

Dominion Presbyterian

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OTTAWA

WEDNESDAY, JULY 27, 1910.

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THE SAVIOUR'S HELPING HAND.

His feet are sinking 'neath the wave!
He cried unto his Lord, to save:
The Saviour's helping hand was there,
To snatch from depths of dark despair.
The blind man longed to see the light:
He sought the Lord, to give him sight.
The Saviour touched those sightless eyes,
In answer to his earnest cries.

Oh! Saviour! Son of God, give ear,
Our fervent supplication hear.
Help us, O Lord, to gain the shore,
Or we shall sink, to rise no more.
So blind are we—'tis night indeed!
In mercy, grant the light we need.
Give sight—and strength to keep the road
That leads us up to Thine abode.

Oh! Saviour, dear! Thy strength impart;
Thou canst supply each longing heart.
Bring glories of celestial skies—
To flood with light our sightless eyes!
By faith we grasp the helping hand.
On Thy rich promises we stand.
In all Thy mighty works, we see
Our Fatoer! God! revealed in Thee.

—New York Observer.

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BIRTHS.

At 53 Fourth avenue, Ottawa, on July 2, 1910, to the Rev. H. I. Horsey and Mrs. Horsey, a son.

At Riviere du Loup Station, Que., on June 8, 1910, a daughter was born to the Rev. Albert G. Rondeau and Madame Rondeau, formerly of Westport, Ont.

MARRIAGES.

At Avonmore, on June 23, 1910, by Rev. S. D. MacPhee, Alexander McEwen, of Dalhousie Station, to Miss Catherine Campbell.

At Tolmie Corners, on July 5, 1910, by Rev. S. D. MacPhee, of Avonmore, James MacLeod, of Calgary, Alta., to Isabella A., eldest daughter of Mr. and Mrs. Hugh MacIntosh, of Tolmie Corners.

On June 30, 1910, by the Rev. John Stephen, Marion, younger daughter of Mr. and Mrs. George Crane, 303 Avenue road, Toronto, to Dr. J. A. Ross, of North Bay.

At the family residence of the bride, by the Rev. H. J. McDiarmid, Wemyss, on 6th July, 1910, Mr. Edward Miller to Miss Jessie McPhee Carson. Both of 3rd line, Bathurst.

At the residence of the bride's parents, on June 30, 1910, by the Rev. A. Rowat, assisted by the Rev. W. T. B. Crombie, M.A., B.D., Miss Elizabeth May, youngest daughter of Wm. Anderson, Esq., of Herdman, to Albert Edward Farquhar, of Fort Covington, N.Y.

At the residence of the bride's parents, Lachute, Que., on June 28, 1910, by the Rev. Thomas A. Mitchell, Robert Gruer, of Vankeek Hill, Ont., to Carrie Elizabeth Fraser.

At Battle Creek, Michigan, June 30, 1910, by the Rev. William S. Potter, pastor of the Presbyterian church, Miss Agnes M. McRae and Mr. George Percy McCoy.

At the residence of the bride's father, Dunvegan, Ont., on June 28, 1910, by the Rev. Allan Morrison, B.D., Christie A., daughter of John MacSweeney, 11-9 Kenyon, to Farquhar, son of the late Neil F. MacCrimmon, 3-8 Kenyon, Laggan, Ont.

At "Itlakee," the home of W. A. Clarke, Esq., Berlin, Ont., uncle of the bride, on July 5, 1910, by the Rev. J. Wallace Stewart, Electa D'Arville, second daughter of R. J. D'Arville, Esq., to the Rev. Edwin G. Sanders, B.A., of Lemberg, Sask.

DEATHS.

In Egremont, on Wednesday, July 6, 1910, Archibald Keith, aged 78 years, 7 months.

On May 15, 1910, at Westfield (near Thurso, Scotland), Christina Bruce, aged 87 years, relict of the late David Elder, formerly of Reay, Caithness.

In Perth, on July 3, 1910, James Morrison, aged 23 years.

In Burgess, on June 30, Owen McGuigan, aged 56 years.

On the Scotch Line, on Tuesday, July 5, 1910, Thomas B. Sloan, in the 27th year of his age.

In Brockville, on June 30, 1910, Joseph Walker, aged 74 years.

In Winnipeg, Man., on June 20, Christina Ready, wife of Mr. John E. Wilson, aged 31 years, 6 months and 4 days.

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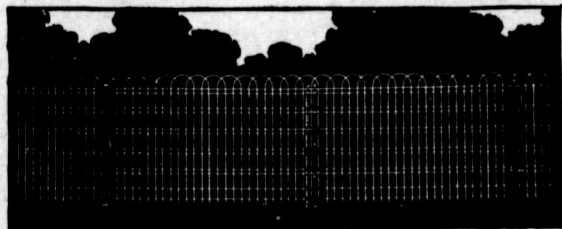
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NOTE AND COMMENT

It is reported that no less than \$15,000 has been offered by a baseball manager for a star pitcher. And yet the country preacher at \$850 a year would not change places with him, even if he could.

Our neighbors of the Presbyterian Church North, have placed themselves on record as opposed to bi-ennial or triennial meetings of their General Assembly, although a charge had many strong advocates.

