

Dominion Presbyterian

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OTTAWA

WEDNESDAY, AUG. 3, 1910.

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LIFT UP THINE EYES

Lift up thine eyes, afflicted soul!
From earth lift up thine eyes.
Though dark the evening shadows roll,
And daylight beauty dies;
One sun is set—a thousand more
Their rounds of glory run.
When science leads thee to explore
In every star a sun.

Thus, when some long-loved comfort ends,
And nature would despair,
Faith to the heaven of heaven ascends,
And meets ten thousand there;
First faint and small, then clear and bright,
They gladden all the gloom,
And stars that seem but points of light
The ranks of sun assume.

By James Montgomery.

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MARRIAGES.

At Ottawa, on July 4, 1910, by the Rev. W. A. Mellroy, Marion Catharine, eldest daughter of the late Major John Stewart and of Mrs. S. George Retallack, to Nelson Clarence Kerr, eldest son of Mr. and Mrs. John Kerr.

At Lancaster, on July 12, 1910, by Rev. J. U. Taner, John Hugh Dewar to Margaret-Isabella McCuaig both of Cote St. George.

At Herdmans, Que., on June 30, 1910, by Rev. A. Rowat of St. Lambert, assisted by Rev. W. T. B. Crombie, Edward A. Farquhar of Fort Covington, N. Y., to Miss Elizabeth May Anderson of Herdmans.

On Wednesday, July 6, 1910, at the Manse, Maple Street, by Rev. J. A. Cranston, M.A., Donald A. Smith of Collingwood township to Hannah Smith of Nottawasaga.

On Monday, July 11, 1910, in the Presbyterian church, by Rev. J. A. Cranston, M. A., William Victor Montague Quinn of Toronto, to Clarbert Williamson of Collingwood.

At Toronto, on Thursday, June 30, 1910, in College-street Presbyterian church, by the pastor, an old friend of the family, the Rev. Dr. Gilray, Mary, only daughter of the late James Henry, Esq., to the Rev. Geo. Ingram Crow, B.A., Presbyterian minister of Thornton.

In Clinton, on Thursday, July 14, 1910, by the Rev. Alexander Stewart, D.D., Clara (Cal.), daughter of the late Joseph Chidley and Mrs. Chidley, to Joseph Anthony Constantine of the Molsons' Bank, Zurich.

At No. 41 Maisonneuve street, on July 6, 1910, by the Rev. G. F. Kinnear, B.A., John McPherson, of Montreal, to Maggie Lawler, of London, England.

At the residence of the bride's parents, Lower Ormstown, on July 13, 1910, by the Rev. D. W. Morison, D.D., Adam Arthur McNeil to Flora Christina, daughter of Mr. John Whiteford.

At the home of the bride's parents, Norwood, Winnipeg, Man., on July 2, 1910, by Rev. Dr. Baird of Manitoba College, assisted by Rev. Dr. Wilson, John Watson of Norwood, to Miss Christina Fraser, formerly of Lancaster.

DEATHS.

At Beaverton on Friday, July 1, Mary Calder, beloved wife of William Smith, aged 52 years.

At his late residence, Swansea, on Sunday, 24th July, William Rennie, in his 76th year.

At his late residence, 697 Queen's avenue, London, (Monday) morning, July 25, 1910, John Hargreaves, aged 79 years.

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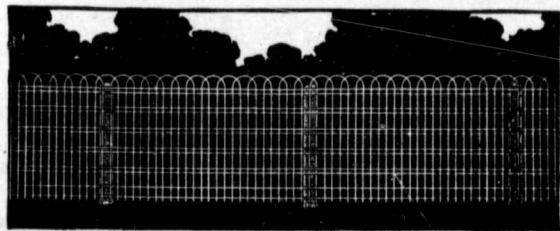
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NOTE AND COMMENT

The Baroness Delaroché became confused while flying in a Voisin biplane at the Rheims meet, and fell with the machine a distance of 150 feet, to the ground. Her arms and legs were broken and she was severely bruised, but the doctors express hope for her recovery.

The movement against the pictures of the Jeffries-Johnson prize fight at Reno, Nev., has assumed national proportions, in the United States, a score of large cities forbidding their exhibition and the Governor of Maryland declaring he would not allow them to be shown in that State.

There is much in the Swedish people that provokes admiration from those who honor sturdy character, industry and thrift. A most striking evidence of their superior moral qualities is seen in the fact that in a recent election on the question of national prohibition of the liquor traffic 1,700,000 voted for prohibition and but 12,500 against it.

Captain Scott, leader of the British Antarctic expedition left London on sixteenth instant with his wife, for New Zealand, where he will join his ship, the *Terra Nova*, which sailed a month ago. Automobile sleds, Siberian ponies and other supplies will be taken on in the antip. Many distinguished persons bade him Godspeed.

A speaker at the recent brewers' convention in Washington stated that in spite of the advance of prohibition, the consumption of liquors had increased; and argued therefore that prohibition did not prohibit. But *The American Grocer* states from official figures that the value of alcoholic liquors consumed had decreased \$110,185,600 during the last two years. The consumption of tea, coffee and cocoa has correspondingly increased.

In a recent address Mr. Bryan, has given his opinion of the saloon as follows: "The saloon differs from all other businesses in that no one regards it as a blessing. It is not defended as a good thing. It is not an educational centre. It is not an economic or moral asset to a community. It is a nuisance, and only tolerated when it is believed to be necessary. It cannot be defended at all if the community does not want it. The liquor dealer ought to be content to sell where his services are desired, and the manufacturer of liquor ought to be content to dispose of his products among those who desire them. He is entirely outside of his sphere when he attempts to force his business upon a community or to interfere in decisions upon the liquor question."

It is cause for regret that Congregationalists in Toronto seem to be losing ground. Within the past few weeks it has been found necessary for them to part with two of their church buildings, Zion, on College Street, and Parkdale. This is not because Congregationalism has lost favor with the people says the *Canadian Baptist*. On the contrary, it is very evident that the congregational principle is growingly popular in religious circles, as is to be witnessed among Baptists, and even among denominations that are not supposed to care much for the principle. Of late, we have been wondering if the move towards union has not been having a baneful influence on Congregational churches,—that some Congregationalists, expecting to be voted into a union, have taken time by the forelock, and decided to move towards the goal to which some of their brethren are impelling them.

The new marriage law of New Jersey went into effect on July 1. It requires couples intending matrimony to appear before the register of vital statistics with a witness to identify them. They must obtain a license, which must be shown to the officiating minister. New Jersey has hitherto been a *Gretna Green* for hasty marriages. The new law is expected to do away with some leisurely repentances.

The royal engineers appointed to investigate the condition of the famous Leaning Tower of Pisa, reported last week that the perpendicular has recently increased eight inches, owing to the weakness of the foundation. The engineers declare the historic old tower is on the verge of a collapse, and it is extremely doubtful if it can be repaired. The Campanile, or leaning tower, was erected 1174-1350. It was in this structure that Galileo worked on the theory of the pendulum.

The United States treasury department has decided there are more than two hundred proprietary articles, largely masquerading as medicines, which can only be sold hereafter by druggists or merchants who have paid the government liquor tax of \$25 a year. It is asserted by the government officers that many of the liquid concoctions, the sale of which is to be thus regulated, have been prepared to sell in localities where local option or prohibition laws have been enacted.

When we remember that of the 400,000,000 people of China one-half are women and girls, just as liable to sickness of all kinds as their sisters anywhere, and that it is practically impossible, according to Chinese custom, for most of them to receive proper medical attention from male physicians, it seems that the plea for women doctors for China need be made but once, for any person to feel the force of the argument. But some one says that times are changing; that Chinese women are being emancipated and it is no longer impossible for them to go to male doctors. True, China is moving, but old customs are changing slowly. It must not be supposed that because women may go about freely in some places, or because a woman can publish a newspaper in Peking, that all women are free from all old customs. Unnumbered millions of Chinese women still need medical attention, and will never get it unless it is given by some woman doctor, native or foreign.

Fourteen months ago Mehmed V. succeeded the dethroned Abdul Hamid II, as Sultan of Turkey, as a result of the successful revolution of the Young Turk party. An observant traveler in that country reports that an earnest effort has been made to replace the despotic and extortionate governors and sub-governors, with men who will be honest and impartial administrators. The government is aiding night schools, and secondary schools, and intends to establish normal schools in each province and to locate universities at a few central points. New courts of justice have been set up and better judges commissioned. European capitalists have received concessions for building railways, and an English engineer has been employed to irrigate Mesopotamia, where only water is needed to make fertile cotton fields. The ministry of agriculture is circulating a farmer's magazine of a practical sort to improve methods of crop-cultivation and cattle-breeding. The postal service is developing and telephone systems are being introduced. By adroit interpretation the Koran, which has operated for a thousand years to check progress, is now interpreted so as to sanction all these innovations.

The great missionary conference held in Edinburgh is on all hands spoken of as a meeting of unusual impressiveness and power. The Edinburgh Scotsman, in an editorial, says that "the high general tone and character of the conference discussions, and the prominent and distinguished part taken in them, not merely by high dignitaries of the Anglican Church, like the Archbishop of Canterbury, but by representatives of native churches and races—Chinese, Indian, African—have been in many respects a public revelation."

Not until Thursday, the 23rd of June, did the inhabitants of St. Kilda, the most remote isle of the Western Hebrides, hear the sad news of King Edward's death. A royal messenger bearing the sad tidings and a copy for each islander of Queen Alexandra's pathetic letter to the nation, was despatched by special steamer. On the steamer's arrival the inhabitants gathered and proceedings opened with the 100th Psalm in English and Gaelic. The details of the King's illness and death were then explained to the now saddened assembly. The ceremony ended with the singing of the National Anthem and cheers for the new King, and Queen Alexandra. There being no British flag on the island, a little table decoration flag from the official steamer had to be nailed half-way up the mast. Before leaving, the visitors from the mainland distributed half a ton of sweets, tobacco, clothing and shoes among the simple fisher folk of St. Kilda.

A hundred years ago this month, Andrew Bonar was born, and fifty-four years ago this month he became pastor of Finnieston Free Church, Glasgow, in the days when that great city was clothing herself with commercial importance. Where big workshops now stand then stood white-washed, old-fashioned dwellings. It was here that Andrew Bonar settled and began a ministry of scholarly evangelism that has influenced men in nearly every land on earth. Andrew Bonar was a true shepherd of the sheep, and he toiled among them day and night, visiting their homes, holding meetings on Sabbaths and week days, preaching regularly within the factory gates. He brought to Finnieston the great preachers of Scotland, but his people loved him best. On communion Sundays there was an all-day service, and reverential crowds moving to and from the tables, singing the one hundred and third Psalm. Sometimes at the close of such a day there would be the three brothers present—Horatius, with his solemn look; John, vivacious and more human; and Andrew, "Oor ain man," as his people loved to call him. Always about his Father's business, it is such men that have made Scotland great.

Fifty years ago we had the pleasure of meeting Andrew A. Bonar at the Free Church man, Kirkurd, south of Edinburgh. He was there assisting the minister at a communion service. He remained over Sunday, preaching twice with power, and bringing home the message with great spiritual fervor. We heard him again in Gould Street Church, when he preached for Mr. (afterwards Dr.) King, who had the faculty of securing the best old country ministers who visited Canada. Dr. Bonar was then on his way to the meeting of the Pan Presbyterian Council, 1880, and took in Toronto, on the way to see his sister, Mrs. Barnes, widow of the celebrated Dr. Robert Barnes, of Knox Church and Knox College, Toronto.

<p>SPECIAL ARTICLES</p>	<h1 style="margin: 0;">Our Contributors</h1>	<p>BOOK REVIEWS</p>
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NATIVE DELEGATES TO WORLD CONFERENCE.

Professor L. T. Ah Sou belongs to a Christian family eminent in Burma. His father was Chinese. His mother a Talain, is one of the two or three surviving who were baptized by Dr. Judson. Of the seven sons all have taken honorable places in the community. His brother, Ah Syou, is pastor of the Burman Baptist Church at Moulmein. After having received his education in the mission schools he came to America in 1902, and spent two terms at Moody Institute, where he took high rank. He is highly gifted in music and art and supported himself while in school by his own pen and brush. Since his return to Burma he has been on the faculty of the Rangoon Baptist College, where his influence with the boys and men has been very pronounced. He is also one of the special lecturers at the Burman Theological Seminary at Insein.

The Rev. Thang Khan as a boy was "discovered" by a missionary in one of the hidden villages of the Garo Hills. The bearing of the little savage attracted attention and the missionary induced him to go to Tura and enter the training school there. Later the Rev. M. C. Mason, D.D., brought him to America to assist him in translation. Here he made a remarkable record in the study both of Greek and of English, and as a special student at the Newton Theological Institution was distinguished for his ready grasp of truth. As soon as he returned to Assam he became one with his people at once, and after teaching successfully in the Tura Training School, he resigned to take his place among the evangelists of the mission at a salary of eight rupees (\$2.66) a month. The large salaries open to a man of his attainments in Assam have apparently been no temptation to him. He is a strong leader among the churches.

