommend for pastor of a church, says the Philadelphia Westminster. The church paid one thousand dollars salary. Said one of the committee, "Let's try to get him for nine hundred dollars. He is out of a job. He can't get any other place. We'll save a hundred on him." The speaker was an elder of the church. This is not fiction. It is truth. Thomas Tinklewell's Elder Wetherbee, who was the meanest man west of the Mississippi, was a schoolboy to this elder. He is a past master in the grand lodge of the ancient order of mean men.

#### THE SUNDAY SUPPLEMENTS.

We are glad to see the great Sunday School Convention at Louisville adopted pointed and needed resolutions concerning the so-called comic supplements which appear in so many United States Sunday daily newspapers (and some Canadian Saturday issues).

The Dominion Presbyterian feels it is doing a good work in passing along these resolutions, as follows:

Whereas, The colored supplement issued by many of the leading Sunday newspapers of the country is finding its way into innumerable homes all over the land, and, through its bright homes all over the land, and, through its bright colors, exaggerated humor, pictures of childlike and unnatural representations of the animal kingdom, presented in crude forms, appealing to the children in the homes in an irresistible way at the most imitative period of their lives; and

Whereas, Those pictures tend to vitiate taste for genuine art, and to stultify the growing mind in all directions; and

Whereas, In these pictures a low type of life is constantly presented, malicious mischief is suggested; vice is made to appear a thing to laugh at, and disobedience, deception, disrespect for parents and others in authority, are held up as clever and worthy of imitation; and

Whereas, The ideals of the Sabbath on which the welfare of our homes depends are being steadily undermined and destroyed by the insidious influence which is so powerful that in the minds of millions of children the chief association with the name of the day is the coming of the colored supplement; therefore, be it

Resolved, That the Elementary section of the International Sunday School Association in convention assembled, representing several million children within the International field, hereby registers its protest against this growing evil which is menacing the future of the country through its coming citizens; and be it further

Resolved, That we who stand for the highest ideals in mental, moral, and religious culture shall in every way possible, through all the agencies open to us, endeavor to secure the exclusion from the home of papers that issue such supplements, and to substitute for them papers that do not have this objectionable feature; and be it further

Resolved, That we hereby pledge ourselves individually to see that this matter is presented and some definite action taken in all organizations with which we are connected, such as State and Provincial, County or District Associations, Graded Unions, Mothers' Clubs, and the local church, and that it is exploited through the local press wherever possible; and finally be it

Resolved, That a copy of these resolutions be sent to the Editorial Association of every state, province, and territory having such an organization, and to all the Sunday school and church papers.

The delights of thought, of truth, of work, and of well doing will not descend upon us like the dew upon the flower, without effort of our own. Labor, watchfulness, perseverance, self-denial, fortitude, are the elements out of which this kind of joy is formed.

#### TERCENTENARY SERMON.

Concluded from page 5.

speak." Shall we not catch the self-sacrificing spirit of the fathers, whose deeds we celebrate, to maintain the heritage bequeathed to us for human good? For we stand on vantage ground of sacred memories. Around these walls and over these elevated plains, there have been contests in other days, but now garlands of honor to the heroic virtues of the contestants intertwine upon their common monuments; and the perfume of their blended memories is grateful to their common posterity. No more humanizing impulse could have been given to the spirit of international law; no more delicate tint to the glory of the reign of Victoria, the good; no better guard of strength to the reign of Edward the VII.; no surer seal to the wisdom of the governmental policy of Great Britain; nothing more in harmony with the aims of Christian civilization. And I bless the Providence of God that enables these words to be uttered by one, in whose veins mingles the blood of both the powers that contested the dominion of this continent. As in the rolling of a river the rougher rocks are smoothed, so in the stream of time the asperities of men are worn away. The Scottish clans, that once with claymores, clove each other's skulls, now stand shoulder to shoulder in defence of common good. So it is for the lasting glory of our institutions that different nationalities, blending here under the same flag can follow the leading of God for the common good of man.

May this significant gathering in Quebec, prove to be the seal and security of the fact, that the settlement effected here, was a forward movement of Divine Providence, toward the highest well being of the race.

#### NEW GRAND TRUNK EQUIPMENT.

The Grand Trunk Railway System are now putting into service 13 new coaches of 25 that have been ordered for assignment to trains on international runs, viz., between Chicago and New York via Niagara Falls, Chicago and Montreal, Montreal and Portland, and Toronto and Buffalo. The cars are known as first-class day coaches and are of the standard pattern which the Grand Trunk operate on all their through trains. Length of cars over all 75 feet 6 inches, weight of each car 108,620 pounds. They are mounted on six-wheel trucks, are wide vestibule with steel platforms, and are equipped with high speed, quick-action air brakes. The inside of the cars are beautifully finished in polished mahogany, and are constructed with the Empire style of roof. Seats are Grand Trunk standard with high backs; the car, seating 60 people, is upholstered in green plush, while the smoking room is large and roomy and upholstered in leather. All modern conveniences have been installed for the comfort of passengers. The body of the car is carpeted, and the passageway and smoking room covered with linoleum.

There are 7,392 students of theology in all denominations in the United States, according to the report of the Commissioner of Education. This is an increase of 41 per cent. since 1880, but it is a decrease as compared with figures of eight or ten years ago. The increase is notably small when compared with increases in other professional studies: Law, 256 per cent.; pharmacy, 231 per cent.; medicine, 129 per cent. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A TRUE ANIMAL STORY.

It all happened on board the Braunfels, the floating menagerie that lately brought a load of new animals for the New York Zoo.

On her decks, with canvas stretched overhead as awnings, five tigers, eight leopards, two tapirs, weighing a ton each, twenty-four cages packed with chattering monkeys, twelve boxes of snakes, some of the reptiles as thick as a man's arm and thicker, and twelve water buffaloes sunned themselves as the great ship ploughed through the tropical Indian Ocean, Arabian and Red Seas and the Suez Canal.