Restless Japan, progressive Japan is about engaging in an attempt to bring its treaty arrangements with the nations into accord, and into line with the movements of the times. Japan is a nation, apparently, of statesmen. When the whole Japanese people shall have learned the power of Christianity, when the moral and social code of the Holy Scriptures shall have become the basis for Japanese law, the island empire will be one of the greatest nations of the globe. Remarks the Philadelphia Westminister.

In the course of an address at Liverpool, England, on consumption, Dr. Buchanan enlarged on the dangers of men taking strength exercises too violently. He condemned the practice of a man who went in for jumps, long races, football playing and heavy weight-lifting. Such a man would go to pieces with consumption where half a dozen men who lived more moderately would not be affected. These strong men tricks ruined and exhausted the body and made a man die before his time. He did not believe that there was any man who rowed in his 'varsity eight who lived to be an old man. The men who lived longest were those who followed comparatively restful occupations, such as judges and parsons. People who wished to guard against consumption should lead simple, and healthy lives and strengthen themselves in every moderate way. Fresh air and plenty of it, with good breathing exercises were the best methods.

Seldom has the world witnessed such a gathering of distinguished leaders from all lands and from all the nobler walks of life, and certainly in modern times, never such a comprehensive Christian council, as the late Edinburgh Congress. It could not be expected that this heterogeneous and ardent body of men could be at one on all matters before them. Time and again it has become evident that the Conference was a composition of the most combustible elements. It could not be otherwise when men of many races and creeds, of diverse view-points and aspirations, are planted down in the same room for ten days, engaged upon grave and delicate problems, and compelled to speak out their whole souls; Explosive materials are there in plenty, and although a few sparks from time to time have fallen upon the tinder, we have been happily preserved from disasters. When the dark-skinned sons of the East brush aside as so much rubbish some of our most cherished theological and ecclesiastical positions, and boldly give utterance to the wrongs and the rights and the aspirations of their own nations; when a High Churchman declares that the constitution and orders of the Church must be given a foremost place in missionary propaganda, it is manifest that the atmosphere is highly charged. But in spite of these incidents, there was never a jarring note, never a trace of bitterness. The all-prevailing brotherhood engendered by loyalty to Christ and His last command overcame all. Truly, practical Christianity is a powerful solvent of racial and creedal divisions!

Probably the largest gift ever made to a Presbyterian Institution, is a legacy of \$10,000,000 felt by Isaac C. Wyman, of Salem, Mass., to Princeton University. Mr. Wyman was a graduate of Princeton, and died at the age of 82. The money is to be used for the purpose of a "graduate school."

The follow-up campaign of the Laymen's Missionary Movement is essential. Reports from seventeen southern cities of the United States, in which conventions were held, show that these cities gave a total of \$211,696 last year to foreign missions, and have subscribed \$366,691, for next year. Four cities, in which conventions were not held, subscribed a total of \$66,989 annually, against \$40,114 last year.

Count Zeppelin's great airship, which was to run regular trips carrying passengers, and had made an experimental trip of three hundred miles in nine hours, was totally wrecked a few days later. During a storm, the ship became unmanageable and, after drifting several hundred miles at great speed, came down in a forest of pine trees. The passengers and crew, thirty-three persons, climbed down by rope ladders.

Germany has a population of 64,000,000, and spends annually \$715,000,000 for alcoholic drinks, or more than twice the cost of the Army and Navy; more than four times the cost of workmen's insurance, and about five times as much as the total outlay for elementary education. When will the Germans, who pride themselves so much on the learning of their cultured classes, and the industry of their mechanics, do away with this shameful waste?

One of the results of the flood in Paris is a changed attitude toward the McCall Missions. Where there was at best only a sullen permission to hold the services, there is now a cordial appreciation of the good work done in the time of sore need. In several of the McCall Halls, soup kitchens were established where many were kept from actual starvation. Especially is this change of mind noticed at Ivory, where the Mayor celebrates "civil baptisms" once a month, at which time the parents promise that their children shall not receive any kind of religious instruction. The religious attitude of the community may be inferred from this institution. The Council now seems to be willing to aid the Mission as a result of the practical aid furnished at the Hall.

The Dean of Norwich has thrown precedent to the winds in a defense of King George against "two accusations brought against him by that part of society which is not society at all." He says that the King is sometimes accused of inebriety, and then declares that this is false. "On the contrary, he is a man who, even from the point of view of health, has to be abstemious. He does not desire to be anything else." The Dean continues: "The other accusation is still more unworthy, namely, that prior to his marriage to the present Queen he had what is called a secret ormorganatic marriage, with children by it. That is absolutely, root and branch, an untruth. The King is a man who, with a wife of like disposition as himself, has been wont during his leisure to sit in his garden with his young children about him, as any of us might." This defence of the King has been criticised on the ground of good taste, but the rumors were undoubtedly in circulation, and even in print. It is a satisfaction to have them contradicted by a man who knows.

The succession of King George to the throne (says a writer) may revive among men the wearing of a beard, even although the late King's example was not widely followed in this respect. There are one or two very young men who have already made themselves conspicuous in this respect for a good many months now. They seem to enjoy the shocked surprise of friends and acquaintances who stumble across them for the first time in their early Victorian disguise; and are deaf to all remonstrances, even from members of their own family.