The Rev. John Rangiah is the son of one of the earliest and most consecrated of the Telugu preachers, T. Rangiah, and is the first foreign missionary sent out by the churches of any of our missions. The large emigration from the Telugu country to the plantations of Natal, South Africa, called away hundreds from the Christian communities, and these appealed to the churches of South India for a missionary. The position was one of great responsibility and real hardship and called for a tried and trusted man. John Rangiah was at the time head-master in a large school in Nellore. While the churches were casting about for a man to send to South Africa, he heard the call distinctly, volunteered for service and was sent in 1903. Serious difficulties have been encountered in Natal, but Rangiah has proved himself a man of the highest missionary qualifications. There are now six churches in Natal, with a membership of 218, four presided over by pastors who live by their own labors.

Yuogoro China is a native of Sendai and belongs by adoption to a family of high rank. He was converted about 1887 while attending evening classes conducted by the Baptist missionaries of Sendai. He received his college education at the Methodist Aoyama Gakuin in Tokyo, and graduated at the head of his class. As a student he was active in Christian work. Upon his graduation he came to America and spent the years 1893-95 at Colby College, Waterville, Me., and the years 1895-98 at Rochester Theological Seminary, earning all his expenses above his scholarship. At Rochester he was considered the strongest man in his class in philosophy and theology. On his return to Japan he was placed on the teaching staff of the Ella O. Patrick Girls' School in Sendai, and later added to the faculty of Duncan Academy. He is at present the President of the Southern Baptist Theological Seminary at Fukuoka

and is dean-elect of the new union seminary of northern and southern Baptists in Tokyo. He has been a vigorous, out-and-out Christian and has had great influence in his denomination and beyond it.

Tong Tsing-En was born about thirty-five years ago and belongs to the second generation of Christians, his parents having been members of the Ningpo Baptist Church, the oldest American Baptist Church in China. He was converted in his youth. After graduating from the boys school at Ningpo he taught Chinese in the school, later becoming head-master, a position he held for nearly ten years. During that time he passed the government Su dze (A.B.) examination with honor and taught himself English. In 1906, Dr. Li, one of the most powerful evangelists China has yet had, visited Europe. Professor Tong was profoundly impressed, and his spiritual life, always strong, was greatly deepened. Revival soon broke out in the school under his prayers and most of the boys, whether from heathen or christian homes, decided for Christ. In 1907, he was called to a professorship in the new Shanghai Baptist Theological Seminary. Professor Tong is a speaker of spiritual force and has been a frequent lecturer at Young Men's Christian Association conferences. Under his special services at Hangchow, in 1908, forty students of Wayland Academy decided for Christ, and recent services have been marked by similar power.

The Rev. Jashwant Rao Chitambar, delegate of the Board of Foreign Missions of the Methodist Episcopal Church, was graduated from the Bareilly Theological Seminary in 1903. During the next two years he was a member of the faculty of that institution. In January, 1906, he was appointed to the faculty of the Reid Christian College, at Lucknow, where he has served as a teacher up to the present time. In January, 1909, there was added the responsibility of the pastorate of the Hindustani Church in Lucknow. He was elected as one of India's delegates to the Convention of the World's Student Christian Federation, held in Tokyo, in April, 1907.

The Rev. Tasuku Harada, delegate of the American Board of Commissioners for Foreign Missions, is president of the famous Doshisha University of Japan. He was born in Kumamoto, Japan, of a samurai family, in 1863; graduated from Doshisha College in 1881, and from the Doshisha Theological School in 1884. He was a pastor for four years and then attended the Theological School of Yale University. Returning to Japan, he continued in the pastorate until 1907, when he was elected President of Doshisha. He has delivered lectures in the leading cities of India, Burma and Ceylon, and was the first president of the Japan Christian Endeavor Union.

The Rev. Kali Vhurn Chatterjee, D.D., is one of the most interesting and successful of the missionaries of the Presbyterian Church. From Brahman caste, Dr. Chatterjee inherited high social and professional position. He graduated from a college at Calcutta. At twenty he was led to believe in the truth of Christianity through the influence of Mr. Duff. Upon graduation he became head-master of Jullundur Missionary School; later, professor of mathematics in the Men's College, Lahore. Ordained in '68, and sent to the newly opened mission station at Hoshiarpore, where he has since labored. Mrs. Chatterjee is the daughter of the Rev. Golak Nath, who was the first Brahman converted by the Presbyterian missionaries. Nath's ten boys all became influential, some of them graduating from Cambridge, Princeton and Edinburgh, as well as schools in India. One nearly attained the highest position possible for a native to attain in the ju

diciary of India. Two of the three daughters of Nath married into royal families of India, where they were of great assistance in the work of the missionaries. One of these husbands was in Victoria's Jubilee as her invited guest. The third girl married Dr. Chatterjee. Miss Lena Chatterjee, the elder daughter, is teacher in a girls' school for Hindus and in another for Moslems, in Hoshiarpore. Miss Cora, recent graduate of the Woman's Medical College of Philadelphia, Pa., is a physician now among her people.

SOCIALISM GROWING.

Socialism is a propaganda with which the Christian citizen must reckon. The tendency to ignore it is a serious mistake. What is Socialism?

Socialism is aggressive externalism. It recognizes no need for any change in human nature. It offers no incentives to the cultivation of prudence, self-control, patience and love. It regards no religion. Its chief aim is more pay, more comforts, better external conditions, and the unrestrained exercise of desire and passion.

Socialism is unrest. It is discontent with existing conditions. It is at odds with all government, both civil and religious, because organization of this sort means restraint, and restraint hampers and retards freedom. It chafes under the unity of the family. It would breed the family with the promiscuous freedom of the savage and continue it in the equally incidental and loose relations of the individual and temporary desire. The most dangerous species of mal-content, the votaries of Socialism are found in all walks of life, and its principles are propagated in certain institutions of learning, and from certain pulpits, as positively and plainly as in the saloons and dives and secluded meeting places. Socialism is growing. It is gaining headway. Certain conditions obtain which foster its growth. The thousands of immigrants are so many propagandists of Socialism. The spectacular climb in prices; the ceaseless grinding of the toiler, deeply affects and agitates the industrial fields. Man's injustice to man is a theme of constant discussion. The discriminations in favor of powerful interests and individuals quickens the popular pulse, stirs the blood, engenders bitter controversy, and breeds discontent and hostility. Then discriminations hang like a pall upon the masses of mankind.

Not long ago, for example, the judge of a court sentenced a man, a hapless window washer, to seventy-five days' imprisonment for appropriating seven new Lincoln pennies. No doubt, the judge did his duty, for the law had been violated, and the punishment had been fixed by the statutes of the State. But here is a new scale of punishment. It is a discriminating scale. It applies to the window washer who steals seven pennies, but it does not apply to the man who steals a railroad, or a water power, or a national bank, or an orphan's inheritance. Had the man been a bank president instead of a window washer, and had he come to court in a motor car, and had he been represented by some influential attorney, "would the judge have been so exact in the administration of the law?" questions the masses. It is a discriminating scale of punishment that imprisons a man for stealing seven pennies, or a pair of pantaloons, or a half-dozen loaves of bread, and dismisses the man who steals thousands of dollars. It is a discriminating scale of punishment that takes such scrupulous cognizance of minor offenses and winks at those of graver magnitude and consequence. There is something radically wrong when judges are so zealous to administer the law in cases of petit larceny and refuse to sit on

rebate cases, or try sugar trust cases where the fraud and theft climbs into millions of dollars.

Now, men see these things. They are examples that cannot be overlooked. They are bearing fruit. This is why Socialism is growing in a Christian land. In his inaugural address, the late Benjamin Harrison, a devout Christian and exemplary elder in the Presbyterian Church, says: "An unlawful expedient cannot become a permanent condition of government. If the educated and influential classes either practice or connive at the systematic violation of laws that seem to cross their convenience, what can they expect when the lesson that convenience or a supposed class interest is sufficient cause for lawlessness has been learned by the ignorant classes."

This is a practical explanation of the growth of Socialism. The educated and influential classes should lead exemplary lives in morals, in reverence for law, in fidelity to the sacred institutions which differentiate civilization from barbarism. But they are not doing it. They are systematically repudiating an essential privilege and duty. In their mad rush for the dollar, for positions of prominence and influence, for sport or leisure, for sensualizing pleasures, the most sacred things are desecrated and defamed. Law is contemned, justice is mocked, religion is scandalized, and every door is thrown wide open to the entrance of the Sensualist, the Socialist, the Anarchist and the Atheist. This fact is so obvious that he who runs may read. This is why Socialism is growing. The ignorant classes are taught lawlessness by the educated and influential classes.

The growth of Socialism makes America the greatest and most timely field for missionary operation. It is rapidly becoming paganism. Surely there is a pressing need for every Christian to carry his faith into his citizenship. There is an urgent need for every lover of freedom to throw the weight of his influence on the side of law. There is a timely need for the enthronement of Christ in every home. There is an imperative need for every follower of Christ to be a propagandist of the Christian religion. For that alone can redeem and preserve the domestic, the social, the business, the civil, and the moral life. "He that winneth souls is wise." Rev. R. L. Benn in Presbyterian Standard.

REHABILITATING BALAAM.

London Correspondent Manchester Guardian.

The sermon which Canon Beeching delivered in Westminster Abbey recently shows how far we have moved from the days when Dr. Robertson Smith was put on his trial for the critical views expressed in "The Old Testament in the Jewish Church." Canon Beeching's theme was a vindication of Balaam, the prophet who was rebuked by his ass, and who has ever since served as a type of disobedience. The preacher affirmed that one valuable result of modern Biblical criticism has been the removal of this immemorial reproach from the character of the ancient prophet. With an apology for restating conclusions which must, he thought, be familiar to many in his audience, Canon Beeching briefly described the various and conflicting sources from which the Hexateuch is built up, the older records, the revision under the influence of the prophets, and the priestly edition. Happily it was possible to separate the older traditions from the later, and when this was done it was clear that the story which reflected discredit upon Balaam came into existence some centuries after the first record of this life was written. The disgraceful episode was not known to the prophets, all of whom including Micah, from whose book Canon Beeching took his text, spoke with approval of Balaam. We were not bound, said the preacher, to believe that the priestly revisers knew more of the life of Balaam than those who were more nearly his contemporaries, and the moral which used to be drawn from his career must now be abandoned. This

exonerates the famous prophet was received by a crowded congregation without apparent consternation.

RETRISTORIC REMAINS.

In a small box fifteen inches by twenty, packed safely away in a room at King's College, are the remains of a prehistoric man. Every bone and portion is marked and catalogued in order, and within the next few days a well-known London surgeon will perform the delicate operation of piecing the figure together.

This prehistoric man was one of the discoveries made by the little band of explorers who have just returned from Egypt after a five months' tour on behalf of the fund. According to experts, the discovery dates from a period earlier than 6,000 or 7,000 B.C. The explorers and native workmen were digging at Abydos, Upper Egypt, about nine miles from the Nile, when they found an oval "crouch" grave in the sand. In it was a figure on its left side, doubled up, with the knees to the chin. It proved to be the skeleton of a man in a fine state of preservation.

Abydos is really a huge cemetery. Experts aver it has been used as a burying place for all time. The surface is now of sand. When this is scraped away the blackened bricks of the Romans are revealed; underneath lie the burials of the eighteenth dynasty, 1500 or 2000 years B.C.; and further down are the burial places of the prehistoric period. At the present day the Arabs use the spot as a cemetery.

One of the members of the exploring party, Mr. James Dixon, explained to a Daily News representative that the ancient Egyptians believed that their god Osiris was buried there. The present-day Egyptians call the place Oom-el-Qual, which means "Mother of Pots". The reason for the name is that the ancients put pots of food on the tomb of Osiris for the consumption of the god on his travels.

From the Royal tombs a fine collection of seal impressions of the earliest first kings of Egypt has been brought back. These were obtained from the tops of wine jars which were placed in the tombs for the convenience of the dead on their journeys to the next world.

"IF I WERE IN THE PEW."