It was the jungles of wildest Africa transferred to the deck of a vessel, and fortunate indeed would have been the boy who could have seen the glare of big agate eyes, the hissing of the enormous snakes and the comical antics of the simians. Most of the animals, especially the man-eating specimens, were confined in strong wooden boxes, from which a paw, armed with sharp claws, would be thrust at intervals to catch one of the brown-skinned sailors who manned the ship.

One day in the Indian Ocean two boxes, containing a tiger and a leopard, were carelessly placed on the deck too close, and a furious fight was the result. The tiger ripped open the leopard's right foreleg to the bone, and the leg became so swollen that the trainer told the captain and the chief officer that the leopard would certainly die of blood poisoning unless he was given immediate and heroic surgical treatment. As a leopard is worth about \$1,000 to a zoological garden, it will be seen that his death would have been no small matter.

But the chief officer is a brave man, and he promptly said that he would doctor the injured beast. Then the question arose how the thing should be done, and the ship's crew was searched for men brave enough to hold the leopard's head and four legs, as any boy will readily understand that one blow from a leopard's paw would terribly injure, if it did not kill outright, the strongest and bravest man.

This is how the leopard's leg was treated and the beautifully spotted animal saved from an untimely death: A rope was wound about the beast's neck. A brown-skinned sailor, known as a Lascar, was given an end of the rope. The trainer seized the uninjured foreleg, just as the doctor grabbed the other forepaw, and the captain and the engineer gripped the two hindlegs. Then the doctor said, "Now, men, if he attempts to bite anybody, pull the rope tight until it strangles him into submission, and as you value your lives, don't get rattled, and, above all things, don't let go his leg. It means death for some of us, if not all of us, if you do. Are you ready?"

Then this brave German officer, soaking a sponge with the powerful and cleansing acid, applied it to the leopard's torn leg. In a twinkling the jungle beast was writhing with pain and made furious efforts to rend the men, but each heeded the warning given him and maintained their holds until the chief officer had thoroughly washed the torn member. Then the leg was soothed with ointments and a linen bandage applied, just as the surgeons do in a hospital.

Now as boys and girls have read in books, animals are capable of showing gratitude for kindness done to them. The leopard knew that Officer Schmeit had been kind to him, for after the ointment and the bandage had been applied

he licked the hand of the officer and in other ways showed how thankful he was. Well, the leopard is as good as well now.

Not all the animals which were put aboard the ship at Calcutta lived to reach this port. The two tapirs, which were worth at least \$1,000 each, died.

Both were buried at sea. One was taken sick and died shortly after the Braunfels sailed from Calcutta. A few days later the second tapir thrust its head through the bars of its cage, and the rolling of the ship choked the big and clumsy animal.

A great boa-constrictor, a snake that can swallow a rabbit at one gulp, and can squeeze the life out of a man, tiger, lion or deer, also died on the way over. Another constrictor arrived in fine shape, but hungry, having eaten the last live rabbit on shipboard off the banks of Newfoundland.

Speaking of snakes, boys and girls, the ship brought over a lot of cobras. A cobra is a short, thick snake, with a flat head, and is of an indigo blue color. The bite of the cobra is very deadly. If a cobra should bite you, it is certain that you would die in about fifteen minutes.

There are a lot of this kind of snakes in India, as you will know when you are told that about 100,000 persons are killed every year by its bite.

None of the buffaloes were on the ship when she reached this port. They were brought over as food for the tigers and leopards.

It is sad to relate that several hundred song birds died on the voyage.

When the ship was sailing in the Indian Ocean and the Arabian and Red Seas the birds, most of them of a variety known as the Indian thrush, sang all through the day. There were nightingales, too, and every boy and girl knows how sweetly a nightingale can sing. An Indian thrush can sing more sweetly than a canary, so never a crew heard so many of such sweet bird music.

Port Said is at the Red Sea end of the Suez Canal. It is noted among other things for its extremes of temperature. When the winds blow from the hot sands of Africa, the decks of ships blister the feet. At other times, when the wind sweeps over the snow-covered plains from the north, heavy clothing must be worn.

It happened that a cold wind struck the Braunfels at Port Said.

In the morning not a song-bird greeted the rising sun. Little throats which had throbbled during the long trip through tropical seas were stilled. Not a solitary note was heard.

Captain Wehman, it is said, almost cried when two Lascar sailors informed him that the birds were dead. He would not believe it until he saw the birds.

## SUMMER RAIN.

Today it seemed the summer rain  
Was comforting the world's old pain;  
So soft it fell between the trees,  
So gently did it cease.

It touched the dusty way with green.  
It cheered me who had lonely been;  
So fair the world, I could no longer  
Uncomforted of thee.

—Christian Gauss, in the July Scribner.

Each of us has the power of making  
happier, sunnier, the little spot wherein  
our life is spent.—Archbishop of Canterbury.

## A NEW LOOK AT BEAVERTON.

The attractions of Beaverton as an excursion point and picnicking ground are known to but a few Toronto people. The beach there shelves for one thousand feet or more to a depth of not more than four feet, and is an ideally safe place for children to play and bathe. The near-by islands are delightful spots for a picnic tea, and in the town itself is one of the first Presbyterian churches ever built in Canada. The beaver dams, from which the town is named, still exist, and trees of the virgin forest remain uncut on the highways. From Toronto, over the Canadian Northern Railway, the distance is but 64 miles, a delightful railway ride through a country that has not before been traversed by rail.

The Canadian Northern Ontario Railway runs direct to the Muskoka Lakes and Parry Sound, bringing Lake Joseph resorts and North Georgian Bay many hours nearer Toronto than they ever were before.

A book about this line of the Canadian Northern System, called "The Lake Shore Line of the Muskokas" tells something about the Lake Region to the North of us, and may be had at the ticket office, corner King and Toronto streets, Toronto. If you want to know about Quebec and Nova Scotia summering places, write to the Information Bureau, Canadian Northern Railway System, Toronto, and ask for "An Introduction to the Best Country in Six Provinces," and "The Ocean Shore of Nova Scotia."