We confine the insane and the epileptic and isolate contagiously diseased, but permit the drunkard absolute freedom of indulgence. Yet when we suggest the rational thing to do, the saloon apologist cries out against encroachment upon personal liberty. Individual liberty of conscience, thought and action, within certain limitations, is the priceless heritage of every citizen, and it is a principle that should be guarded with jealous vigilance. It is the ideal political state of man, but is subject to one other principle—the comfort, virtue and welfare of the community. Absolute personal freedom is impossible. It is the dream of the anarchist only. Wherever there is a law, and law is necessary for our existence, there are checks and limitations of personal liberty.

Apropos of Mr John Burn's rise to £5,000, the London correspondent of the Liverpool Courier recalls some statements by the President of the Local Government Board, in addition to his declaration, "I never knew a man who was worth more than £500 a year." When the engineer of the London County Council was appointed, some twenty years ago, in some discussion that took place, Mr. Burns caused much laughter by asking why "that man" (the engineer) should get £30 a week more than he himself got. In 1893 Mr. Burns declared that he "had not the slightest desire for office," and that "the fishes of office stink." Now, Mr. Burns is in office at £100 a week, says the correspondent of the Belfast Witness. And why not? Evidently the British people, with great unanimity, think "Honest John" well worth the increased salary, his own modest value to the country to the contrary, notwithstanding.

Writing of the Edinburgh Mission Congress, a correspondent of the Belfast Witness says: "Among the best speakers at the Conference were natives of Japan, Korea, China and India. They used perfect English, and uttered it in most cases with wonderful clearness and distinctness. The Rev. Dong King-en, in native costume and pig-tail, with black round cap and a red button on the top, dark-blue close-fitting robe and shoes with white facings, of typical racial face, and wearing spectacles, rejoiced the heart of his audience by declaring that Chinese Christians were coming to look upon the Church, not as a foreign and alien faith, but as their very own. They would make it indigenous to the soil, self-supporting, self-governing and self-propagating. Similar declarations were made by the Hon. Hun Chi Ho, ex-Minister of Education in Korea; the Rev. President Harada, of Japan; and the Rev. V. S. Azariah, of India. The Rev. K. Iwaka, a Japanese delegate, appeared in the role of a militant Presbyterian. It was quite refreshing to hear that "the Church of Christ in Japan is Presbyterian in form, and has made up its mind to develop on Presbyterian lines." Three missions of other Communions are at work in the country, but they have recently accepted a scheme of affiliation with the native Church.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSA HEBREW RULER IN EGYPT—
SIGNIFICANCE OF NAMES
AND RELIGION.

By J. M. Reimensnyder, D.D.

One of the most striking facts and interesting studies is the religious character of the kings of the ancient nations of Egypt and Babylon. One would suppose that without the true God there would be no religion at all, but strange as it may seem we find no such nations of intelligence and of civilization. In Christian nations Satan seems to strive to root out of the national life, thought and feeling all religious sentiment; but among the superstitious and speculative, imaginative and traditional and mystic peoples he has encouraged apparently a strong religious sentiment. Hence we find amongst the misguided peoples, strong religious thoughts and worship prevailing. One thing is a fact however, that is, that such religions did not have much effect upon the character, that is upon its moral status, hence it in no way interfered with Satan's purposes. That may account for its being fostered or at least not hindered by Satan. Surely in many instances it was the very gate to immorality. Dreams are defined as a series of thoughts, feelings, and acts of the imagination occurring in sleep. In some cases the reasoning powers are abnormally active in dreams, but in general the mental action is incongruous. Dreams usually are evidence of imperfect sleep. They take their character from some preceding state of the mind, and are often modified by the conditions of the health. The Bible speaks of dreams as being sometimes prophetic or suggestive of future events. This belief has prevailed in all ages and countries and there are numerous modern examples, apparently well authenticated, which would appear to favor this hypothesis. The interpretation of dreams was a part of the business of the soothsayers at the royal courts of Egypt, Babylon and other ancient nations (Johnson's Encyclopedia). Jacob's dream was a real revelation. Joseph's brethren called him the dreamer in derision, as we sometimes speak now of one who has unreal and fanciful ideas, such as day dreams and air castles. The prophets had dreams which were used as means of divine communications; though Israel was commanded to avoid the interpreters of dreams. Many of the poets wrote as in dreams. The word dream has a double derivation which signifies joy and pleasure and also to harm and to hurt. Almost all persons and children have had dreams. Mostly they are treated lightly, but occasionally they are attended with such vividness that they alarm or fix our attention with the assurance that they indicate something which requires our earnest consideration. Pharaoh's dreams were of a religious character. He stood by the river, that is, the Nile, which river was sacred in Egypt. Presumably he was in an act of worship when he dreamed. The Nile is the great river of Egypt. Its entire length is about, 4000 miles. Rain seldom falls in Egypt, hence the life of millions depended upon the annual overflow and consequent irrigation and enrichment of the valley of Egypt. In it the people bathed and on its banks they worshipped. Thus the daughter of Pharaoh found the infant, Moses. She had no child and "drew him out of the water," as a gift of the gods—an heir to the throne of Egypt. It supplied water for tens of thousands of men, women, children and cattle. For hundreds of miles it turned a desert into a garden. It was the nourisher of the people, hence it was defied as sacred as a god. This accounts for the fact that two of the ten plagues were directed against the sacred river. This is the beginning of the religious side of Pharaoh's character.

Names and their religious significance, showing the uppermost thought of the early people and ancients on both sides, Hebrews and other nations:—

First. Pharaoh—the Sun.