There are "great many things which can be done by those in the pew to assist the ministry and to better the Church and her services. Here are a few of them. If I were in the pew:

1. I would acquire the habit of getting to church on time, for then I would get the full benefit of the service, and would not disturb others by my late arrival.
2. I would walk in quietly, preferably not speaking to any one, for I am about to commune with my God, and any earthly conversation would detract from the solemnity of the worship I am come to engage in.
3. I would have my regular seat, and see that it is occupied every Sabbath.
4. I would have my entire family with me on the same bench.
5. Upon reaching my seat, I would kneel, or bow the head in a few words of silent prayer, asking the Lord to prepare my heart for a season of spiritual worship and the acceptance of the truths and instructions presented by his messengers.
6. In waiting for the services to begin, I would not whisper or visit with my neighbor, but read my Bible or engage in silent meditation.
7. I would join in the singing with my whole soul, not making it a mere word or note service, as it often is.
8. I would not turn around to look at those who are coming in.
9. I would not chew gum, candy, or tobacco, nor spit around in the house of the Lord.
10. If obliged to cough, sneeze, or take out a crying baby, I would do it as quietly as possible, so as not to disturb the min-

ister or my fellow-worshippers.

11. While public prayer is being offered, I would have a personal, silent prayer of my own to offer. This prayer would be short, so that, when through with it, I could follow the trend of the one who is praying aloud.

12. I would say "Amen" in my soul to the minister's prayer, and say it so earnestly that it would manifest itself in my face when I got up from my knees.

13. I would keep my eyes upon the minister during the entire sermon. This would keep me from going to sleep.

14. I would believe that I had a share of responsibility for the success of that service, and, to do my part, I would help the minister with the expression of my eyes, during the delivery of his sermon, approving him when he does well, and encouraging when he is weak.

15. If called upon to assist in the services in any way, I would not refuse, but do the best I could.

16. After dismissal I would not engage in loud talking and visiting, feeling that "the ground on which I stood was holy." I would prefer to do my greeting in the churchyard, if the weather permitted. I would not do general visiting nor transact business, knowing that this would drive away the sacred feelings and spiritual impressions made on my soul by the service.

17. I would greet every stranger and make him feel that I appreciated his coming to worship with us.

18. I would see that every visiting member or stranger is invited into some home for lodging and entertainment. I would not forget to be hospitable.

19. I would frequently invite the minister in to my home, feeling that his presence would increase the spirituality of my family.

20. I would actively cooperate with the minister in every church work.

HELPFUL SYMPATHY.

Some men are able to contribute to the life of the world large sums of money. Some can give great genius. Some are able to make the world richer by their skill. But all can give helpful sympathy. This contribution is not very attractive because it is not conspicuous. When a rich man endows a hospital or a university, the whole world knows it. The gift is spectacular and attractive. It is published in all of the newspapers of the civilized world. If one should even give a cup of cold water to some thirsty sufferer, it would be observed, because it is outward and visible. But when an humble saint gives a heart full of sympathy to those who are in trouble, the reporters never hear of it, the papers never publish it, the world knows nothing about it. But who shall say that it is not worth more in the eyes of our Lord than the gifts of genius and wealth?

It was this that Jesus gave. Some men see little in the contribution of Jesus to the life of the world, beyond His miracles of healing. The never tire of talking about healing, healing, healing, as though that were the chief thing in Christianity. One who reads the New Testament carefully must see that Jesus disparaged miraculous wonders in comparison with the silent ministries of His love. "A wicked and adulterous generation seeketh after a sign." "The kingdom of God cometh not with observation." Not the outward and showy ministry, but the inner and silent energy of the Spirit is the chief thing about the kingdom. When the fruits of the labors of the followers of Christ are finally summed up, it will doubtless appear that he who gives genuine sympathy is the largest giver.

Some one may suppose that it is quite easy to give sympathy. Not so. One who blesses his neighbors with his sympathy gives his thought, his brain, his heart's blood.

The poet who said that of all God's mercies bestowed upon him, not the least was a thankful heart, that tasted those gifts with joy, made himself a welcome visitor in many lands by the cheerfulness of his song. That is the New Testament tone.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PARROT PRAYING.

By Rev. W. H. Jordan.

In an old book on "Customs in India" one finds some of the false teachings to which Christ alluded in his wonderful Sermon on the Mount. To repeat the names of the gods and to suffer many self-inflicted pains was believed to be meritorious and to be rewarded either in this life or in some future state of existence. Narayan is the name of a Hindu god. A notoriously wicked man, parched with fever and dying, called on the name of Narayan with his last breath, and Narayan saved him. So says the old fable which was so generally believed by the masses. Therefore, when one is dying, his friends exhort him to call upon the names of the gods, "and if he is so fortunate as to die with the name of a god upon his lips, they consider it a sure passport to heaven. Many spend large portions of their time repeating the names of the gods. Parrots are taught to do the same, and such a spokesman commands a great price, especially among business men, who imagine that by owning such a parrot their spiritual treasures are accumulating while they attend to their usual occupations." So Jesus said: "But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking. Be not ye, therefore, like unto them."

Prayer is regarded universally as a necessity, and how many substitutes have been sought for real prayer! Sometimes it is the mere repetition of words, the counting of beads, "Our Fathers," etc., the five prayers a day of the pious Moslem, prayer wheels and feathers.

How different are the words of the Master, who said: "Go into the quiet of your closet, and there in secret wait on God, and they that wait shall grow strong again. Though cast down, they shall mount up with wings as eagles. Though discouraged, they shall go forward at a new pace; they shall run and not be weary; they shall walk and not faint." That is what prayer will do for them that wait upon the Lord. That is what keeps many a man and woman. Even the Psalmist said: "I had fainted unless I had believed (expected) to see the goodness of the Lord in the land of the living."

Some do not pray because to them it seems an empty form. God does not seem real to them. They do not know where God is. "Show us your God," said the taunting persecutors of an old martyr at the stake. "You would know Him if you would show yourselves worthy," he replied. And God says: "I will draw near to them that draw near to me." Time invested in prayer, meditation and Bible study, all to know the mind of God, pays the largest dividend. Never have men needed more to take time to be holy, to get God's viewpoint. Haste and carelessness will quickly spoil the prayer spirit. Charles K. Hamilton, who recently made that wonderful flight through the air from New York to Philadelphia and return, must drop into the swamp and spend hours in waiting for repairs, all due to haste and oversight of some most important details. He had forgotten to clean the spark plugs; they fouled, the engine balked, and he had to descend. So, too much care can not be given to the soul life. Time and thought, waiting upon God—this is what is needed to remove the friction, the wear and the tear of these busy days. Not mere parrot repetition, not forms, but spirit. They that worship God must worship Him in spirit and in truth.—Jerseyville, Ill.

"I go forth among men, armored in a pure intent.

Great work is to be done, and whether I shall stand or crownless fall, matters not, so God's work be done."

RESIGNATION.

Resignation is the courage of old age; it will grow in its own season and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better to desire the things that we have than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

THE TRIUMPH OF CHRIST.

The Nazarene has achieved the greatest victory recorded by history; His ideas mastered both the learned Romans and the barbarous Goths. He is the vanquisher of the old and the maker of the modern world, the one fresh, unspent, spiritual force in the world today. His religion is the remedy for all ills, and the inexhaustible source of healthy life. The world needs before all things a life-giving universal religion. But all these sages were essentially aristocratic, and their aristocracy embraced a very few privileged natures. They never dreamt of theocratic equality or of the sacredness of man as man. They felt that they would vulgarise both themselves and their knowledge by publishing it to the world. It was counted the greatest sin to divulge the secrets of the immortal gods to the mob. "Off, ye profane!" said the officiating priest to all but the initiated. The highest priest was a mystery monger, who, in his dark recess, closed to the many, muttered but did not proclaim, the will of the gods to the few. To them a religion for mankind seemed contrary to Nature. "Whoever believes that a world-wide religion is possible is insane," wrote Celsus. Christ only is "the poor man's philosopher." He bids us "count no man common or unclean." The very genius of His Gospel is "Come unto Me, all ye that labour." He has established the universalism which the Court of the Gentiles in the Temple foreshadowed. He has carried the humblest as well as the most learned with Him, and His ideas are now world-wide axioms and proverbs.—Rev. James Wells, M.A.

REMINDER OF A DISREGARDED RULE.

We need to be reminded with emphasis repeatedly that in whatever we do as members of society we must be actuated by a regard for others as truly as by regard for ourselves. We are prone in our selfishness to consider solely our own interests in our activities. If the interests of others enter into the calculation it is because we can thereby the better subserve our own advantage. The Apostle Paul says: "Let no man seek his own, but every man another's wealth" (wealth). That is not only in things indifferent, but in all other things also we are to act with the good of others in view as well as the good of ourselves. Self is not to be the object of our actions. A proper recognition of this rule of conduct would revolutionize our social life. If men were to begin to renounce their own preferences and act in accord with the demands of the best interests of the community what a change would greet us in our mental, material, moral, and religious condition everywhere.—Presbyterian Standard.

I WILL NOT LEAVE YOU COMFORTLESS.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come unto you. Lo! I am with you always, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anesthetic is ready. You stretch out your hand to your friend. "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. * * * Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."—Henry Van Dyke, D.D.

A pious English officer, just before engaging in one of the battles for which Great Britain has been noted, lifted up his eyes and his hands toward heaven and offered the following brief, soldierly prayer: "O, Lord, thou knowest how busy I must be today; if I forget thee, do not thou forget me. Amen." Then, arising from his knees, he commanded, "Forward, march!"

THE CHILDREN'S FRIEND.

By Professor James Stalker, D.D.

Farewell to Galilee! In that part of the country Jesus had grown up; He had loved its landscapes and been familiar with its life; He had traversed it in all directions, preaching and healing; and, on the lake called by its name, He had been busy at all hours with the work of evangelization. He had prayed for the inhabitants and wrestled with their unbelief. But now He was leaving them, and His face was turned toward Jerusalem. He did not, however, go straight thither, but visited on the way Perea, beyond Jordan; it being His mission to preach his gospel in all parts of the land. In this new field of labor He unfolded the same activities as He had previously done in Galilee; but the general course of His life partook of the character of His earlier rather than of His later ministry in the northern province. Especially was He bent on the education of the Twelve. This we see in the lesson for to-day, in which there are two incidents, each of which is important in itself, but is turned into a lesson for the disciples. A further connection between the two incidents may be drawn from Mark, who informs us that Jesus fondled the babes and loved the young man—perhaps "kissed" should be the translation, as Rabbis were wont to do this when pleased with their pupils. * * * A Lesson of Humility.—The disciples were annoyed that the work of Jesus—especially perhaps their own instruction should be interrupted by what they considered waste of time. Mothers with children are apt to disturb religious meetings. I have heard a child in its mother's arms cry out shrilly in the very heart of a

packed meeting of Mr D. L. Moody's; and hundreds of angry faces were turned in the direction of the mother. But the evangelist, though compelled to stop, handled the incident with such good humor and kindness as to win the favor of a not altogether friendly community more than he could have done by any address, however eloquent. How much did Jesus gain by the way in which He dealt with this interruption! He captured the heart of childhood, which has ever since been devoted to Him; and He captured the heart of motherhood as well. In every century since, the proportion of children among His disciples has been a large one; and from among those who have loved Him in their childhood have come the majority of those who have confessed and served Him in manhood and womanhood. Well may children and women love Christ for this saying; because it has been fighting their battle in all the centuries and winning for them attention and veneration. Jesus took out of the hands of the apostles the weapon with which they had attacked the children and turned it against themselves, convicting them of being of a different spirit from himself. So far from His cause having nothing to do with the children, it belonged to them; and mature men and women were fit for it only in so far as they still remained children—"for of such is the kingdom of heaven." This was an old lesson, which the disciples had been impressively taught before (18:3); but now it was repeated in circumstances not likely to allow it to be forgotten.

A Lesson of Contentment.—Perhaps there is no character in the Gospels about whom such divergence of opinion has taken place among expositors as the hero of the second incident. Some have condemned him with great severity as a bristling talker, with a very good opinion of himself but a very inadequate conception of the law of God. Jesus, it is thought by such, was not really answering his question when He told him to keep the commandments, or even when He ordered him to sell his possessions, but only seeking for a vulnerable place in his conscience; and they point to the sharp way in which He caught him up for addressing Him as "good," or asked about "the good," as the Revised Version makes him do in Matthew; as if he had said, "Why askest thou about the good?" or "Why callest thou me good? God is the only good; and, therefore, his laws are the way of life." On the other hand, some have looked on this young man as the type of an anxious inquirer. His question, these say, was almost identical with the question, "What must I do to be saved?" and, although his sense of the law was imperfect, he was unsatisfied with his spiritual condition and asked, "What lack I yet?" They point with triumph to the fact that Jesus "loved" him; and some of them have gone so far as to express the hope that, after consideration, he may have returned to take up the responsibilities of discipleship. This, however, is going too far; for the very point of the lesson drawn by Jesus from the incident lies in the fact that one in so many respects eligible, should nevertheless have been kept back by his great possessions. When this reflection startled the disciples, he reiterated it in the strongest terms. By the alteration of a single letter in the Greek, "camel" would become "cable"; or, if camel be retained, the eye of a needle may mean the little side-gate in a town-wall, instead of the great gate through which the camels naturally go. But the proverb does not require such softening; and the more hyperbolic form is more in the manner of Jesus. Wonder has been expressed at the consternation with which the disciples, being poor men, received a saying which seemed to exclude the rich from the kingdom; but, though poor at the time, they were expecting soon to be rich.