## STRENGTH OF BIRDS.

Birds can eat and digest from ten to thirty times as much food in proportion to their size as men can. If a man could eat as much in proportion to his size as a sparrow is able to consume, he would need a whole sheep for dinner, a couple of dozen of chickens for breakfast, and six turkeys for his evening meal. A tree sparrow has been known to eat 700 grass seeds in a day. Relative to the bird's size, these seeds were as big as an ordinary lunch basket would be to a full-grown man.

A bird's strength is equally amazing. A white-tailed eagle, weighing twelve pounds, with a wing spread of six feet, has been known to pounce upon a pig weighing forty-two pounds, raise it to a height of one hundred feet, and fly off with it. The bird has covered a distance of half a mile before the pig's owner succeeded in shooting the thief.

Birds can and do work far harder than human beings. A pair of house martins, when nesting, feed their young ones each twenty seconds—that is, each bird, male and female, makes ninety journeys two-and-a-half in an hour, or about 1000 a day. It must be remembered that on each journey the bird has the added work of catching the worm.

Even so tiny a bird as the wren has been counted to make 130 trips to and from its nest within 420 minutes; and the prey carried home consisted of larger, heavier, and harder to find insects than were caught by the sparrows. Among them were twenty good sized caterpillars, ten grasshoppers, seven spiders, eleven worms, and more than one fat ghryalis. —Young People's Weekly.

Everybody in England gives on an average of \$2.76 away in charity yearly.

## THE DIAMOND MINES OF SOUTH AFRICA.

The most famous diamond mines in the world are Kimberley, De Beers, Dutoitspan, Bulfontein and Wesselton. Kimberley is practically in the centre of the present diamond-producing area. The five diamond mines are all contained in a precious circle three and one half miles in diameter. They are irregular-shaped round or oval pipes, extending vertically downward to unknown depths, and becoming narrower as the depth increases. They are considered to be volcanic necks filled from below with a heterogeneous mixture of fragments of surrounding rocks, and of older rocks, such as granite, mingled and cemented with a bluish-colored hard mass, in which famous "blue ground" the imbedded diamonds are hidden.

How the great pipes were originally formed it is hard to say. They were certainly not burst through in the ordinary manner of volcanic eruption, since the surrounding and enclosing walls show no signs of igneous action, and are not shattered or broken up even when touching the "blue ground." It is pretty certain that these pipes were filled from below after they were pierced, and the diamonds were formed at some previous time and mixed with a mud volcano, together with all kinds of debris eroded from the rocks through which it erupted, forming a geological "plum pudding." A more wildly heterogeneous mixture can hardly be found anywhere else on this globe.

It may be that each volcanic pipe is the vent for its own laboratory—a laboratory buried at vastly greater depths than we have yet reached—where the temperature is comparable with that of the electric furnace, where the pressure is fiercer than in our puny laboratories and the melting-point higher, where no oxygen is present, and where masses of liquid carbon have taken centuries, perhaps thousands of years, to cool to the solidifying point.

In 1903 the Kimberley mine had reached a depth of 2,599 feet. Tunnels are driven from the various shafts at different levels, about 120 feet apart, to cross the mine from west to east. These tunnels are connected by two other tunnels running north and south. The scene below ground in the labyrinth of galleries is bewildering in its complexity, and very unlike the popular notion of a diamond mine. All below is dirt, mud, grime; half-naked men, dark as mahogany, lithe as athletes, dripping with perspiration, are seen in every direction, hammering, picking, shoveling, wheeling the trucks to and fro, keeping up a weird chant which rises in force and rhythm when a greater task calls for excessive muscular strain. The whole scene is more suggestive of a coal mine than of a diamond mine, and all this mighty organization—this strenuous expenditure of energy, this costly machinery, this ceaseless toil of skilled and black labor—goes on day and night, just to win a few stones wherewith to deck my lady's finger! All to gratify the vanity of woman! "And," I hear my fair reader remark, "the depravity of man!"

Prodigious diamonds are not so uncommon as is generally supposed. Diamonds weighing over an ounce (161.5 carats) are not infrequent at Kimberley. I have seen in one parcel of stones eight perfect ounce crystals, and one inestimable stone weighing two ounces. The largest known diamond, the "Cullinan," was found in the New Premier Mine. It weighs no less than 3,025 carats, or 1.37 pounds avoirdupois. It is a fragment, probably less than

half, of a distorted octahedral crystal. The other portions still await discovery by some fortunate miner.

At the close of the year 1904, ten tons of diamonds had come from these mines, valued at \$300,000,000. This mass of blazing gems could be accommodated in a box five feet square and six feet high. The diamond has a peculiar luster, and on the sorter's table it is impossible to mistake it for any other stone. It looks somewhat like clear gum arabic. From the sorting room the stones are taken to the Diamond Office to be cleaned in acids and sorted into classes by the valuers, according to color and purity. It is a sight for Aladdin to behold the sorters at work. In the Kimberley treasure store the tables are literally heaped with stones won from the rough blue ground—stones of all sizes, purified, flashing and of inestimable price; stones coveted by men and women all the world over.

Where fabulous riches are concentrated into so small a bulk, it is not surprising that precautions against robbery are elaborate. The illicit Diamond-Buying laws are very stringent; and the searching, rendered easy by the "compounding" of the natives, is of the most drastic character. The value of stolen diamonds at one time reached \$5,000,000 a year. Now the safeguard against this is the "com-pound," a large square enclosure of twenty acres surrounded by rows of one-story buildings divided into rooms holding about twenty natives each. Within the enclosure is a store where the necessaries of life are supplied at a reduced price and wood and water free. In the middle is a large swimming bath with fresh water running through it. The rest of the space is devoted to games, dances, concerts and any other amusement the native mind can desire. In the compound are seen representatives of nearly all the picked types of African tribes.

—Sir W.S. Crookes, in N. A. Review.

## TAME ANIMALS I HAVE KNOWN.

By Nixon Waterman.

A thick-fleeced lamb came trotting by,  
"Pray, whither now, my lamb?" quoth I.  
"To have," said he, with ne'er a stop,  
"My wool clipped at the baa-baa shop."