Second. Potiphar—Pet-P Ra, belonging to the Sun—the man to whom Joseph was sold, captain of the guard to Pharaoh.

Third. Potipherah—Priest or prince of On, father of Joseph's wife, same as Potiphar.

Fourth. Zaph-e-nath-pa-ne-ah, the name Pharaoh gave to Joseph, a revealer of secrets. Egyptian, the preserver of the age. God speaks, he lived, or the man so whom secrets are revealed. That meant a high priest of Egypt.

Fifth. On—Heliopolis. On—the abode of the sun. Heliopolis—city of the sun. Helios—sun—Polis—city. One of the oldest shrines, temples and schools of the priests in the world. Obelisks have been standing there for 3,000 years. A priestly residence near the capital of Egypt, Memphis, where Moses was educated in all the learning of the Egyptians.

Sixth. Asenath—Name of Joseph's Egyptian wife—Favorite of Neith—an Egyptian goddess; Minerva.

This heathen nature worship was really the result of gratitude and the recognition of nature's gifts and the food supplied.

Now the Christian names of the Holy line:

First. Abram—High Father, showing his standing in Ur of the Chaldees.

Second. Abraham—Father of a multitude, showing the purpose of his calling—the promise.

Third. Isaac—Laughter, a historical note of the promise, hence joy at the fulfillment.

Fourth. Jacob—Supplanter, because he bought his brother Esau's birthright.

Fifth. Israel—His new name—God's Fighter or a Prince with God, because he prevailed in his prayer with the angel of God.

Sixth. Joseph—Increase. Showing how his father looking forward to the fulfillment of the promises in his favorite son.

Seventh. Manasseh—Joseph's first-born son in Egypt—Forgotten, signifying that his great sorrow was forgotten in God's blessings.

Eighth. Ephraim—His second born son in Egypt—Double land, two-fold increase, very fruitful—Showing his recognition of divine blessings.

Ninth. Moses—Drawn from—That is from the water. Pharaoh's daughter named him when she found him.

Tenth. David—Beloved.

Eleventh. Solomon—Pacific, peaceful—The one thus fitted to build the temple as the house of God, which was to stand for peace and which his father, David, was forbidden to build because he was a man of war.

Twelfth. Christ—Anointed, Jesus, Saviour, Messiah—The Promised One. Benjamin—Son of the Right Hand; Bethel—House of God; Bethesda—House of Mercy; Bethlehem—House of Bread; Zion—Sunny; Jerusalem—Sight of peace, inheritance of peace, foundation of peace, holy city, city of the Great King, lion of God; Palestine—Was called the Land of Promise the Holy Land.

This was in that early day a splendid way of fixing great principles in the mind of coming generations, when books, histories and biographies were few. Though Pharaoh gave Joseph a heathen name, a priestess of the sun for a wife and made him ruler of Egypt, he did not succeed in changing his religion. And Joseph gave his sons and his wife Christian names and held his own name and place amongst his own Hebrew people and nation. This shows what religion is when it is properly founded and rooted in character. The same was true with

Moses. All the learning of the Egyptians and all their mysteries and religious forms could not eliminate the true religion taught by his own pious parents, and his own Hebrew nation and people were never forgotten. What a tribute this is to the love of country and loyalty to a spiritual and conscientious religion. Now as to the presence of a Hebrew ruler in Egypt.

First. Egypt was not always governed by native kings. The Dynasty was several times overthrown. At this time it is believed that Egypt was ruled by the Shepherd Kings (called Hyksos.) These were foreign rulers who conquered Egypt, and who would naturally be favourably inclined to the Hebrews, who were shepherds. This accords in history with the time of Joseph.

Second. It was customary in ancient peoples to adopt royal foreign captives of special gifts and give them new names and educate them in the national religion and learning and give them prominent places, as Daniel in Babylon.

Third. The special reason perhaps is the one given by Pharaoh in the Scriptures. Joseph had revealed or interpreted the dreams of Pharaoh, which the wise men of Egypt could not interpret. This classed him as a Chaldean priest. The special mission of the Chaldeans was the interpretation of dreams. They were soothsayers, belonged to a priestly office, as students of the stars, and were held in the highest regard by all ancient nations who had them at their courts. The name given Joseph by Pharaoh signifies "a revealer of secrets." And Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the spirit of God is?" What a religious lesson and example to Christians.

CONCERNING GUIDANCE.

By W. J. Mosier.

Ample provision is made for the guidance of God's people, yet how many come to grief because they do not allow themselves to be guided aright. Abraham was definitely led into the promised land, but when famine came he failed to stand the test and fled without divine direction into Egypt; but while out of God's order he has no vision, voice or revelation from above. His fellowship is broken, his faith dimmed, his worship interrupted, his growth arrested, his testimony lost. Silence and darkness reign over that unfortunate period of his life. Not until he returns to the land is his altar rebuilt, his communion restored and his blessings regained.

Lot pitches his tent toward Sodom, contrary to the divine will, and receives the penalty that is meet.

Jacob practises trickery, deception and lying to get the promised birthright and blessing, rather than wait God's time and order, and for twenty-one long years, as a result, suffers as an exile in a strange land.

Naomi, bereft of husband and sons in the land of Moab, where they had gone without divine guidance, confesses with grief her loss when she answers the joyful greetings of her friends on her return. "Call me not Naomi (pleasant), but call me Marah (bitter), for the Lord hath dealt very bitterly with me."