Aberdeen, Scotland.

Matthew 19:1-2, 13-26.

Golden Text: Jesus said, Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven.

PRAYER.

We thank Thee, O Lord, that we do know that Thou art good, and plenteous in mercy, and ready to hear all that call upon Thee. Give ear unto our prayer, O Lord; grant that it may be such as Thou canst give ear to and answer. Breathe into our hearts desires after the highest good, and weaken in us all inclinations or longings for lesser and lower things. We bless Thee for fellowship with Thyself, and that we can draw near to Thee, not only to petition, but to behold and to receive. And we pray Thee to help us now, not only to bring to Thee our need, but that our minds and hearts may be filled and blessed by the thoughts which are only too unfamiliar to us of Thyself in all Thy gracious greatness, in all Thy strong sweetness and sufficiency. Amen.

MY FEEBLE LIFE.

I have no wit, no words, no tears;
My heart within me like a stone
Is numbed too much for hopes or fears;
Look right, look left, I dwell alone;
I lift mine eyes, but dimmed with grief
No everlasting hills I see;
My life is in the falling leaf:
O Jesus, quicken me.

My life is like a faded leaf,
My harvest dwindled to a husk;
Truly, my life is void and brief,
And tedious in the barren dusk;
My life is like a frozen thing,
No bud nor greenness can I see;
Yet rise it shall—the sap of spring;
O Jesus, rise in me.

My life is like a broken bowl,
A broken bowl that cannot hold
One drop of water for my soul,
Or cordial in the searching cold.
Cast in the fire the perished thing,
Melt and remold it, till it be
A royal cup for Him, my King;
O Jesus, drink of me.
—Christina G. Rossetti.

THE PEACE OF GOD.

As the apostle meant it, there is a gracious exuberance in his assurance to the Philippians that the peace of God, which passeth all understanding, should keep their hearts and minds through Christ Jesus (Phil. 4. 7). This peace is known truly as an experience. As a theory it does not satisfy the mind or the heart; but whoso hath felt it catches the spirit of the apostle's exhortation and rejoices in the conviction that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This love and this peace are inseparable: what God hath thus joined together cannot be put asunder in any soul.—O. P. Fitzgerald.

WHAT GRETA COULD DO.

Greta was only six years old and very small for her age. When she came into the Sunday school she wished very much to do something for Jesus. "Only I'm so little," she sighed, "and there isn't anything, not a single thing I can do."
"Tut!" said grandfather, who had overheard. "Who opens my paper and finds my spectacles and brings my book from the library table?"

"And who puts the ribbon in my cap and gives puss her saucer of milk and teaches her to play so nicely with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my chair up nearer the fire?" asked father, his eyes twinkling.

"I know somebody who can do errands as nicely as anyone," said mother. Then Sister Belle told what she knew, and Greta's eyes beamed with delight.

"Every little task that we do willingly makes the Lord Jesus glad in heaven," finished grandfather, patting Greta's brown curls.

CHRIST OUR FRIEND.*

By Robert E. Spear.

Friendship is the unselfish will to serve. A friend is one who has this will. No one ever was such a friend as Christ. Paul tells us in the first verses of the second chapter of the Epistle to the Philippians how far-reaching Christ's friendship was. There was no sacrifice too great for it. He laid aside His kingship. In some wonderful way He emptied himself of His rights in God, that He might come down to them and serve them. He was the greatest friend humanity ever had. He did not only feel for it; He worked and died for it.

Friendship stops at nothing but falsehood. A friend is one who will meet and bear anything for others. Christ was such a friend. He entered humanity. It must have been as a charnel-house to His pure soul. It was full of hate and lust and sin. All about him, as He went to and fro on earth, He saw what was repellant and shameful. Men showed Him their worst. What He saw was enough to have convinced any one else that humanity was not worth saving. But it did not convince Him. He was a friend, and therefore He loved the more He saw the need of love.

Friendship sees the good that does not exist, but that love can create. A friend is one who believes and whose belief makes the impossible possible. "Thou art, Christ," "Simon?" He said, "Thou art, Christ, thou shalt be." He saw in the fickle fisherman the possibility of the steadfast Apostle. Simon did not see it. I was not there. But Christ saw it, it had produced it. Again and again His love detected non-existent beauties and created them. Love believeth all things. Christ's love believes in us when we are utterly unworthy and unreliable, and that is our first ray of hope. We believe that He can do anything, and He believes that He can do something with us. Such a friend is the maker of a new character in us.

Friendship never breaks or dies. "He was my friend once, but not now," we say of this or that one. So? Never in the world. If He ever was, He is.

The friendship of Christ was to the end and the uttermost. It is so still. We may have grieved Him much and often. We surely have. But that has not made Him less a friend. He is the still just where He was. His is the love that will not let us go. It is so because His love is not make-believe or imitation, but love. No love decays. All the waters cannot quench it. It is stronger than all deaths.

How do we treat such a friendship as this? As we ought, or as we treat no other friend?

"Lord, make me coy and tender to offend. In friendship first, I think, if that agree

Which I intend,
Unto my friend's intent and end,
I would not use a friend as I use Thee.

"If any touch my friend or his good name,
It is my honor and my love to free
His blasted fame

From the least spot or thought of blame,
I could not use a friend as I use Thee.

"When that my friend pretendeth to a place,
I quit my interest and leave it free;
But when thy grace

Sues for my heart I thee displace;
Nor would I use a friend as I use Thee."

DAILY BIBLE READINGS.

M.—True friendship (Deut. 13:6; Prov. 17:17; 18:24).

T.—Two friends (1 Sam. 18:1-5; Prov. 27:9, 19).

W.—The sinner's Friend (Luke 7:31-43).

T.—A Friend in need (John 11:1-3, 36-44).

F.—A sympathetic Friend (Heb. 2:14-18; 4:14-16).

S.—A Friend at court (Zech. 3:1-7).

*Y. P. Topic Sunday, August 7, 1910.
Christ our Friend. John 15:9-16.
(Consecration Meeting.)

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OTTAWA, WEDNESDAY, AUG. 3rd 1910.

The report that came to us not long ago, says the Presbyterian Standard, of a woman so drunken at a Bridge Whist party that she had to be carried home, was not a matter of surprise. Drinking and drunkenness have always been a proximate result of gambling. Of course there are other evils that follow. In fact, the gambling vice has played a prominent role in the overthrow of social order, subversion of government, the prostitution of the home, and the demoralization and destruction of men in all ages and everywhere.

As one of the results of the Conference at Edinburgh, it may be of interest to note that it is proposed to link together all those who are working in Moslem lands by a new quarterly review to be published in London beginning with January 1, 1911, which will interpret the Moslem world, its politics and its ambitions, as well as its religious thought, to the West, and also try to interpret the West and Christianity to the educated classes among the Mohammedans. This review is to be edited by Dr. Zwemer in co-operation with other students of Islam, such as the Rev. W. H. T. Gairdner, of Cairo, Egypt, and Dr. Johannes Lepsius, of Pottsdam, Germany.

The Christian Work effectively deals with the familiar phrase, "I can worship God more truly in the woods and on the seashore than I can in my church." It is replied: "It would be well if we all worshiped God more frequently out of doors than we do. But those persons who develop such a fondness for worshipping God only in the woods, do not, for some reason or other, grow in the graces of Christian discipleship. Their worship, whatever it is, does not seem to make them more Christlike in "going about doing good." And again: "Churchgoing is to many irksome because it makes demands upon them. It implies fellowship and involves attention, and necessitates a subordination of oneself to an established order. Against all this the savage in us rebels. The savage longs for the unbridled license of the woods. Simply to stroll amid the trees or along the shore allowing all sorts of delicious fancies and grand thoughts to course through the mind, this no doubt brings pleasure, but one errs when he supposes it is worship."

In the course of his life and work in Manchester, Dr. Alexander Maclaren,—says his biographer, Mr. David Williamson,—became so ill that it seemed as though his ministerial career would come to an end. "His congregation rallied round him in a splendid spirit of love, and urged him to take as long a rest as he needed, promising to supply his lack of service and to support the work of the church as thoroughly as though he were amongst them." The issue was restoration to health and many years of active and diligent service on the part of Dr. Maclaren. Sometimes, other churches come to themselves and see the necessity of giving their pastors respite from their labors for a season, to the good of all concerned. In some cases it is not sickness that is disturbing the work of the pastor, but a certain weariness in the pastorate that would be greatly relieved even by a brief holiday.

King Edward began providing material for anecdotes the very moment he came into the world, says The Western British American, for when the aged Duke of Wellington, who as Prime Minister, was in attendance in an ante-room, anxiously inquired of the nurse, "Is it a boy?" she retorted with some asperity, "It is a Prince, your grace." One day when he was a small boy his mother and he were out walking together in the grounds about Windsor Castle. As they approached the grand entrance, a sentry on guard saluted. His rigid posture proved a temptation to the little Prince, who stepped behind his mother, and "shyed" a pebble at the motionless sentry. The stone struck the gun and made a rattle. The noise attracted the attention of the Queen, who turned round and in a glance took in the situation. Thereupon Victoria called the Prince to her, and sent him, cap in hand, to apologize to the soldier. It is only a few months since the sentry, Charles Fleet, died in London, to his last day relating with great gusto his unusual experience.

THE POWER OF A BLAMELESS LIFE.

Nothing more surely wins recognition than a blameless life. Such a life is a man's surest and best possession. It is likewise a most valuable asset of the community. The strength of a nation is not so much in its material wealth as in the nobleness of its citizenship. It is a notable fact that an exemplary life in accord with the Christian faith and principles appeals to the better judgment of saint and sinner alike. Though one treats religion with utter indifference, or even assumes an attitude of opposition and skepticism, yet he prefers the fruits of faith to a state of unbridled sin in the community. The strength of an exemplary life is manifest in the great breadth and force of its influence in society and in the State. The Master, himself, called that influence "the salt of the earth." It is not the creed, not the form of godliness, not the profession of faith, not fidelity to the outward forms of religion, but the real doing of the word—real incarnation of the Christian faith in the life of the individual that yields that indestructible and irresistible breadth and strength of influence, alike in all

lands. A blameless life is a refuge in time of storm. The Master said: "Blessed are ye, when men shall revile and persecute you, and shall say all manner of evil against you falsely, for my sake." The faithful one, the godly man, upright and blameless, is sure of shelter, even in the "secret of the Most High."

THE KING'S MESSAGE TO THE CONFERENCE.

It is one of the suggestive features of our present church and missionary assemblies that the civil authorities are quick to recognize them and respond to the purpose and spirit of the meeting. The Church and State are coming into more normal relations, both seeking the best interests of men in the religion of Jesus. The message of the King to the Missionary Conference at Edinburgh was of this nature. When it was announced the Conference rose en masse to hear it. It was as follows:—

"The King commands me to convey to you the expression of his deep interest in the World's Missionary Conference, to be held in Edinburgh at this time. His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the Continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world. The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the wellbeing of mankind. His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine Wisdom, and may be a means of promoting unity among Christians and of furthering the high and beneficent ends which the Conference has in view."

Of this the British Weekly says: "As soon as the last words of the King were read, the audience spontaneously burst out in heartily singing the King's Anthem. The scene was unrehearsed and unexpected, and the effect upon the audience was electric, filling them at once with surprise and delight. It was an impressive occasion, and the thrill of it will be felt for many days to come."

A missionary, speaking of the situation in India, says the extreme party among the Indians are asking for self-government, and the moderates want more voice in government. The British Government has been acceding somewhat to the requests of the latter, and shows a willingness to grant the people more as soon as it is possible. The missionary says there is no doubt that many sympathize with India in her effort to secure more voice in the government. No doubt many sympathize with the desire for complete self-government. If the moderates should gain all they are now asking for, it would not be a blessing to India, while the success of the extremists at present would be disastrous to the people of India. They are not yet ready for even a large share in government, much less for self-government. It is difficult to find an Indian official whose standard of truth and honesty would measure up to even the lowest Western standard. It is said by those who ought to know better that England ought to withdraw from India. Should she do so, it would be one of the greatest political crimes of the centuries. The only hope for India is in the complete annihilation of the whole Brahmanical system.

CANADA'S NEXT CENSUS OF POPULATION.

The next census of Canada will be taken under date of June 1, 1911, and will embrace the subjects of population, mortality, agriculture, manufactures, minerals, fisheries and dairy products.

Population will be recorded under the heads of residence and personal description; citizenship, nationality, and religion; profession, occupation and trade or means of living; wage-earnings and insurance; education and language spoken, and infirmities.

Every person living on the first of June will be entered on the schedule of population by name, as member of a family, institution or household, together with place of habitation, sex, relationship to head of the family or household, and whether single, married, widowed, divorced, or legally separated. The month of birth, year of birth, and age at last birthday will also be recorded.