I asked the dog: "Why all this din?"  
Said he: "I'm fashioned outside in,  
And all my days and night I've tried  
My best to get the bark outside."

A hen was cackling loud and long,  
Said I to her: "How strange your song!"  
Said she: "'Tis scarce a song; in fact,  
It's just a lay, to be egegact."

I asked the cat: "Pray tell me why  
You love to sing?" She blinked her eye.  
"My purr-pass, sir, as you can see,  
Is to a mew myself," said she.

I asked the cow: "Why don't you kick  
The man who whips you with the stick?"

"Alas! I must be lashed," said she,  
"So I can give whipped cream, you see!"

—Christian Advocate.

To the prophets visions came and went; they saw the light and the splendor of them, and then that faded and the shadow was left. But for you and me there shall be no fading; for us the light shall be enduring, the sources of strength shall be unfailing, when the Master walks with us, and we with Him. If we are in constant communion with Christ, the strength of God shall be ours; there shall be no battle that does not end in victory; no darkness that His light does not dispel; no hope unto which we shall not some day attain.—G. Glen Atkins.

## THE MISTAKE OF THE CLEVER WOMAN.

Clever women are so accustomed to being told that men are stupid animals, fitted only to be treated like children, that it is sometimes great fun to see how often the common or garden variety of man can surprise these clever women by exhibiting almost human intelligence when it comes to choosing a wife, and jolting the clever woman clear out of her bearings by marrying some plain little brown wren of a girl whom the clever woman had completely overlooked as a possible rival. Men would be more successful in their marriages if women were not such graceful and attractive hypocrites. Yet it is a curious thing that the quality which often wins a man in spite of himself is that quality which the man-hunting woman often fails to simulate—and that is the simple, sympathetic, old-fashioned attribute of consideration for other people—consideration for the tastes, prejudices, antipathies, feelings and infirmities of parents, of old people, of shy children, of the sick, of the religious.

## A WORKER OF GHENT.

By William Rittenhouse.

In the old Flemish city of Ghent, just across from the massive walls of what used to be the convent of the Chartreux, stands one of the most interesting statues of the world, to my mind, for it is one of the very few statues any city has ever put up to a working man—Lievin Bauwens.

When I first saw Lievin Bauwens there, on his pedestal, I thought he was some hero-patriot of French Revolutionary times. Young, slim, eager, the statue looked the part. But Lievin Bauwens was just a worker of Ghent—a weaver of cloth, busy at his weaving when Marie Antoinette was beheaded, and Napoleon was rising to greatness. Through all that troubled time, the young Flemish weaver was pursuing, with eager courage, a guarded secret, to surprise which might mean death.

Ghent had always been a city of spinners and weavers, since its beginning far back in the centuries. From its Edward the Third, whose Queen Philippa, was a Fleming, had sent weavers to England to teach his subjects how to weave woolen cloth. Ghent had forty thousand looms even then, in mediaeval days.

But in Lievin Bauwens' day, England, in her turn, had a knowledge of weaving that Ghent needed; and unlike Ghent, England was not willing to teach her secrets of weaving. The hand loom, in Great Britain, was, in fact, passing away before the new methods in which machinery was used. The spinning jenny and the "mule" had been revolutionizing things. Unless Ghent gained this new knowledge, her looms must stop.

So Lievin Bauwens went over to England, and in the first year of the nineteenth century he was back again in Ghent, where the Revolution had driven the monks out of the big convent of the Chartreux, leaving it empty. Here the brave worker, armed with the secrets of spinning, set up the first spinning mill on the Continent of Europe in 1801 and brought with him hope and prosperity to the weavers of Ghent. That is why the city has not forgotten him, and why his statue stands there, outside the massive old convent, with his hand on the yard of cloth that meant so much to Ghent, the weavers' city.

There are heroes and heroes. The work of peace, the daily drudgery of a busy trade, has its place for them, as well as the battlefield. The worker does not always recognize this, nor rise to its inspiration. Lievin Bauwens did. He was a true patriot and a brave citizen—and therefore, I repeat, his statue is one of the most interesting in the world, though his hand holds neither flag nor sword, and his name is almost unknown outside of Ghent.—British Workman.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WAR AGAINST OPIUM.

The following letter has been addressed to the Hon. R. W. Scott, Secretary of State at Ottawa, by the Rev. J. C. Thomson, M.D., cor. secretary of the Montreal Chinese Mission, approving the recently passed measure prohibiting the manufacture, importation and sale of opium in Canada:—

'Dear Sir,—I have pleasure in forwarding you a resolution unanimously adopted at a recent meeting of the executive of the Montreal Chinese Mission, as follows:

'Resolved, that, having respect to the all but universal denunciation of indulgence in opium, even by its habitues, and aware of the extent of this and consequent evils in Canada, and Montreal particularly; we, the executive of the Montreal Chinese Mission, would, with great gratitude to God, acknowledge the passing of the bill by the Ottawa Government on the 14th inst., prohibiting the importation, manufacture, and sale of opium in Canada, except by duly licensed druggists, upon the presentation of a physician's prescription; and while cordially commending such long-sought action, would respectfully urge the prompt enforcement of the act, to the great good of many and the removal of a stigma from the fair fame of our Dominion.

'And would further earnestly urge upon our local authorities early action in the prosecution of so laudable a measure; meantime pledging, on our part, every possible aid and encouragement in its behalf.

'And may I add that the Chinese Christians of Montreal moved earnestly in similar terms last evening, expressing their deep satisfaction at such prohibition of opium in Canada, already so effective in China. Yours respectfully,

J. C. THOMSON, Cor. Sec.'

THE GLORY OF THE LORD AP-  
PEARED IN THE CLOUD.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just what scripture tells me to do. I will make of my valleys of weeping, well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—The Standard.

—Rev. J. Wilbur Chapman, D.D., has accepted the invitation of a number of the ministers in Hamilton, to hold evangelistic meetings there in October.

## EASTERN ONTARIO.

Rev. T. A. Sadler, of Cardinal, is visiting friends in Russell.