"Jehoshaphat had riches and honor in abundance and joined affinity with Ahab," but he paid dearly for the unholy alliance. Prosperity seemed to make him forget his need of God, and in an evil hour he linked himself and the kingdom of Judah to wicked Ahab and apostate Israel. With them he went up to Ramoth-Gilead to war, even though warned by God's faithful prophet, and, in consequence, he barely escaped with his life and returned to a discouraged, depleted and demoralized

people.

A young man was deeply concerned about his soul's welfare and resolved to attend prayer meeting to get help. His companions resolved to break the spell and persuaded him to accompany them to their accustomed place of pleasure. He yielded and in a few weeks was a murderer and suicide.

Another young man came to the city from a Christian home. He was induced to visit the theatre and soon he drifted into a life of extravagance, gambling, shame and into an early grave.

Two young men on their way to prayer meeting were urged by friends whom they met to join them in a night of revelry. One resisted and found peace with God; the other yielded, became hardened in sin, and in three months was languishing in prison.

But let us turn to the brighter side of the subject: the blessedness of divine guidance. We see it in Noah, who followed God, built an ark and saved his house; in Abraham, who went out, not knowing whither he went, and yet was led to the land of promise; in Moses, who spurned the honors, pleasures and riches of Egypt and thereby won the greatest honors in this world: the pleasures forevermore at God's right hand and the riches that are incorruptible, undefiled and unfading; in the Israelites, who were led out of Egypt and for forty years through the trackless, uninhabited wilderness to the promised land; in Joshua, who followed the captain of the Lord's host, the preincarnate Christ, to the conquest of the land.

This blessedness of guidance we see in Paul, who was not disobedient to the heavenly vision, who waited in Damascus for power and marching orders, who went into Arabia instead of Jerusalem for his apostolic credentials, who heard and heeded the Spirit's voice in the ordination at Antioch, who caught the vision of the man of Macedonia and ushered the light into Europe, who witnessed boldly in every city, though bonds and afflictions awaited him; who, though a prisoner bound for home, became master of a shipwrecked crew of two hundred and seventy-six souls—all because he had eyes to see and ears to hear and a heart to believe God's angelic messenger, and courage to assert, "Sirs, be of good cheer, for I believe God."

This is one of the most practical matters with which we have to do. To be led away from the evil and the dangerous, to be kept from pitfalls and snares, to be saved from error and blindness and hardness and failure and sin, to be guided into paths of peace, pleasantness, prosperity and usefulness—this is blessing priceless and infinite. Such guidance should be eagerly coveted and earnestly sought. It is promised to all of the Lord's people: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." The Holy Spirit was promised by the Saviour to guide unto all truth, and James says: "If any man lack wisdom let him ask of God who giveth to all men liberally." These promises cover all great epochs, pressing emergencies and minute details of our lives. In matters of calling, training or pursuit, of home, business or recreation, of society, Church or State, of the spiritual, physical or financial; in all the matters of our complex and varied lives there is definite and unmistakable guidance.

Dr. Doddridge was accustomed to ask for the Spirit's leading before undertaking a journey, a sermon, a book for the press, or any new or difficult task. George Muller always prayed until he knew the will of God about every change or enlargement in his great orphanage work. When this was clear he had unlimited faith for all supplies, wisdom and success. "He that is willing to do his will shall know of the teaching." "Then shall ye know if ye follow on to know the Lord."—Evangelist.

† Rev. M. N. Bethune, of Holland Centre, a former pastor of Knox church, Beaverton, occupied the pulpit of that church on Sunday,

GRAND TRUNK BUREAU IN LONDON.

A part of the magnificent Headquarter's Building recently built by the Grand Trunk System, on Cockspur Street, London, is to be devoted to the Bureau, through which is to be distributed information concerning Canada. The "Standard of Empire" calls it "a new Canadian Commercial Embassy."

Above the main offices of the Grand Trunk are spacious rooms set apart for this work. Here visitors may rest and read the news of the Empire, ask questions and receive expert advice about the Dominion of Canada.

Upon the walls of these rooms are splendid pictures showing the progress being made by men who are building the new nation of the North.

From the Montreal Gazette, June 27, 1910.

A RAILWAY PROPOSITION.