Entries will be made for each person to show the country or place of birth, year of immigration to Canada, if born elsewhere, year of naturalization if formerly an alien, and also racial or tribal origin, nationality and religion. Every person of alien birth who has become a naturalized citizen is a Canadian by nationality; and every British subject with residence in Canada, as well as every native of Canada who has acquired citizenship by birth or naturalization, is also a Canadian by nationality. But there is no Canadian by racial or tribal origin, unless the Indians are so counted.

Every person having an occupation or trade will be entered for it, but if employed in the census year at some other occupation for part or whole time, he will be so recorded also. If the person is working on own account, the entry will be so made. An entry is also required to be made showing where the person is employed, as on farm, in woollen mill, at foundry shop, in drug store, etc.

Wage-earners are entered to show the number of weeks employed in 1910 at chief occupation or trade; at other than chief occupation if any; the hours of working time per week at chief occupation, or at other occupation if any; the total earnings in 1910 at chief occupation; and the rate per hour when employed by the hour.

Entries are required to be made for each person showing the amount of insurance held at date of the census upon life, as well as against accident or sickness, together with the cost of such insurance in the census year.

Under the heading of education and language records will be taken for five years of age and over, showing the number of months at school in 1910, and if the person can read and write, and the language commonly spoken by each person. The cost of education in 1910 for persons over sixteen years of age at College, Convent or University is also called for.

The last question on the schedule of population relates to infirmities. It calls for a record of each person having an infirmity. If blind, deaf and dumb, crazy or lunatic, idiotic or silly, a record thereof will be made in the proper column, and the age at which the infirmity appeared is required to be specified.

Of the 33,000 blind in this country, said Father Bernard Vaughan at a meeting of the National Blind Relief Society in the Mansion House, London, the other day, 17,000 are trying to earn their own living, some of them being engaged in sweated labor.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

THOUGHTS ON HEAVEN.

Heaven is represented as the reward of the righteous. It is sometimes called a city, sometimes a better country. Paul calls it "a house not made with hands, eternal in duration."

But our Saviour calls it a place, and we naturally infer it will be a place where conditions will be sensibly enjoyed.

These expressions used are figurative, but they are intended to convey to our finite conception some idea of what heaven is and what heaven will mean to a poor lost sinner redeemed by grace. We can know but little of the joys of heaven in this life. When we have examined every illustration, and when we have pictured the grandest city and the richest country that our imagination can paint, we hear Paul declaring, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things God hath prepared for them that love Him." How, then, can we know? "He hath revealed them to us by His Spirit." Thank God for a revelation that reveals to us the rewards of the righteous, and makes heaven so dear and sweet to all of God's children.

We read about Paul being caught up into the third heaven, and we wonder will there be degrees in heaven. We sometimes worry over the thought that perhaps our fathers and grand old mothers in Israel with so much more of the spirit than many of us seem to manifest to-day, will so outshine and excel us in glory that we shall blush at our own measure of glory. But when we read God's holy word and the history of ancient worthies, we find our troubles at an end. The first heaven seems to be the region of the air from which we get the expression, "fowls of heaven" and "dews of heaven," and our hearts are made glad even while we enjoy the first heaven, because we are fanned by the gentle breezes and cheered by the song of the birds in the first heaven. But there is a second heaven; you remember when David walked out that starry night and, looking up, said, "When I consider Thy heavens, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him?" etc. And again he says, "The heavens declare the glory of God, and the firmament sheweth His handiwork." The second heaven is the starry vault above us, lifting us up to better and grander things, till at last God, for the manifestation of His own glory and for the encouragement of man, lifts Paul out of this world and gives him a glorious vision of the reward of the righteous. It was so illustrious that Paul dare not tell of its beauty, because man would have questioned the credibility of his statement.

But heaven will be grand; the God and Father of us all will be there; Jesus of Nazareth will be there; the ancient worthies will be there; the prophets and seers will be there; the apostles and martyrs will be there; our redeemed fathers and mothers will be there, and all the blood-washed throng and those who have gone up through great tribulations and have washed their robes and made them white in the blood of the Lamb.

Thank God, it will be a rich reward. Heaven will mean rest to all the tired servants of God. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Paul said, "There is a rest for the people of God." And John, on the Isle of Patmos, cried out for our encouragement, "Blessed are the dead which die in the Lord, from henceforth, they rest from their labors, and their works do follow them." Heaven will mean freedom from all temptation.

We are so weak in this life, and we are tempted and tried, almost daily, so that our life is a constant warfare. When we would do good, evil is present with us; but in heaven the tempter will never show his face, the redeemed soul will have gotten home, and his reward will be a crown of righteousness which the Lord, the righteous Judge, shall give His children. This life is full of weeping, but in heaven there will be no tear-stained cheeks. Our heavenly Father will wipe all tears from our eyes. We are pilgrims

and strangers here, but in heaven we will be fellow-citizens and all be members of the household of faith.

THE APOSTOLIC SUCCESSION.

The Anglican Church has never yet made an offer of union to other Christian bodies, nor has her daughter, the Episcopal Church in the United States, which is not an invitation to surrender. This should be clearly understood by all who would discuss intelligently the question of Church union. . . . The Episcopal Church is willing to deal generously with other denominations, provided that all their ministers will come round and accept ordination by a bishop's hands. And this is the very thing which the ministers of other denominations will never consent to do. There is no more likelihood of their doing this than there is of their accepting the doctrine of Papal Infallibility or the doctrine of the Immaculate Conception of the Virgin Mary. If it is asked why not humor our Episcopal brethren and surrender to them on a point so immaterial, the reply is that we owe it to the world to keep Christianity from being weighted down by a doctrine so foreign to the spirit and teaching of our Lord. The doctrine of Apostolic Succession is both reasonable and momentous to many minds, but to most minds it is unreasonable and dishonoring to the Christian religion. For the sake of the world, the doctrine ought to be abandoned, and one of the services which Christians outside the Episcopal Church can render to the cause of Christ is a steadfast and determined resistance to this very dogma. It took shape in the second and third centuries when the whole world believed in the divine right of kings. Authority in those times was never mediated through the people, but was handed down from one generation to another of those in whose veins there ran royal blood. This civil doctrine passed over to the Church, and Church officials began to think of themselves as a royal line tracing their authority back to the apostles. But those times have gone forever, and with them the doctrine of the divine right of kings. The world has become democratic. The people everywhere are coming to their own. We now believe that as well as down from an oligarchy of officials. When it is said that according to the doctrine of Apostolic Succession authority comes from above, and that according to the Presbyterian or Congregational theory authority comes from below, it is not meant that in one case it comes from heaven and in the other case from the earth. According to both theories the authority comes from the risen Christ, but in one case the authority is mediated through a close corporation of officials, whereas in the other case it is mediated through the Christian people. It is the latter theory which is in harmony with our modern world, and the former theory is a survival from an age which can never again return.—Rev. Charles E. Jefferson in the Broadway Tabernacle Tidings.

According to the figures given, the English language, which a century ago was spoken by 20,000,000 individuals, is now spoken by 100,000,000. At the beginning of the nineteenth century French was spoken by 34,000,000, and is now spoken by 46,000,000. One hundred years ago German was spoken by 36,000,000, but now by 70,000,000. During the same period the number speaking Russian has increased from 30,000,000 to 69,000,000, and the increase in the Italian is 12,000,000, the total number speaking Italian at present being 32,000,000. Spanish was spoken one hundred years ago by 30,000,000, and is now the language of 44,000,000.

The man or organization that attempts to give the East the learning of the West, without the gospel, is the enemy of our grandchildren.—William T. Ellis.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

WHEN MAMMA RAN AWAY.

By Frances Jones Hadley.

It had been such a beautiful morning that mamma told the twins they could go over and spend the day with grandma, only they must be sure to come home before dark, as she did not wish to have them out late on the long, lonely road between their house and grandma's.

The twins joyfully promised—and what would they not have promised, I wonder?—for they dearly loved to go to grandma's house. There were the coziest little corners there for their playhouses, where Dolly and Polly—these were the twins—could play they were Mrs. Smith and Mrs. Jones to their heart's content, visiting and returning each other's calls without waiting long, for the houses were so close together.

Then, there were the funny little dolls that grandma used to play with—oh, ever and ever so long ago—and there were the queer, old-fashioned dresses that she let them wear when they wanted to dress up and pretend they were grand ladies, making calls. And just back of the house there was the dearest little brook, hidden by a thick clump of bushes, where they could wade for an hour, if they wished, and there would be no one to see.

But best of all were the dear little cakes that grandma always had ready for the children who might chance to visit her—such soft, brown, crumbly cakes, with raisins or caraway seeds so thick in them that you could not set your teeth in them without biting a whole lot of them.

And, now, after they had arrived at grandma's and were trying to decide what they should do first, it began to rain—not a hard shower that would end in a little while, but a slow, drizzling rain that might last all day. It was too bad, and it really seemed, for awhile, as if blue eyes and brown might add their drops to the rain—only they were too big to cry, for they were six years old, and everyone knows that people of that age are too big to cry.

They did not want to play with the funny dolls, and they did not want to dress up in the queer old dresses—they were tired of both plays. So grandma must think of something new, for it would never do to let her little visitors feel their visit had been spoiled.

So she brought out a plate of the very nicest cakes—the kind that was all wrinkly with raisins—and putting them on its tiny table, told the twins to help themselves. My, wasn't that the nicest kind of an invitation, and didn't grandma know just how to treat the company? Then, when they were examining the cakes, and trying to decide which ones had the most raisins in, grandma asked them if they would like to hear a story.

"What kind of a story?" asked Polly, her mouth full of cake.

"Is it a good story, or is it a story about some good little girls?" asked Molly, the suspicious, for she did not like very well to hear about good little girls who never did anything naughty.

Grandma laughed, and patting the little girl's rosy cheek, said, "I'm afraid it is about a little girl who was not very good—at least one particular time, anyway."

"Do you want to hear it?"

Both nodded, their eyes shining, for they did like to listen to grandma.

"Well, once on a time," began grandma (for all stories for the twins must always begin in this way), "there was a little girl who lived in a snug little house, just big enough for papa and mamma and grandma, with this little girl and her baby sister who did not take up much room, you see. Now, this little girl—let's call her Florrie—liked pretty well to have her own way, and never could see why mamma always thought she knew best. So, one day, mamma told her that she and papa were going to the city to be

gone all day, and that she must be a good girl and stay with baby sister, and mind grandma, and they would bring her home something nice from the city.

"Florrie promised, for she had not thought, at the time, of any reason why she should not be good, and was very patient while grandma washed her and combed out her curls and put on a clean apron. She played around for awhile, then the time seemed to be passing so slowly, that she wondered what she could do to amuse herself.

"Suddenly it occurred to her that it had been a long time since she had seen Aunt Mary—dear Aunt Mary, who always was so good to little girls, and never made them promise to be good—and she decided that she must go at once and make her a visit.

"Now, Aunt Mary lived about three miles away, in a small village, and Florrie had often been there with papa and mamma, driving there with old Jane, the family horse, who seemed to enjoy going to Aunt Mary's almost as much as Florrie herself. It was a very pretty road, going up hill and through the woods and over the cunningest little stream, and it always seemed too short to the little girl, unless she was in very much of a hurry to see Aunt Mary.

"The more Florrie thought of going the more she wished to go, and she decided to start at once. Grandma and little sister were taking a nap, and, of course, she did not want to disturb them, so she slipped out, very softly, without waiting to put on her warm little coat and hood, for it was snowing and, while not cold, yet it was not warm enough for a little girl to go three miles without a wrap.

"She walked very fast, being afraid that grandma would wake and find out that one of her little girls was missing. But no one called her back, and she began to walk more slowly, looking at the big bare trees and the little nests swinging in the breeze, watched the squirrels as they jumped and swung and chattered until, almost before she knew it, she was at Aunt Mary's.

"And oh, how surprised that dear auntie was, and how glad she was to see little Florrie, until she found that she had run away. Then, oh, dear me, she began to talk about good little girls—that seemed to live somewhere very far away—and to say things about naughty little girls that, somehow, seemed to live not so far away. But she took the tired Florrie in her arms until she was rested, then gave her some cookies and a glass of milk, which, for some reason, tasted so much better than they did at home.

"Then Aunt Mary said that she was much afraid that a certain grandma she knew would be frightened to find one of her little girls missing, and that Florrie must go back at once, for it would soon be time for papa and mamma to return from the city.

"So cousin John hitched up old Betty and after saying good-bye to Aunt Mary, they started to the little house that held poor, frightened grandma and lonesome little sister. Oh, how glad they were to see Florrie safe and well, and grandma tried to say something about good little girls who never ran away, but she was too happy to say much.