Rev. J. B. and Mrs. MacLeod, of Martintown, have been visiting at the Manse, Williamstown.

Rev. M. S. Oxley, B.A., of Westminster church, Montreal, is spending a portion of his holidays at Summerstown Station.

Rev. D. G. McPhail, of Cayuga, is taking his month's vacation, the greater portion of which will be spent with his mother at Perth.

Rev. J. R. MacLeod, Martintown, occupied the Apple Hill Presbyterian pulpit last Sunday, Rev. Mr. Lee, the pastor, being absent on his holidays.

Rev. A. K. McLennan, wife and children, who had been spending the most of July in Dalhousie Mills, the guests of Mr. D. S. Morrison, left Wednesday for Montreal, en route for Boston, Mr. McLennan going direct, Mrs. McLennan following later.

In Toronto on Wednesday evening, July 29th, Rev. Thomas F. Heeny, pastor of Chalmer's Church, Lansdowne, was united in marriage to Miss Florence Herbison, daughter of Mr. B. Herbison, of Sand Bay. Rev. and Mrs. Heeny left for a trip up the lakes, and on their return will take up their residence in Lansdowne, where Mr. Heeny will resume his pastorate. The bride is a sister of Rev. Wm. Herbison, formerly pastor of Stewarton Church, Ottawa, now of St. Giles' Church, Toronto.

## WHITBY PRESBYTERY.

At the last meeting of Whitty Presbytery the commissioners to the General Assembly gave interesting reports of their attendance upon the Supreme Court of our Church in its meeting at Winnipeg.

It has been felt for some time that congregations should get the benefit of the reports of the various committees of Presbytery and plans were suggested looking forward to the printing of a summary of the reports for circulation in the congregations of the Presbytery.

Rev. W. R. Wood was granted a presbyterial certificate and his brethren parted from him with great regret. He did good work as pastor of Dunbarton congregation.

There are now three vacancies in the Presbytery, Port Perry, with Dr. Abraham, of Whitty as interim moderator; Dunbarton, of which Rev. A. S. Kerr of West Hill is moderator, and Claremont, with Rev. Wm. Moore of Pickering as moderator.

A committee was appointed to make arrangements for a conference on some timely subject at the next meeting of Presbytery, which will be held at Oshawa in October.

The Rev. R. P. Mackay, D.D., secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, is the guest of the Rev. A. J. Mowatt, D.D. He is expected to preach on Sunday in the Cap-a-l'Aigle Church.

An average of three British seamen lose their lives every day by drowning and 300 British steamers and sailing vessels are lost yearly at sea.

A swarm of bees recently took possession of a wall letter box in the town of Killane, and were with difficulty dislodged.

## WESTERN ONTARIO.

Rev. T. J. Thompson, of St. Andrew's Church, Stratford, is holidaying in Montreal and points east.

Rev. Dr. Fletcher, of Hamilton, has been preaching with great acceptance in St. Andrew's Church, Thamesford.

Rev. A. H. MacGillivray, of Chatham, conducted the services in Knox church Mitchell, on Sunday last.

The Deer Park congregation will hear several candidates before proceeding to call. Last Sunday Rev. J. B. Paulin occupied the pulpit.

The Huntsville Church was reopened last Sunday after being handsomely decorated. Rev. S. Childerhose, B.A., of Parry Sound, was the preacher.

Mr. George Little, B.A., of Knox College, was the preacher in Knox Church, Stratford, last Sunday, in the absence of the pastor, Rev. Robert Martin.

The new gas plant has been installed in the Kemble church. A light has been placed at the front of the church and another at the rear to light the shed.

Rev. R. E. Knowles, of Galt, is again spending his annual vacation in the vicinity of the Soo, and has gone out the Algoma Central on a fishing expedition, accompanied by several friends, like himself, keen disciples of Isaac Walton.

Rev. E. S. Logie, of Hartney, Manitoba, who is supplying the pulpit of St. Andrews Church, the Soo, during the absence of Rev. Mr. Reid, has accepted a call to the pastorate of the Presbyterian church at Sudbury. Mr. Logie was instrumental in saving a young girl from drowning at Point Aux Pins' beach last week. Mr. Logie was sitting on the beach along with some members of his congregation watching a number of children bathing in the river a few feet from the beach when he saw a child's hand above the surface. Without hesitation he dived in to the water and brought the child to shore.

## HAMILTON.

Rev. Dr. Lyle's subject in Central Church last Sabbath evening was "When, if ever, is it a duty to lie?"

Rev. David James, son of Rev. Dr. James, a former pastor, preached in Knox church on Sunday.

Rev. James Russell of Wolsley, Sask., is supplying for his brother, Rev. S. B. Russell, of Erekin church.

The handsome new Sherman Avenue Church is being rapidly pushed to completion. It is hoped that it may be ready for opening early this fall.

Rev. W. L. Williman of Elora preached in St. Giles' tent on Sunday last and dispensed the Sacrament of the Lord's Supper to about a hundred members. Rev. D. S. Dix of Toronto will have charge during August.

Rev. Professor Jordan of Queen's University was the preacher last Sunday at the union services of McNab street and St. Paul's, held in the latter church. Both Mr. Keichen and Mr. Drummond are away for their vacation.

The corner-stone of the new St. Giles' church was "well and truly laid" on Thursday evening of last week. John Knox, a prominent Hamilton citizen, wielded the trowel. Felicitous speeches were made by clergymen and prominent citizens, and a most enjoyable evening was spent.



## STORMONT W.C.T.U.

The annual meeting of the Stormont County W.C.T.U. was held in the Presbyterian Church, Avonmore, on July 28th. The president, Mrs. Bigelow, of Cornwall, called the meeting to order at 11:30 a.m. Mrs. (Rev.) Harkness conducted the devotional exercises. Mrs. Nellie McDermid gave the words of welcome; Mrs. J. H. Wert greetings from the W.F.M.S. Mrs. Binnie, of Cornwall, responded.

After singing the crusade "Glory Song" Rev. Dr. McLean closed with the benediction.