What has recently been advanced in behalf of United States railways' claims to an increase in their freight charges, has been illustrated in the case of the Canadian roads, in connection with the late award of the board, acting under the Conciliation law. From the nature of things wages enter more largely into the cost of operating railways than in connection with any other industry, when to wages is added the cost of fuel and material, in the production of which the cost of labor is the main factor, it may be said that there is no business which pays out so large a proportion of its gross receipts to the actual worker as the railway. Some statements just issued illustrate the point. In the year ending with June 30, 1909, the gross earnings of Canadian Railways amounted to \$145,056,000. Of this sum, 43 1/2 per cent. was paid to the men who work and manage the lines. In the United States the percentage of gross earnings paid in wages during the same time was only 41 per cent. The difference of 2 1/2 cents is not the result of divergencies in the rate of pay, but is to be ascribed to the fact that in large sections of the United States the population is much denser, than it is in Canada, the trains there, as a rule, carry more passengers, more freight offers according to the length of line, and the same operating force takes care of a heavier volume of business. When it is remembered that the state of New York has a population as large as all Canada, the situation in this regard may be realized. When it is urged that the pay on Canadian roads should be as high as those in the neighboring parts of the United States some things are forgotten. That however, is aside. Canadian roads must pay approximately the same as those over the border, or they will not retain good men. When, however, they have to increase the rates of pay for their men, and for their supplies, faster than they can increase their traffic and track earnings, they find their financial position growing weaker. The estimate is that in the 12 years up to 1910, the cost of labor on the Canadian railways increased by 30 per cent., that of supplies, material and equipment, exclusive of lumber, by 44 per cent., and that of lumber, by 65 per cent. The companies have been able to maintain their standing by the large and effective expenditure of money on track and rolling stock equipment. Tracks have been straightened and doubled, the grades on them reduced, and the lines laid with heavier rails. Bridges have been strengthened. The power of locomotives, and the capacity of cars increased, till a train's freight tonnage is almost or quite double what it was a score of years ago. The benefit has not been all the railway share and bond-holder's. Rates have been reduced by some fractions of a cent a ton a mile, that seems nothing stated by itself, but that multiplied by the tens of millions of tons carried a mile means a large saving to those who pay transportation charges. The roads, however, cannot continuously go on spending money on improvements, and increasing wages and operating out-

lays, and maintain their financial standing unless they can also increase their earnings in proportion near to that of the growing demands upon them. The calculation is made that the increase to the trainmen just recommended by the board of Conciliation, when conceded, and made the basis of concessions to other branches of labor, will raise the percentage of the cost of wages on Canadian roads, as a whole, from 43 1/2 to about 54 1/2 per cent. of the gross earnings. Business men will appreciate what that will mean in its effect on the net earnings. A large increase in the cost of working the roads cannot be considered alone. If the companies are to meet their responsibilities, maintain their credit, and keep themselves in a position to meet greater demands on their facilities, they must get more for services that cost them more.

REMARKABLE STATEMENT.

Mr. J. Campbell White, in an address on The Supreme Opportunity of Our Generation, at the Chicago Congress, said among other things—

"The passion grows on me that the nation has to-day a supreme opportunity, and that we face it here. The greatest opportunity of any age must be a spiritual opportunity, for the greatest forces are spiritual forces, and only spiritual values endure. The greatest opportunity of any generation must be a world opportunity, for all the terms of the gospel are universal terms. And the greatest opportunity must necessarily be an opportunity of service. The whole world to-day is ready for the impact of Christianity, made plastic by the wonderful change in the last 100 years. The peace of the world is wrapped up in the missionary problem. The only hope of universal brotherhood is that the entire world shall be united in Jesus Christ, its one Elder Brother. The Protestant Churches of the world now send out 15,000 missionaries to non-Christian peoples. On the basis of the calculation of all careful missionary authorities—the necessity of at least one missionary for every 25,000 inhabitants—the force now in the field can preach the gospel to 375,000,000; but 625,000,000 of non-Christian peoples are not yet provided for. We must have 25,000 more missionaries. Forty millions on unprovided missionary territory have been accepted as the special responsibility of the Canadian Christians. Five hundred and eighty-five millions remain for the men of the United States to evangelize. To do that we must, at least, quadruple our missionary offerings. We give now \$300,000,000 for religious work in what the Lord would call 'Jerusalem, Judea and Samaria', and only \$10,500,000 for the uttermost parts of the earth. This is, as Colonel Halford said, like running an automobile on three wheels each ten feet across, and one wheel one foot in diameter. The gospel chariot will never run smoothly on that proportion of things. Let us try to make the fourth wheel as big as either of the others."

An English missionary, Mr. Leupolt, was one day preaching in the city of Benares, India, when a Brahmin interrupted him to say to the crowd: "See what these missionaries are doing. They are preaching to you with the Bible in their hands. That is the Gospel axe unto which a European handle has been put and by which they are cutting down the tree of Hinduism—our religion."

"True," replied the missionary, "but many a handle breaks or is worn out and it takes a long time to bring a new one from Europe and fit it unto the head."

But the Brahmin replied: "No sooner does a handle become worn out than a branch is taken off from the very tree of Hinduism itself and from it a new handle is made and the work of cutting goes on. Finally the tree will be cut down with handles made from its own branches."—D. L. Pierson.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE SEAL ON PETER'S CONFESSION.

By Professor James Stalker, D.D.

For Jesus the Transfiguration was a reward for his faithfulness up to this point and a preparation for the still more difficult duties still before Him. Amidst the contradictions of His enemies and the doubts of His friends, He enjoyed intercourse with two figures from the other world, who could enter into His plans and hopes with perfect sympathy; and His Father's testimony was meat and drink to His filial mind. To the Three, likewise, the scene was of unspeakable value. It was the seal of heaven on their testimony to Jesus borne through the lips of Peter. There lay before them trials only inferior to those of their Master Himself; but on the Holy Mount their faith was steeled against all the assaults of unbelief; and their admiration of the lowliness and patience of their Master must, ever after, have been the higher the more aware they were of His real glory. For us the Transfiguration is of value as affording one of the most authentic of all glimpses into the upper world, as well as an indication of what we shall be, when we shall be like Him.