"But when papa and mamma came home and were told how Florrie had forgotten her promise to be a good girl—then, indeed, the poor little girl felt that it was not so much fun to run away, for the pretty book and the new toys were not to be hers, for they were meant for only a very good girl, and the only good girl in that house was little sister, who could only look at the pictures in the book and who did not understand the toys at all. So the book and the toys were put away in a deep, dark and high drawer, to be kept until some time when a certain little girl should be very good. Indeed

it was too bad, wasn't it?" and grandma looked at the twins soberly.

"Was she a good little girl sometimes, and did she get her book?" asked Molly, who loved a book next to her doll, Alice Imogene.

"I think she was a very, very bad girl and she ought never to have her book, never," and Polly looked like a very good little girl, indeed, as she nodded her curly head.

"I think she earned her book later on, and it always helped her to remember the day when she was naughty and ran away."

"I don't think I like her one bit," and Polly looked at grandma for approval.

"What was the little girl's name, grandma?" This from Molly, who did not entirely agree with Polly as to the naughtiness.

"Her name was—Florrie Stone—and it is now Florrie Vernon," and grandma smiled into the little faces so near her own.

"Why, it was—it was our own mamma," and Polly looked very much surprised and grieved.

"Oh, it was mamma—that bad little girl," and Molly laughed gleefully at the thought of her good mamma being naughty, once on a time, just like other little girls.

IN CLOVER.

"Oh!" said Jamie, one day, "I wish I was a little bird or a bee!"

How mamma laughed! "Why do you wish that?" she said. "Do you want to fly to the top of a tree?"

"No, but I was just thinking how good it would feel to live in clover all the time."

It was June, and Jamie was in the country. He was enjoying it, and felt as if he could not get enough of it. All around him were acres and acres of clover, and the air was sweet with the perfume of many blossoms.

Hundreds of bees and butterflies were flying here and there sipping the sweet white and red blossoms. And Jamie, too, enjoyed drawing the sweet from the little tubes. But he was always very careful not to interfere with the flower the bees had selected.

Every morning Jamie went to the field and brought a nice basketful of the clover with the dew on it for Bummy Wee, going again late in the afternoon to get it fresh for his supper.

Bunnies are very fond of clover, and ponies, too. Prince was, Jamie said when he went to the stable and asked him if he wanted some clover, Prince just "sniggered and laughed," he was so happy.

And Jamie felt very happy, too, as Prince cantered off with him on his back to the clover field.

Did you ever find a nicer place, children, than a big clover field?

What good times!

Can you find any sweeter place to play hide and seek?

By the way, did you ever look at clover leaves after dark? The two side leaves, which are its "hands," are folded together, while the third leaf turns over and clasps them.

Some one said, "The clover was asleep and had folded its hands to say its prayers. Clovers usually have three leaves. But when you find four leaves in a cluster, it is said to bring good luck."

When you hear people say "they are living in clover," that means they are having a splendid time.

And Jamie certainly "lived in clover," all that summer, for he had the most splendid vacation he had ever had.

Man is at his greatest when he bends and worships; he is never so high as when he is on his knees.

**"A PROFESSIONAL YARD
CLEANER."**

When Dick came home from the Sunbeam Band one bright Sabbath afternoon he was "grumpy," as his sister Marie expressed it.

His face was all twisted up into a frown instead of a smile, and he looked anything but a Sunbeam.

"Why, dear me, what's the matter with Dick?" his mother exclaimed when she saw him.

"Matter enough! Just look what Miss Nora gave us to put our money in," said Dick, showing her a tiny United States mail box to drop stray pennies in. "And where are any pennies to come from? I'd like to know; I'm in school all day, and then, I can't do anything like girls can—sell candy and stuff like that. I'll just drop out of the Sunbeam Band, that's all."

Mamma looked serious, for indeed Dick had tried to earn extra pennies and had found it hard. There seemed few things for a boy of his age to do. And yet it would never do for him to leave the Sunbeam Band. What grief it would cause Miss Nora, who was so patient and kind.

"I have one little job I would like done, but it isn't one you like to do," his mother said at last. "My back yard needs a general cleaning. If you will do it, you can earn some money to put in your mail box."

And then the thought of what Miss Nora had said that afternoon came to him.

"You may not find a pleasant way every time to earn the money for missions. But you should do it all the same."

"I'll do it, mother," Dick said, as if he were afraid he would change his mind.

"Why not be a professional yard cleaner, making a sort of business of it on Saturday; hang up a sign to let people know you are willing to do that sort of work?" suggested his mother.

Now Dick liked this. He liked businesslike ways, and the idea of a sign reading, "Dick H. Professional Yard Cleaner," pleased him. He would get it up in his best style, and he had a brand-new wagon that would make the work easier.

By the next Saturday the sign hung bravely on the side of the yard, and many passersby stopped to read and smiled as they went on.

"I thought Dick was too much of a dandy to clean any one's yard, even his mother's," one neighbor said. "I'll call on him to put mine to rights next week."

And she did, and so did several others; in fact, the telephone rang so often for Dick that the rest of the family refused to answer it. In fact, Dick had to employ a helper very soon; it seemed that yard-cleaning was not a popular occupation by any means.

Dick looked very important with his overalls on and his tools flung over his shoulder. He found time to do little jobs now and then after school, and the cold, crisp air was good for him—much better than sitting about the fire reading a book, as he had done so many afternoons.

And how his mail box overflowed, and how interested he became each week in counting up his savings! He had never before realized how pennies soon make dimes and that work of any kind if well done is pleasant.

He grew strong and ruddy in the winter sunshine, and his cheeks were red as apples sometimes.

The whole street on which he lived took on a different appearance. Tin cans were rarely seen in the back yard, and house-keepers began to plan for more vines and flowers when springtime came, since Dick promised to put the flower beds in order. "How did we ever get along in our town without a 'professional yard cleaner'?" one lady said to him one day; "every town needs one."

And Dick was pleased, for he had solved the problem of earning all his mission money.—Baptist Boys and Girls.

The conquest of the world must begin with the conquest of self.

STAMMERING AND STUTTERING.

Many persons use the words stammering and stuttering as if they meant exactly the same thing. This is not so. They are in reality two distinct physical faults, having different causes behind them, which give different results.

Correctly speaking, stammering means an inability to render sounds properly, while stuttering means an inability to join sounds properly. Stammering may be due to some imperfection in the speech organs, or to a wrong use or position of the muscles which control speech, while stuttering is really a spasm of those muscles.

It follows from this that the stammerer will constantly make the same mistake. A certain letter or combination of letters will overthrow him each time they occur. When the trouble is due to some organic imperfection in the organs of speech, such as cleft palate, harelip, or a bound tongue, the first treatment must be surgical. After that, especially if the patient be an adult, there will have to be lessons and practise to teach him to pronounce properly the letter or letters he has never before been able to say.

When there is no organic defect the trouble is often simply a bad habit persisted in from childhood. Almost all small children stammer, and almost all adults find the trick "cunning," with disastrous results in many cases in after life. Any speech defect that is the consequence of bad habit and laziness calls for educational treatment, and the younger the patient is the easier the cure will be. When the bad habit has been one of years' standing it is often hard, just as it is hard for most adults to learn a foreign language.

Stuttering, on the other hand, is entirely a nervous disorder, and in bad cases amounts to an absolute spasm of the speech muscles. A stuttermaker knows perfectly what he wishes to say, and how it should sound, only he cannot get it out. The nervous basis of stuttering is shown in many ways. Some persons stutter when they are tired, but not when they are rested; or they stutter with strangers and not with friends; or when they are in poor health, but not when they are well. They are likely to be sensitive, thin-skinned people, keenly aware of the ludicrous side of their misfortune.

Treatment cannot be begun too early, and must be patiently carried out. The much-advertised brilliant and rapid cures one hears of are very likely to relapse, and the cure of stuttering is not a matter of a few weeks.

Children should never be punished or ridiculed for stammering or stuttering. They should be taught to stop short, draw a long breath, and begin afresh. Special attention to deep, calm breathing is a most important element in the cure of stuttering.

A QUEER LITTLE CRADLE.

There's a queer little cradle on each little flower

Where the wee seed babies are sleeping;
Though so small, they are growing hour by hour,
And the nurse-flower watch is keeping.

All around and about are the stamen trees,
Where the gold pollen cakes are growing.

And the birds and the butterflies shake these trees,
And the seed babies think that it's snowing.

But the snow in flowerland is yellow snow,
And the wee seed baby loves it.
And it eats and eats, and this makes it grow.

While the nurse-flower smiles above it.

To brood over a besetting sin strengthens the hold of that sin upon the heart. The wise way to win the victory over such a sin is to "execute a flank movement" upon it and defeat it by filling the mind with noble thoughts, unselfish interests, and honorable occupations and pleasures.

BE FAITHFUL.

An Eastern king was once in need of a faithful servant and friend. He gave out notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves, and went away.

After putting in one or two bucketfuls, one of the men said:

"What is the good of doing this useless work? As soon as you put the waterp one side, it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, went away.

The other man continued his work, till about sunset he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:

"Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforth thou shalt stand at my right hand."

The moral is obvious. Always work willingly, however useless your toil may seem.

WAITING FOR THE ANGELS.

Waiting through days of fever,
Waiting through nights of pain

For the waft of wings at the portal,
For the sound of songs immortal
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—

As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,

The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year.

Trouble her now no longer;
She is past the fret and care;
On her brow is the angel's token,
The look of a peace unbroken—
She was never before so fair.

You see, she is waiting for the angels,
And we—we are standing apart,
For us there are loss and sorrow,
For her is the endless morrow
And the reaping time of the heart.
—Selected.

One of the riflemen at the Bisley ranges this year is a Briton named Tan Cheow Kim. He belongs to the Singapore team, and is the first Chinese Briton to contest the Empire Cup. Mr. Tan Cheow Kim is a sergeant in the battalion of Singapore native volunteers, and is supposed to be one of the finest Chinese shots in Asia. Another competitor at Bisley this year is Sergeant Bugh Singh, a member of the Malay States Guides. There are sure to be many strange names enrolled under the flag of the empire, but all of them will fight for the Union Jack.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

The induction of Rev. W. H. Smith, of Uptergrove, into Thorold, will take place August 5th.

Both anniversary services in the Mimosas Church were well attended. Rev. W. G. Wilson, of Guelph, preached two strong, practical sermons.

Rev. A. E. Mitchner, of Callander, has been elected moderator of North Bay Presbytery.

The church, at Powassan has been thoroughly renovated, greatly improving its appearance. The pastor, Rev. R. Bryden, has returned from a brief holiday.

Rev. J. W. Penman, of Lion's Head, was inducted at Ardrea to the charge of the united congregations of Wathago, Ardrea and Gray church. Rev. Redden, of Sezem, preached the sermon.

In an impressive sermon in MacNab Street Church, Hamilton, Rev. T. A. Watson, B.D., of Thamesford, touched upon the abundance and fullness of God's gifts to those who would accept them.

Many old Hamilton friends were glad to greet Rev. R. J. McAlpine, of Cleveland, on his return to that city, for a visit. He preached in St. John's church both morning and evening.

Rev. W. J. McCaughan and wife, late of Toronto, were both seriously injured by jumping from the window of a burning hotel in Ireland. Rev. McCaughan was inducted as pastor of St. Andrew's church, Toronto, on March 25, 1897. He remained about two years, going from here to Chicago. Recently he returned to Ireland.

The manse of the First Presbyterian church, St. Catharines, was ransacked on Wednesday night, while Rev. Dr. Ratcliffe and family were seated on the verandah. Two gold watches and several articles of jewelry were taken.

Rev. Hector Mackay, late of St. George's church, London Junction has been supplying the pulpit of Knox Church, St. Thomas, most acceptably for six weeks. He left last week for Winnipeg, where he will fill the pulpit of St. Stephen's (Ralph Connor's) church, till the first of September.

The induction of the Rev. Gustavus Munro, late of Oakwood, into the charge at St. David's took place Tuesday, July 19th. Rev. A. F. McGregor, of Niagara-on-the-lake, presided. Rev. Dr. Smith, gave the charge to the minister, and Rev. Dr. Ratcliffe addressed the people.

Open air services are becoming more popular every year in St. Catharines. Besides different tent-meetings for many years there has been a public service held in Montabell Park, after the regular Sunday evening church services.

There are at present, no less than seven vacant charges in the Presbytery of Orangeville. The following is the list of vacancies with the interim moderators: Tarbert, etc., Rev. J. R. Bell, Laurel; Corbettton, etc., Rev. J. Buchanan, Dundalk; Mono Mills, etc., Rev. H. Matheson, Caledon East; Camilla, etc., Rev. W. M. Morris, Orangeville; Waldemar, etc., Rev. R. S. Scott, Hillsburg; Grand Valley, etc., Rev. J. A. McKenzie, Shelburne; Maxwell, etc., Rev. W. C. Mercer, Shingamp-ton. Ministers desiring a hearing in any

of these vacancies should write to the moderator, or if desirous of arranging dates in several charges to the Clerk of Presbytery, Rev. J. Buchanan, Dundalk.