The convention met again at 2 o'clock, opening with prayer and consecration service by Mrs. Harkness, who based her remarks on Rom. 12: 1.

Rev. Dr. McLean, pastor of the church, expressed his pleasure at meeting with members of such a noble organization; they had his hearty support.

The following unions reported:—

Cornwall by Mrs. E. H. Brown; Avonmore by Mrs. Nellie McDermid; Aultsville by Mrs. Bigelow; Finch by Mrs. J. J. McMillan; Berwick by Mrs. James Pollock.

It was encouraging to see so many children, (the hope of our country.) Three Bands of Hope were represented—Monkland, Avonmore and 4th Con. — in all a membership of one hundred and forty.

On motion of members the secretary was instructed to send Mrs. Kirk, supt. of juvenile work a letter of sympathy in her late bereavement; also to Mrs. D. P. McKinnon, cor. sec., conveying to her their appreciation of past service and regret at her removal.

A very excellent paper was read by Mrs. E. H. Brown, Cornwall, on the subject, "Seed Sowing in the Home."

The different departments of work were reported by their respective superintendents.

The appointment of superintendents was then proceeded with, resulting as follows:—Evangelistic — Mrs. (Rev.) Harkness, Cornwall; Scientific Temperance — Mrs. Bigelow, Cornwall; Temperance in S. Schools—Mrs. (Dr.) McGill, Cornwall; Mother's Meetings — Mrs. J. D. McLennan, Cornwall; Press Work—Mrs. A. B. Warner, Cornwall; Franchise — Mrs. Bigelow, Cornwall; Systematic and Proportionate Giving—Mrs. Binnie, Cornwall; Railroads—Mrs. Cline, Cornwall; Lumbermen's Missions — Mrs. Jardine, Newington; Juvenile Work—Mrs. J. Kirk, Finch; Anti-Narcotics—Mrs. J. J. McMillan, Finch; Fruit Flower and Delicacy — Miss McLean, Finch.

The President presided at the evening meeting. After a song service Rev. Dr. McLean led in prayer.

The following officers were elected for the ensuing year:—

President—Mrs. Bigelow, Cornwall; Vice-President—Mrs. Binnie, Cornwall; Cor.-Sec.—Mrs. Nellie McDermid, Avonmore; Rec. Sec.—Mrs. D. D. McIntyre, Avonmore; Treasurer—Mrs. J. J. McMillan, Finch.

As the hour was late and heat excessive the President's well prepared address, giving a concise history of the organization of the W.C.T.U., and dealing very truly with its aim and object, was heard under unfavorable circumstances, and it is hoped it may be published in full in the near future.

On the 30th ult. Rev. R. W. Ross, lately of Guelph, was inducted into the pastorate of Fort Massey church, Halifax. This is one of the most influential congregations in the Maritime Provinces.

## BRITISH AND FOREIGN.

The King has no intention of going to Ireland this year.

During the last year 34,954 were added to England's already large alien population.

In the breast pocket of a menacing-looking scarecrow on an allotment garden at Ashbourne, Derbyshire, a pair of robins have built a nest and reared a brood.

Because milk contractors refused to supply milk for the Limerick Board of Guardians, at a low price, the master gave the paupers porter as a substitute.

It was stated at a Lambeth inquest on a boy who fell 50 feet from the window of a house, that he was the second child the parents had lost, within twelve months through a habit of climbing.

The Duke and Duchess of Portland, in thanking all those who supported them by their presence at the Hotel Cecil dinner on behalf of Queen Victoria's Jubilee Institute for Nurses, announce that upwards of \$20,000 was collected for the charity.

British returns show that from January to May, 17,420 persons from Canada landed at United Kingdom ports.

To save it from the builders Liverpool, has opened as a public park a new municipal open space of 18 1/4 acres.

The largest and heaviest building stone ever quarried in Britain was taken some time ago from the Plankington bed, near Norwich. It was in one piece, without crack or flaw, and weighed over 35 tons.

The Prime Minister of Queensland, the Hon. William Kidston, has arrived in London. He intends to reorganize the Queensland agency in London. A native of Falkirk, he left Scotland at the age of 38 years.

The statue of William of Orange, near Boyle, County Roscommon, which several years ago was decapitated and tarred, has again coated with tar about the head and neck. The incident is generally condemned.

The Johannesburg correspondent of the "Daily Telegraph," telegraphing on Friday, says—The experiment of employing Nyassaland natives in the Rhodesian mines is being attended with a terrible sacrifice of life, the mortality in one mine exceeding the rate of 500 per 1,000 per annum.

Mr. J. M. Barrie last week unveiled a memorial to Mrs. Oliphant, which has been erected in St. Giles' Cathedral. In the course of an appreciation of the novelist, Mr. Barrie said it would be for the future to sum her up, but they at least knew that she was the most distinguished Scotswoman of her time, and her steady light among the band of writers would help to make the Victorian reign illustrious. Lord Dunedin, as president of the Cathedral Board, accepted custody of the medallion.

During the month of July the congregation of Knox church, Montreal, has been united with the Dominion Square Methodist for church services, and the Rev. Mr. Shepherd, here on a visit from Ireland, has been preaching with great acceptance. For the month of August Knox Church will be re-opened and the Dominion Square people will join with their Presbyterian friends and worship there, the preacher being Rev. Mr. Hart, the new pastor of Dominion Square church.

The services of the united congregations of Chalmers Presbyterian and Sherbrooke Street Methodist Churches Montreal, will be held next Sunday, and throughout the month of August in the former church, St. Lawrence Boulevard, near Prince Arthur street. Both congregations deeply regret the continued illness of the Rev. G. Colborne Heine.

## NEW BOOKS ABOUT CANADA.

You see a place, it attracts you; you visit it again and again; in some way you feel that it belongs to you. You pick up a book, and in that book someone has expressed in words exactly what you have felt for years. A bond of friendship has been formed—with a book.