THE TRANSGURATION OF HUMANITY.—The date with which the incident opens is important, as connecting this occasion with that of the great confession. But the place is uncertain. When the Three awoke from sleep on the mountain-top, Jesus, who had been awake before them or had spent the whole night in prayer, was already in process of being transfigured. The glory came partly from within, as it comes to any human face through prayer and the beauty of holiness, and as it came to the face of Moses on Mount Sinai; but partly it came from without, as is manifest from the shining of His garments; it was a mingling of internal and external, as all true glory is.

The second stage, introduced by "behold," was the advent of two visitants from the heavenly world—the one the representative of Law, the other of Prophecy. Both were predecessors of His, having worked at the problem which He was finally to solve; so that it is no wonder that, as one of the Evangelists informs us, their conversation with Him was about that which He was to accomplish at Jerusalem. In His death He magnified the law and made it honorable, while at the same time He brought all the prophecies of the Old Testament to glorious fulfilment. To the Three these two figures were the most venerable of human kind, as they would have been to every Jew; and Peter made, in the name of all, a reverent if not very felicitous offer to be serviceable. He thought that Elijah had come to stay, as prophecy was understood to have predicted that He would reappear upon earth as forerunner of the Messiah; and He may have thought that Moses also had come back again to play a part in the Messianic drama. Meantime, He would accommodate them and Jesus with tents, fashioned from the surrounding brushwood.

But He was interrupted and silenced by the next development, also introduced by "behold," which was the enveloping of the whole company in a luminous cloud; and what this betokened they learned when there issued from the centre of it, in thunder, the words, "This is My beloved Son, in whom I am well pleased; hear ye Him." They knew that they were in the immediate presence of God; and, as mortals must always do in such a case, "they fell on their face, and were sore afraid." They could not, however, but recognize their own confession, taken up into God's mouth, or escape the force of the command to "hear Him," and be guided by Him through all the confusions

of the future, however loud or urgent might be the voices calling them in other directions. By the kindly human touch of the hand of their Master they were roused from their trance; and, when they looked up, the vision had vanished; and, in the light of the morning, they saw "no man save Jesus only."

THE DISFIGURATION OF HUMANITY.—Raphael, the greatest painter of all time, has painted the Transfiguration in what is accounted by many the greatest picture in the world, now preserved in the Vatican at Rome. But the single canvas includes not only the scene on the mountain-top, the figure of the Saviour in the centre; those of Moses, with the tables of the law, and Elijah, with the scroll of prophecy; and the wonderfully foreshortened figures of the three, lying on the ground and shading their eyes from the light—but also the scene at the mountain foot: the poor, naked boy, in an access of his horrible disease; the agonized father and mother, seeking assistance from those unable to grant it; the Nine in their helplessness and dismay; and the disappointed and sneering onlookers. But the most prominent object in this part of the picture is a hand uplifted by one of the group, near the possessed boy, and pointing up to the mountain-top. The picture is an artist's sermon.

Humanity's transfiguration above, till it is almost divine and almost in heaven; humanity's disfiguration below, till it is almost in hell, and hell is in it. Such are the opposite possibilities of human nature. But in that uplifted hand and pointing finger is embodied the gospel: from humanity at its highest and heavenliest must come help for humanity at its lowest and worst. The Three had had their lesson; but this was the lesson of the Nine. Like the Nine, may a Christless and prayerless Christianity stand discomfited in presence of a sinning and suffering world. But any one of the Three who had been with Jesus in the Mount could have performed the miracle on the tormented boy.

ABERDEEN, SCOTLAND.

BEHOLD, HE SHALL COME.

Shall we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him
When He comes?
Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our craven fear deny Him,
And our sins cry, "Crucify Him,"
When He comes?
May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have and all to crown Him
When He comes!

Anger is poison to the soul. It hinders the soul's largest development and prevents the accomplishment of noble ends in life. Martin Luther said that the man who cherishes anger in his soul can never hope to prevail with God in his prayer.

PRAYER.

Our Father, we bless Thee that Thou dost call us to Thyself, and invite us to incline our ear unto Thee, that our souls may live to hear and accept Thee, that we may eat that which is good. We thank Thee that Thou hast not waited to be entreated, but Thy benedictions and Thy gifts come down upon an unconscious and thankless world, like the dew upon the grass, which tarrieth not for man. Help us, then, gladly to come to Thee, stretching out believing hands to grasp the gifts which Thou hast given us and which are all treasured in one gift, the unspeakable gift of Thy dear Son. How much more than we need is stored in Him! May our daily experiences teach us that there are riches beyond all count, and beyond all spending, in that great Lord and to us may the more and more, be the wealth and blessedness of our daily lives, the Light for our understanding, the Foundation of all our beliefs and thoughts, the Guide for all our strivings and efforts, the Pattern to which we shape ourselves, the indwelling Power which harmonizes all the discords within, and makes us peaceful, blessed and strong, our Advocate and Intercessor before the Throne, the Pledge of Heaven, and the Pattern and source of Life. Amen.

POWERFUL PERSONALITY.

By C. H. Wetherbe.

There are men whose personality is so full of moral and spiritual energy that their very presence among their fellows has a weighty influence upon them. The men themselves do not seem to be aware of the extent of the power which they possess, and it is well that they are unconscious of the largeness of their spiritual strength, for if they did know it, they might spoil it by spiritual pride. There is a secret connected with their power which is unknown to both themselves and others.