The induction of Rev. J. A. Shaver, B.A., to the pastorate of St. Andrew's church, Picton, took place on Tuesday last. Rev. Peter Nicol of Demorestville presided in the absence of the Moderator of Presbytery. T. G. Glover, B.A., of Derosonto, preached. W. T. Wilkin, B.A., Trenton, addressed the minister and Mr. Nicol the people. Mr. Shaver has done good work in various mission fields during his course in college and high hopes are entertained for his success in his first charge.

Rev. John Young has returned from his holidays, and occupied the pulpit of St. John's Church, Hamilton, on Sunday.

In McNab Street Church, Hamilton, joint services were held with St. Paul's Church. The Rev. A. J. McGillivray, of Vancouver, preached at both services.

In the absence of Rev. Dr. Andrew Robertson, the pulpit of St. James' Square Church, Toronto, was occupied by Rev. Campbell Macleary of Victoria Park United Free Church, Glasgow, Scotland, who is visiting Canada for the first time.

At the evening service in St. Andrew's Church, on Sunday, announcement was made that a cable despatch had been received telling of the death of the Rev. W. J. McCaughan. Rev. Dr. Lyle of Hamilton, who was the preacher, made feeling reference to the occurrence. Appropriate hymns were sung, and at the close Dr. Anderson played the Dead March in Saul.

Rev. Dr. W. J. McCaughan, who was injured in jumping from an upper window of the Kelvin Hotel, on July 26, at Belfast, after courageously assisting some of the occupants to escape, died from his injuries at the hospital last Saturday. Rev. Dr. McCaughan was at one time pastor of New St. Andrew's Church, Toronto, being inducted to this charge on March 25, 1897. In 1899, he went to Chicago, and recently returned to Ireland.

The Presbyterian Committee of Moral and Social Reform and Evangelism has appointed Mr. W. W. Weaver, who has been for some years connected with the American Presbyterian Church under Dr. J. Wilbur Chapman, as singer and director of song, to be associated with Rev. Dr. William Patterson in evangelistic work in Canada. They begin in Algoma on September 1. Mr. Weaver was with the Chapman workers in the Kootenay campaign of 1909, and in addition to being an expert in evangelistic song services, is a man of the highest spiritual life and a successful Christian worker.

Rev. J. F. Johnstone, Ph. D., of Hartford, Connecticut, preached at St. Andrew's Church, London, in the absence of Rev. Dr. Ross, on "Great Words in Religion," based on the text Romans viii, 37-39. "Love," he said, "is the greatest word of religious expression. All Christian religions have the love of God as their base. The old testament does not carry the idea of love to its greatest depths, but Christ said God is Love. We are living in an age of social democracy, in which everyone is craving for better position, struggling for riches or success. With the onward march of the social democracy there appears to be an emptying from life of the spirit of atonement. We must be willing to bear a cross if we would come into the best relationship with God."

Rev. Mr. Sanderson, of Toronto, preached in Midhurst, Sunday evening in the absence of Rev. Mr. Shepherd, who is taking his holidays.

Rev. T. M. Wesley, of Sunderland, and Rev. A. J. Mann' of Woodville, exchanged pulpits last Sunday.

Rev. Wm. Alp of Kearney, preached in Sundridge, on Sunday. His many friends were glad to see him looking so well, after his recent trip to England.

Rev. O. C. MacGregor, of Orillia; presided at the induction, and Rev. A. McViear, of Janatt spoke to the minister, and Rev. H. A. Berlis, of Victoria Harbour addressed the people. Mr. Penman and family, we understand, are to reside at present in Orillia, as no house is available in his own parish.

The charge of Uptergrove and Longford Mills, in the Barrie Presbytery, is vacant. Those desirous of preaching with a view to a call, send application to Mr. Campbell. The Rev. N. Campbell, of Oro, has been appointed interim moderator. This is a most desirable congregation, only about five miles from Orillia, on the line of railway, two services on Sabbath and good manse, and glebe of four acres of land.

EASTERN ONTARIO.

Union services were held in Cornwall, during July in St. John's church and in August both congregations will meet in Knox church.

Rev. D. R. Drummond, of Hamilton, and Mrs. Drummond are spending some time in Carleton Place. Mr. Drummond occupied the pulpit in St. Andrew's church, Ottawa, on Sunday.

Rev. F. W. Torrance, M.A., D.D., was the preacher in St. Paul's church, Ottawa, on Sunday, 31st instant. This was Dr. Torrance's first appearance in an Ottawa pulpit.

The Rev. W. D. Lee, Waterloo, occupied the pulpit of St. John's Church, Cornwall, at both services on Sunday last and preached impressive sermons.

Rev. A. T. Barnard, M.A., of St. Andrew's Church, Bur's Falls, has returned home with his bride, and both have received a hearty welcome from members of the congregation and friends. Mr. Barnard is a preacher of more than ordinary ability, and he is deservedly popular with all classes of the population.

The Westminster, of Philadelphia, in a recent issue, makes mention of Rev. Dr. George Burnfield, formerly of Agincourt and First Church, Brockville, Ont. Mr. Burnfield left Canada some fifteen years ago, retiring in Philadelphia as pastor of the North Presbyterian Church, where he is evidently successfully ministering to a large congregation. Old friends in Canada will be pleased to hear of his welfare.

The Rev. I. W. S. Lowry has finished two years of active, earnest work, as the minister of Fitzroy and Torbolton. Large congregations greeted him on the anniversary occasions. His morning theme was "Missions," and the evening sermon was from Acts XI:20, "Preaching the Lord Jesus." The busy pastor is about to take a much needed holiday trip to Great Britain and Ireland, spending most of the time in the latter country, which is his native land, among his many relatives and friends there. Mrs. Lowry will accompany Mr. Lowry to the Old Land, and they will be away about two months.

BRITISH AND FOREIGN.

Day by day the Conference grew in fervency of spirit. The unity of all Christians, irrespective of sectarian creeds, became the keystone. Differences of opinion or belief on non-essentials were forgotten. Only one thing—the making Christ known to the heathen world—was discussed.

Miss Usher, who has been a W.M.A. missionary at Amoy since 1898, is engaged to be married to the Rev. Duncan Ferguson, one of the English Presbyterian Church's missionaries in the Island of Formosa.

At the Glasgow Chamber of Commerce Sir John Primrose stated that the plans were in preparation for a dry dock at Glasgow to accommodate the largest Dreadnoughts.

At a graduation ceremony in Arts in connection with Edinburgh University, honorary degrees in law were conferred on, amongst others, Lieutenant-General Sir R. Baden-Powell, Lord Hugh Cecil, M.P., and Mr. J. Avon Clyde, K.C., M.P. Four honorary divinity degrees were also bestowed.

The Principal and Fellows of Jesus College, Oxford, have elected the Right Hon. David Lloyd George, M.P., to be an Hon. Fellow of the College. It will be remembered that the university two years ago conferred the Hon. Degree of D.C.L. on Mr. George.

An injunction was granted in the Chancery Division restraining the Lancashire and Cheshire Miners' Federation and the Havannah and Southport Branch of the Federation from applying funds for the maintenance of Labour members in Parliament.

In consequence of a recent decision of the High Courts the authorities of the elementary schools at Rainsgate have resolved to insure all the scholars against accident. There were severe criticisms when the proposal first came forward, but on it being explained that the premiums for about 4,000 children came to only £10 a year, the proposal went through without a division, the only member who protested saying that the whole proposal was absurd in the extreme.

The annual festival of the Linlithgow Presbytery choir unions took place in Bathgate Parish Church on the 11th of June. Over 300 choristers took part.

As compared with Dr. Dawson Burns' estimate for 1906, England drank one-half less whiskey and Scotland and Ireland nearly one-half less during the financial year ended March 31st last.

It was 100 years ago on the 5th of June since Andrew Bonar was born. The famous trio of brothers, Horatius, John and Andrew, was familiar to the worshippers of St. Andrew's, Greenock, particularly at Communion, when one brother would occupy the pulpit in the morning, the other in the afternoon, and the third in the evening.

Rev. Dr. Brown, ex-moderator of the Irish General Assembly, and, with one exception, the oldest clergyman in the Irish Presbyterian Church, died at his residence, Limavady, June 22, in his 90th year.

There is no place in Ireland which is deserving of more honor in the history of the Presbyterian Church than the old town of Carrickfergus, on the shores of Belfast Lough. Although the prosperity to which at one time Carrickfergus seemed destined has been yielded up to Belfast, the former still preserves its old world dignity, and its ancient castle, looking across the lough, is a reminder to all who pass in the steamer as it makes its way to Belfast, of the departed glories of the little town.

China has forbidden the marriage of her subjects with foreigners, pointing out that such unions rarely turn out happily. The prohibition is aimed at the male Chinese, there being very few instances of female Chinese marrying with foreigners.

The United States cotton mills are curtailing their output by reducing their operative capacity from 50 to 65 per cent. The South Carolina Mills alone have 3,600,000 spindles idle. The object of the combine is to keep up prices; the operatives go idle.

Political complications in Denmark are serious. Some two months ago an election was held and the government policy for a reorganization of the national diet and the amendment of the defense bill of 1909, was defeated. Difficulties in the way of forming a new ministry prevented the resignation of the cabinet, and at the request of his Majesty, the ministers retained their portfolios for the time being. Now they have resigned and their resignations have been accepted.

As a memorial to the late King, it is proposed to effect improvements at Chichester Infirmary to cost £20,000, of which £10,000 has been promised by a donor who desires to remain anonymous.

A National Conference of Charity Organization Societies was held at Leeds. Nearly 200 delegates attended from all parts of the kingdom.

MONTREAL.

On Sunday morning last the congregation of Erskine church had an opportunity of listening to the minister who occupied their pulpit thirty-six years ago. Although new generations have arisen since that time, there are still many who remember Dr. Monro Gibson, and who heard this grand old man of the Presbyterian church.

Dr. Gibson is now the minister at the St. John's Wood Church, London, England. He is visiting this continent for the purpose of attending many of the conferences which have been taking place in different parts of America, and to greet old friends and see the changes which have taken place since his pastorate here.

Dr. Gibson expressed himself to the 'Witness' as being glad to note the strong movement in Canada towards Church Union; the opposition he considered, though fairly strong, had few grounds to justify their stand, and he hoped the advocates of union would have speedy and lasting success.

In matters of politics in England, he avowed himself a staunch Free Trader; he believed the cause of tariff reform was dead. It was evident from his remarks that he is a thorough supporter of the present Government.

Many changes have taken place in Montreal since the veteran preacher was a figure on our streets. "Then," he said, "the population, I believe, was under 150,000, and now you say it is nearly 600,000. Yesterday I went for a drive up the mountain; many is the time I have climbed the mountain in the old days, but now you have that wonderful drive. Surely it is the finest drive in the world! I have travelled considerably in all parts and I have never seen anything finer. And Point St. Charles. Dear, dear me! it looked dirtier and more hopeless than ever as I came through in the train.

The temperance movement, Dr. Gibson thought, did not progress in England as it does here. This was probably due to the fact that in a new country it is possible to bend the twig in the way it should go, whilst in England things are more firmly settled. 'Besides,' he continued, 'the rights of the minority should also be considered. It is unfair for the majority to take any action unless they are a very powerful majority indeed, and it would be a long time before you could get such a majority for prohibition in England.'

Dr. Gibson was particularly struck with the magnificent houses many Montrealers are erecting. "It shows that the city has grown in wealth as well as size," he said. "But I think some of these wealthy people must be very extravagant."

The board of management of Stanley Street Church have now in view the securing of a preacher to fill the pulpit vacated by the Rev. Dr. Dewey, who becomes now Pastor Emeritus. The Committee are looking for a suitable man and intend carrying on the work right where they are or possibly in the event of a suitable offer being made for the property they might sell and build elsewhere. The church is out of debt and not obliged to sell. Several rumors are in the air, of amalgamation with some of the other churches in the city, but in the meantime all the activities of the church are moving along. This congregation is supported entirely by voluntary offerings of the people. The service is a plain one, and there is good hearty congregational singing, and the congregation has been noted for its interest in missions and has always been open to the various movements for the uplift of Christian people. The Keswick Conventions for the deepening of spiritual life have always been held there. The Rev. Dr. Dewey whose retirement was deeply regretted owing to ill-health is now in Scotland. From latest accounts he is making satisfactory progress towards recovery, and his return will be welcomed by the Christian people of Montreal generally.

There was a very large attendance in St. Enoch's Church, Belfast, on a recent Sunday evening, to hear Rev. Robert Johnston, M.A., D.D., of Montreal.

OTTAWA.