What is Muskoka to you? The Maganetawan? The Customs of old Quebec? The reverence of Ste. Anne de Beaupre's Shrine? The Saguenay? Chicoutimi?—The quaint ocean-side towns of Nova Scotia? The genuine goodness of the peoples of Cape Breton? Someone has gone to the heart of things and put it in words, so that your own thoughts come with even deeper meaning as they greet you from the printed page.

Send for the books—they are yours for the asking "An introduction to the best Country in Six Provinces," and "The Lake Shore Line of the Muskokas." Address Information Bureau, Canadian Northern Railway System, corner King and Toronto Sts., Toronto.

## BIRMINGHAM AND IDOL-MAKING.

Apropos of my last week's note on "The Tricks of the Idol Trade," a correspondent sends me the following cutting from a London contemporary, which may be of interest:—"Once when in London I went with my husband to a church we sometimes attend. A sermon was preached eulogizing an enormously wealthy merchant who had just died. He had been a great benefactor to the church, and an especial friend to foreign missions. When we came out of church, my husband asked me as we walked along the street: 'Did you know who the sermon was about to-day?' I said I had heard the name, but did not know the man. 'Did you know how he made his money?' On my replying in the negative, my husband laughed. 'Well,' he said, 'it is one of the funniest things I ever heard in my life—he made it by selling little brass gods, made in Birmingham, to the Chinese. Being an astute man, he had, during a visit to China in his early days, grasped the possibilities of such a trade, and he manufactured little brass gods by the ton. These he sold in the East, and amassed an enormous fortune.' It was a little odd, wasn't it, that his particular form of charity should consist in supporting foreign missions?"

## FORECASTING THE WEATHER BY BALLOON ASCENTS.

At first sight it may appear absurd to the uninitiated to suppose that any good can come of meteorological observations from balloons, observes a student of the subject in Paris Cosmos. Yet, without going into technical details, it may be briefly pointed out that the weather depends on the wind, and that the latter not only differs in velocity but frequently blows in contrary directions at varying altitudes. Again, if the wind is blowing in the form of an exceptionally deep stratum or volume from the direction of a large body of water, it may safely be assumed that it will be laden with moisture which will eventually descend in the form of rain unless the course is changed. This degree of humidity is ascertained by means of the hygrometer or dry and wet bulb thermometer. It therefore follows that unless we are aware of these conditions for a height of say three or four miles, the observations obtained on terra firma are of comparatively little value. This explains why so many forecasts are not justified by the result, and also why twenty-four hours is the limit of accuracy. It is to be hoped, however, that the new aerial experiments will enable us to receive warning of any great atmospheric disturbance at least thirty-six hours beforehand. If so, the benefits to mankind will be almost incalculable.—Current Literature (June).

## HEALTH AND HOME HINTS.

**Acidified Cherries for Breakfast.**—Put the cherries and place in a dish with a layer of sugar and a little lemon juice sprinkled over each layer. Served in this way, cherries make an ideal breakfast fruit.

**Jellied Chicken.**—Boil an old fowl till the meat drops off the bones; take this up and put in a mold in nice pieces, not too large, and boil down the broth till it is a pint. Season, strain and add a level teaspoonful of gelatine, dissolved in cold water and fill up the mold. Turn out on a few white lettuce leaves and surround with quarters of hard-boiled eggs. Mayonnaise can also be served with this dish, if desired.

**Bachelor's Pudding.**—This recipe will allow for a family of four bachelors, but if the family is bigger the proportions can be maintained in double or treble quantities. Rub one ounce of butter in to two ounces of flour and two ounces of breadcrumbs; add one ounce of chopped candied peel and the grated rind of half a lemon, also two ounces of well cleaned Sultanas, half-a-teaspoonful of baking powder. Mix the ingredients well together, then add one large egg or two small ones. Lastly, add half a gill of milk; pour into a buttered basin and cover with buttered paper and steam two hours. A very suitable sauce is the jam sauce for which I gave a recipe a week or two ago.

## ON SWEEPING A ROOM.

In all forms of house work there is an intelligent way of doing things as well as the reverse. Even a broom can be handled scientifically, so as to obtain good results, and when the day of sweeping and cleaning comes the housekeeper should see that her tools are as perfect as possible.

For the sweeping day, when the rooms are to be thoroughly cleaned out, a short skirt and blouse of some washable material should be provided, and a cap to keep the hair free from dust. Some cotton or linen covers for furniture and bric-a-brac are necessary, and old sheets and cotton quilts will make good dust covers. Soft cheesecloth makes good dusters, while the equipment can be further completed by a long-handled duster of sheep's wool for the walls, a chamouis leather for washing windows, and a small-sized pail.

To clean the room.—First remove all the ornaments, and wash or dust them. Then brush all the books with a soft brush and cover them up. Remove all the sofa pillows and beat them, and shake all tablecloths, covering them away from the dust.

Roll up the rugs, and, if possible, put them out of doors. Cover all the upholstered furniture with the dust sheet, first brushing them free from dust, and moving the chairs, etc., out of the room. Brush down the dust from the curtains, and pin them up, and cover them free from dust.

How to sweep.—If the room is to be swept with a brush, grasp the broom-handle with the right hand, and leave the left hand near the top. Begin sweeping in the dark corners and edges of the carpet, and sweep towards the centre of the room. Sometimes it is necessary to use a small brush to get the dust from the corners.

Always sweep from you, keeping the broom close to the dust, and give short strokes. Then when the dust has been collected in the dustpan, go over the carpet with a patent carpet-sweeper. Finally, dip a cloth in tepid water and ammonia, wring it out as dry as possible, and then wipe the carpet with the cloth. This will freshen the carpet in a wonderful way.

The room should air for at least half an hour, so that the dust is finally settled. Remove all the dust sheets and dust the furniture.

## SPARKLES.

The little daughter of a homoeopathic physician received a ring with a pearl in it on the Christmas tree. Two days later she poked her head tearfully in at the door of her father's office.

"Papa," she sobbed, "papa, I've lost the little pill out of my ring."

A well-known divine was once reading his Bible in a railway carriage, when a fellow passenger of skeptical proclivities said, "It is time you ceased reading that book which the scientific world has long since repudiated."