The will of the late George Hay, Ex-President of the Bank of Ottawa, has just been filed for probate. The estate amounts to \$345,494. The sum of \$10,000 is left to the Presbyterian Church, in Canada; to Knox Church, Ottawa; \$1,000; to the County of Carleton General Hospital, \$1,000; to the Orphans' Home, Ottawa, \$500; to the Old Men's Home, Ottawa, \$500; to the Ottawa Auxiliary of the British and Foreign Bible Society, \$500. The remainder of the estate, after paying legacies to the amount of \$12,000, and succession duties goes to the widow and sons and daughters of the deceased.

What is grace? Grace is more than a negation, more than a stopping of the enmity of God, more than favor, more than sentiment. Grace is a thing of energy. Look in the Bible—wherever you find grace mentioned. Grace is the divine energy of holiness issuing in the ministry of love, in quest of the unlovely, that it might by the communication of itself transform the unlovely into its own loveliness.

It was a wise and kindly voice that reminded the early New Testament confessors that "evil communications corrupt good manners." It is a friendly voice that would give this reminder to his fellow disciples of this generation—with the suggestion that very much of the reading found in the daily newspapers circulating among them comes under the head of "evil communications." The application of this undeniable fact is left to them.

Daily conquests of evil develop character. All the enemies of our soul can not be met and vanquished in one battle. There must be struggles and victories day after day. Constant practice of the right is the only sure defeat for the wrong. There are peculiar temptations to relax our vigilance and suspend the struggle in these days of summer. But it is true of the soul's peace, as it is true of civil liberty, "eternal vigilance is the price" we must pay.

HEALTH AND HOME HINTS.

PUTTING UP SMALL FRUITS.

Raspberries, blackberries, gooseberries and currants are all desirable fruits to preserve for future use. If one objects to the seeds, especially of the raspberry and blackberry, they can be easily removed by running them through a sieve or fruit press. The red, black and yellow raspberries are excellent for preserving purposes. The white currant is a favorite for the table, but the red currant is generally preferred for putting up, and some like the black currants, which are not as tart as the others. Red currants and red raspberries are good canned together, and are fine for pies. A cupful of sugar to a quart of fruit is about the right proportion to use when canning, except in the case of gooseberries and currants, which are more tart; but some even do not care for this much sugar.

To make raspberry or blackberry preserves, take for each pint of fruit a cupful of sugar. Put the sugar and fruit in alternate layers in a preserving kettle and let stand for at least an hour. Place over a slow fire at a boil for five or six minutes; then pour into glass jars and seal. Do not add any water. In making raspberry or blackberry jam, allow for each pint of fruit a pint of sugar; if you wish more of a fruit flavor, do not use quite so much sugar, but boil longer. Place the fruit and sugar in the kettle in layers about as you would in making preserves, and let stand two or three hours. Boil slowly for at least twenty minutes, or until a drop on a cold plate will retain its shape and not spread. Gooseberry jam usually requires longer boiling than raspberry or blackberry.

Black currant jam can be made as follows: Place three pints of black currants in a sauce pan and add one pint of sugar. Add just enough water to start the juice flowing. Most people like to remove the seeds of black currants; in that case put on the currants without the sugar and boil slowly until the fruit is well broken. Then remove from fire and run through sieve or fruit press; then put the pulp back on the stove and add the sugar and cook until of the proper consistency, which is easily tested on a plate or saucer.

In making currant or any other jelly, the general rule is to use one pound of fruit for each pint of juice. Put the fruit in a preserving kettle and do not add any water, but crush the fruit and cook slowly; use granulated or loaf sugar in proportions of a pound to each pint of juice, some only three-fourths of a pound, except for red currants. Do not squeeze the juice through a cloth, but let drain; this will give a clear jelly. Heat the sugar in the oven, then bring to a boiling point and it will be ready to pour into glasses. Currants jelly very quickly, and for this reason are used in combination with other fruit.

Gooseberry catsup is made by allowing two pounds of light brown sugar to about two quarts of gooseberries. Add one cupful of vinegar, one ounce each of ground cloves and cinnamon put in a bag. Boil slowly together for about three hours and pour into bottles or small jars.—Ex.

Like our Master, we should always be giving out cheer. He who makes it harder for a brother to live nobly and do his work well has sinned against one of Christ's little ones. We dare not go about among our fellows saying discouraging things, dispiriting things, for if we do we are imperiling those whose burdens are already as heavy as they can bear. One disheartening word may cause them to sink down and perish. The law of love bids us bear one another's burdens, and there is no other way in which we can do this so effectively as by living a life of joy.—Selected.

SPARKLES.

Farmer Barker—I want to get a present to take back to my wife on the farm.
Elegant Clerk—How would you like a pie knife?

Farmer Barker—Good land, young man! Ain't you never been told you mustn't eat pie with a knife?

"But that umbrella looks so awfully cheap and common," said the customer.
"The price you ask for it is preposterous."
"My dear sir," replied the dealer, "that's the beauty of that umbrella. It's really the very best quality, but it is made to appear cheap and common so no one will steal it."

When Bobby returned in a drenching rain from the children's party, to which he had gone with reluctance, he was wet to the skin, but in high spirits. "O Bobby," said his mother, "you'll catch an awful cold, I'm afraid. I heard your father tell you to telephone for a cab if it rained hard—and you with your very best clothes on! Why didn't you do as he told you?"

"I did," said Bobby stoutly, "and I sat on the box with the driver, same as I've always wanted to, and I had such a good time I'm almost glad I went to the party."

An ancient villager, during an illness, refused to see a doctor, relying instead upon a certain quack medicine. The vicar urged upon the man's wife that the conduct was almost equivalent to suicide.

"Yes, sir," replied the wife, "I know it; and many a time I have prayed against it in the church service."

"I don't quite follow you," remarked the clergyman; "are you talking about the prayers for the sick?"

"O, no, sir; I mean when we say in the litany, 'From all false doctoring, good Lord deliver us.'"

"Here!" shouted the railway official. "What do you mean by throwing those trunks around like that?" The porter gasped in astonishment, and several travelers pinched themselves to make sure that it was real. Then the official spoke again: "Don't you see that you're making big dents in this concrete platform?"

Stranger (after an examination)—Well, doctor, what do you think. Have I the gout?

Great Physician—Hem! Er—what is your income?

Stranger—Two hundred a year.
Great Physician—No. You have a sore foot.

"Can your bride cook?"
"No, uncle, but she's an excellent swimmer. That is what attracted me."
"I see. Well, I was going to give you a house, but I guess a glass tank would be a more suitable present."

Mrs. Biggs—"My husband seems to be lost in thought half the time."
Mrs. Diggs—"I suppose his ideas are so far apart that he can't help getting lost on the way from the one to the other."

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TEMPTATION AND TRIAL.

By the Rev. Frederick B. Pullan.

The feet of Jesus cannot rest long on Jordan's banks, nor bathe in Jordan's waters continuously, while His soul glows with Heavenly visions. They must follow where the heavenly Spirit urges, even into the wilderness way and into the lone- some places of want and suffering. Yes, even when in trading after the Spirit's promptings He must encounter the evil one, and must need fight the fight of faith in His Heavenly Father against fearful odds. Jesus did not lag when the Spirit led. So those wonderful feet went before to make the tracks through the dark land of temptation and safely out of it. "Lead us not into temptation, but deliver us from the evil." So Jesus urges us to pray, because He knows how fierce temptation is. (Matt. 4 1.)

Wilderness paths are never flowery nor soft for the Christian's feet. Yet if the Spirit sends one thither he need not shrink back, for he goes not alone. Jesus has been there before him. Jesus has left the traces of His presence along every pathway of difficulty that any soul must explore. (Isaiah 43 2.)

This was a lonely walk for the feet of Jesus. "He must tread the wilderness alone." And so too each one who walks along His way of trial has to meet temptation alone in one sense. No substitute can fight the fight with the tempter, nor "resist the devil" in your stead.

"To be tried." The walking toward trial is a hard walk to take joyfully. What Abraham thought as he walked slowly up the slope of Mt. Moriah, with the talkative youth he loved, his only son, and upon whom his hope was set, who can judge? It was a walk in the sublime faith. "God will provide Himself a lamb, my child." Our facing the trial we foresee shows us the wood and the fire, and blessed are we if we can repose on God to provide the acceptable sacrifice.

What surprises await us when God demonstrates by actual test that we can walk worthy of the vocation wherewith we are called: "Jehovah Jireh." God will provide, is the watchword for such walks that all of us must take.—Christian Intelligence.

HOW JAPANESE BABIES ARE NAMED.

In Japan a curious custom is in vogue with respect to the naming of babies. The newborn is taken to temple when it has attained the age of two weeks, and to the priest who receives him the father of the little one suggests three names deemed to be appropriate. The priest writes these three names on slips of paper. He holds these slips of paper for a few moments, and then throws them over his shoulder, sending them as high in the air as possible. The slip that reaches the ground last contains the name that is conferred on the waiting baby.

The next step in the process is for the priest to copy the name on a piece of silk or fine paper, which is handed to the proud parent with these words: "So shall the child be named."—Harper's Weekly.

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 REASONABLE
 \$2 50 with Bath and Up.

All Outside Rooms.

10 MINUTES WALK

TO 20 THEATRES

Send for Booklet.

HARRY P. STINSON, formerly with Hotel Imperial.

R. J. BINGHAM, formerly of Canada.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received until 4.00 p.m., on Tuesday, August 18, 1910, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By order,

R. C. DESROCHERS,

Asst. Secretary,

Department of Public Works,

Ottawa, July 6, 1910.

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

**New York and Ottawa
 Line**

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

And arrive at the following St

Daily except Sunday:—

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

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.08 p.m.

Ticket Office, 85 Sparks St., and Central Station. Phone 13 or 1180.

Mrs. E. deFONTENY

DRY CLEANING WORKS and

OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS

Upholstered Furniture beautifully
 Dry Cleaned a speciality

234 BANK ST. - OTTAWA

Phone 1378

PLEASE MENTION THIS PAPER.

A light and airy fancy is a poor thing upon which to base a matrimonial alliance; money may be a more substantial basis—and it may not; the stamina of an honest character is always the thing for which to look.—Western Methodist.

James C. Mackintosh & Co.

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Collections Made Everywhere
 Stocks bought and sold in London,
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166 HOLLIS STREET, HALIFAX, N.S.

Matriculation Night School
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**TELL A FRIEND
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 Preparation for the Universities and
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APPLY FOR CALENDAR TO

MISS ACRES, Lady Prinepa!

STAMMERERS

The ARNOTT METHOD is only logical method for the cure of Stammering. It treats the CAUSE not merely the HABIT, and ensures natural speech. Pamphlet, particulars and references sent on request. Address

The ARNOTT INSTITUTE
 BERLIN, ONT. CAN.

**Grand Trunk
Railway System**

MONTREAL

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

New York and Boston
4.40 p.m. (daily)
Through Sleeping Cars.

Pembroke, Renfrew, Arnprior
and Intermediate Points.
8.35 a.m., 11.55 a.m., 5.00 p.m.
(Week days)

**Algonquin Park,
Parry Sound
North Bay**

11.55 a.m. (Week days)
Through Cafe Sleeping Cars to
New York Daily.

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

**CANADIAN
PACIFIC**

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

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

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

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

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

a Daily; b Daily except Sunday
Sunday only.

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

THE DRINK HABIT

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

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

FITZ CURE CO.,
P.O. Box 314, Toronto.

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

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East

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IF GOING TO
WASHINGTON, D. C.

Write for Handsome Descriptive
Booklet and Map. : : : : :

HOTEL RICHMOND

"17th and H. Streets, N.W.



A Model Hotel Conducted for Your Comfort.

Location and Size: Around the corner from the White House. Direct street car route to palatial Union Station. 100 Rooms, 50 Baths.

Plans, rates and features: European, \$1.50 per day upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00 upward.

Club Breakfast 20 to 75c. Table d'Hote, Breakfast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

CLIFFORD M. LEWIS, Prop.

SUMMER SEASON: The American Luzerne in the Adirondack foot hills. Wayside Inn and Cottages, on the beautiful Lake Luzerne, Warren Co., N. Y. Open June 26, to October 1.

BOOKLET

**MacLennan Bros.,
WINNIPEG, MAN**

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

GO TO

WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons

GATES & HODGSON
Successors to Walker's

Sparks Street - - Ottawa

G. E. Kingsbury

PURE ICE

FROM ABOVE

CHAUDIERE FALLS

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

Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office Fittings, Ottawa, Ont." will be received until 4.00 p.m., Wednesday, August 3, 1910, for the work mentioned.

Tenders will not be considered unless made upon and in accordance with conditions contained in forms furnished by Department.

Plans and specifications to be seen at the Department of Public Works, Ottawa.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender.

By order,
R. C. DESROCHERS,
Asst. Secretary,
Department of Public Works,
Ottawa, July 15, 1910.