"It would be better for you, sir, if you knew more about this old Book," replied the clergyman.

"Oh, I know all about that old Book; I have studied it from one end to the other."

"Then will you please tell me," inquired the minister, "what you think of the Book of Jehochim?"

"The Book of Jehochim, sir, is the best book in your Bible," replied the skeptic; "but it is full of historical inaccuracies."

"There is no such book in the Bible," replied the clergyman.

The skeptic immediately subsided.

A rector and his curate, having endured no end of trouble from an exasperatingly captious old critter in the parish, resigned and accepted an appointment elsewhere. The rector preached his farewell sermon from the following text: "Abide ye here with the ass, and I and the lad will go yonder and worship."

Below will be found several amusing answers given in at a school examination in England:

Stirling was famous for its sovereigns who used to be crowned there. A sovereign is still called a "pound stirling."

Subjects have a right to partition the King.

Alfred Austin was chosen by the Queen as Poet Laureate. He said: "If you let me make the songs of the nation, I care not who sings them."

The Imperfect tense is used (in French) to express a future action in past time which does not take place at all.

Becket put on a camel-air shirt and his life at once became dangerous.

Arabia has many syphoons and very bad ones; it gets into your hair even with your mouth shut. — University Correspondent.

## WHERE KITTY CATS HANG IN A ROW.

There are trees where the kitty cats grow.

They hang by their tails in a row.

If they happen to fall

They don't mind it at all,

For they land on their feet, as you know.

With pollywogs wogging by,

While frogs hop around

On the clouds to the sound

Of the lobsters devouring mince pie.

The birdies all swim in the sea

And the wasp and the bungling bee.

If you dangle a worm

With a wiggly squirm

You might catch a chickadee-dee.

It's strange, but the apples and pears

Live in houses with carpets and chairs.

They go rolling around

With a rollicking sound

And come bumping and thumping

down stairs.

Ladies' Home Journal.

## BROKEN IN HEALTH.

## Dr. Williams' Pink Pills Restored Strength and Health After Medical Treatment Had Failed.

"I can truthfully say Dr. Williams' Pink Pills did for me what one of the best doctors in Halifax failed to do—restored my health." This strong statement is made by Mr. Wm. J. Weaver, 172 Argyle street, Halifax. Mr. Weaver adds:—"A few years ago I took employment in a large factory as fireman. I knew the work would be hard, and friends told me I would never stand it, but as I was a strong man, weighing 180 pounds, I laughed at the idea of not being able to do the work. Anyhow I started and found the job a hard one indeed. There were a number of firemen employed and men were taking and quitting the job every few days. I kept at the work for two years and during that time lost 50 pounds weight, and was a broken down man. I could not take my meals and often took my dinner back home with me without touching it. When I would be working on the night shift I could not sleep in the day time, and this added to my trouble. Finally I became a total wreck and had to quit the work. I could hardly drag myself about, and yet had become so nervous that I could not sit still and would walk about the house until I was ready to drop. The doctor came to see me every day, and changed the medicine time and again, but it did me no good. Finally he wanted me to go to the hospital, and at this stage a friend came to stay with me over night. While he was reading the evening paper he came across the testimonial of a cure wrought by Dr. Williams' Pink Pills. He said, "why don't you try them, nothing else is helping you and they may do you good." He went out and got me a box at once. When this was done I got a half dozen boxes, and before they were all gone I began to feel like a new man. I continued using the pills for a couple of months when I was again as well and as strong as ever I had been in my life, and I have not seen a sick day since. I feel confident there is no remedy in the world equal to Dr. Williams' Pink Pills for building up a broken down and nervous system, and for such trouble I would strongly recommend them."

Dr. Williams' Pink Pills cure such cases as Mr. Weaver's because they make the rich, red blood that feeds the starved nerves and tones and strengthens every part of the body. That is why they cure anaemia, rheumatism, indigestion, neuralgia, St. Vitus dance, paralysis and other troubles due to bad blood and shattered nerves. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

A lawyer died in a provincial town, and his fellow lawyers wrote over his grave, "Here lies a lawyer and an honest man." Not long afterward the governor of the province visited the town, and among other places inspected the cemetery. When he came to the lawyer's grave he, stopped, read the inscription once or twice, and turning to the head inspector, said: "Look here, my friend, we wink at a good many things in this province, but I do object to your burying two men in one grave."—Argonaut.

We know we will be with Christ forever when we know he is with us now. Methods are many, principles are few. Methods often vary, principles never do.

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10.55 p.m.	Kingston	1.45 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	1.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	7.00 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

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

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Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

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

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

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**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4:30 p.m. on Monday, August 24, 1908, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By Order,

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

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

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



**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until 4:30 p.m. on Friday, July 31, 1908, for the supply of coal for the Public Buildings, Ottawa.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000, made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By Order,

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

Department of Public Works,  
Ottawa, July 21, 1908.

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

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

**THE KELSEY HEATING SYSTEM**

One of the reasons why the Kelsey can deliver more warm air than any other Heating System is based on the construction of the zig zag Heat Tubes or Sections.

The zig zag tubes have great heating surface. They are very heavy and easily retain the heat a long time.

They warm large volumes of air in separate currents. They can be capped in groups to heat distant rooms. They are corrugated and deflect the air from side to side thoroughly warming it.

They are the means whereby the Kelsey has three times as great an area of heating surface as any other heater.

**Plans and estimates furnished by our Heating Engineers.**

3 sold during 1889 32,000 in use 1908.  
 Highest award at the Columbian Exposition, Chicago 1893.

Direct Contracts taken. Results guaranteed  
 Our Kelsey Book free. Send post card.

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HEAD OFFICE, QUEBEC

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

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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,  
Deputy of the Minister of the Interior.

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

**Ottawa River Navig'n Co.**

Mail Line Steamers.

OTTAWA AND MONTREAL.

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

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

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

Ticket offices:—Ottawa Desratch and Agency Co., 75 Sparks Street; Geo. Duncan, 42 Sparks Street; A. H. Javira, 157 Bank Street; Queen's Wharf (Telephone 343).

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