The late D. L. Moody was eminently a man of this character. His personality was so dynamic that he exerted a controlling influence over people who were intellectually strong and much better educated than he was. President Woodrow Wilson, of Princeton University, in a recent address, said: "I was always a believer in Mr. Moody, as a great Christian leader, because he was always endeavoring to come into contact with one person at a time. I was once in a barber shop, and, as I was being served, I was aware that someone had come in. The man had come in on the same errand on which I had come. Every word he uttered, although not didactic, showed a personal and vital interest in the man serving him; and before I got through I was aware that I had attended an evangelistic service, because Mr. Moody was the man in the chair. I purposely lingered and noticed the effect the conversation had on the barbers in the shop. They did not know his name, nor who had been there, but somebody had sobered and lifted their thoughts, and when I left the place I felt that I had left a place of worship.

These words give us some idea of the power of Mr. Moody's remarkable personality. But comparatively few men possess such a magnitude of power and impressiveness. Many others have a fullness of spiritual power, yet lack the courage and the art of expressing it. It would seem that his sons, although godly and gifted men, do not exert so strong a direct influence upon others as their father did. Not all of us can be spiritual Samsons, yet we may wield a greater influence than we think we do.

THE KINGDOM AND THE SOUL.

The kingdom of God is not founded on rules of conduct enforced upon the individual; its constitution is written first in heaven and then on the hearts of men. Because it comes from God it is akin to the kingdom of nature. The laws that govern physical things are divine, written by the finger of God. The tables on which they are engraved are the atoms, the ultimate particles of matter. Science has never yet succeeded in reading more than a very small part of the writing. The Daniel that succeeds in reading and interpreting it will discover the key that unlocks the world's secrets, for the fundamental law of the universe is written on every atom.

In God's spiritual kingdom the soul is the atom. No man enters the kingdom except as he is called and led, "except the Father draw him." The kingdom of heaven belongs, in a sense, to this world. It can be studied and analyzed and estimated as a factor within the state, a kingdom that penetrates all kingdoms; but no man can enter it except as it enters him. Its first law is allegiance. In the secret place, the sanctuary in which only God can see, the subject meets with his king. Mary's confession of faith is still the confession and the oath of fealty to every one that enters the kingdom. It can be expressed in one word: Rabboni.

But all this is mysticism. Perhaps it is, but it deals only with such mysteries as are common in life. The simplest of social relations is supposed to begin in the heart. The bond sealed at the marriage altar only confirms the bond that has been woven by the affections. The alien that swears fealty to the nation of which he asks to be made a citizen is supposed to have become a citizen already in his heart. An ideal State would consist altogether of loyal and law-abiding citizens. There is only one such State—the kingdom of heaven. There is not a traitor in the kingdom. If a citizen turns traitor, he expels himself; or if he attempts to obtain the benefits of the kingdom in spite of his disloyalty, he cannot deceive his king.

NANSEN AND HIS DOGS.

We read of the North and South Pole expeditions extolling the courage and ambition of the brave explorers, but few of us bear in grateful remembrance the extreme sufferings endured by the four-footed participants in those fierce journeys without whom attempted discoveries would be impossible. The tribute which Nansen pays to his dumb companions as well as the sympathetic description which in his famous book, "Farthest North," he accords them will touch the heart of all dog lovers:

"It was," he says, "undeniable cruelty to the poor animals from first to last, and one must often look back upon it with horror. It makes me shudder even now when I think of how we beat them mercilessly with thick ash sticks, when they could not move they stopped from sheer exhaustion. "It made one's heart bleed to see them, but we turned our eyes away and hardened ourselves.

"It was necessary, forward we must go and to this end everything else must give place. It is the sad part of expeditions of this kind that one systematically kills all better feelings until only hard-hearted egoism remains.

"When I think of all those splendid animals, toiling for us without a murmur as long as they could move a muscle, never getting any thanks or even so much as a kind word, daily writhing under the lash until the time came that they could do no more and death freed them from their pangs; when I think of how they were left behind, one by one, up there on those desolate ice-fields which had been witness to their faithfulness and devotion—I have moments of bitter self-reproach."

"LET GOD BE TRUE."

By Ruth Graham Robinson.

"Although he slay me yet in him I trust!"
So cried the patriarch out of heavy woes;
And thus would I, until the welcome
close
Of my sojourning in this house of dust.
My heart hath purposed aye to hold him
just,
E'en when He seemeth deaf and cold as
those
Vain gods to whom dark nations cry.
Doubt throws
Its long, deep shadow; yet believe I
must!
O Lord, if I surrender faith, I die—
A living death! But I will rather be
The dull, the blind, the fool that could
not see
Thy meaning clear, than think that thou
couldst lie.
For if thou fail, all things are naught to
me;
If thou abide, then all are mine in thee.
—S.S. Times.

GIVING ONE'S SELF.

We honor the soldier because he gives himself. It is not the money he contributes to the treasury of his country; nor the genius with which he serves his generation; but he gives himself. Jesus gave Himself. There is one man whose name is often mentioned now among Christian workers, although he is not a Bishop, nor a millionaire, nor does he hold any office in church or state. But whenever his name is mentioned it is with the highest respect. He is a cultured, intelligent physician, who has gone away to Labrador, to bury himself among the ice and snows of that inhospitable coast, for the sake of the Eskimos and fishermen of that barren region. Why should an educated, cultivated, capable man throw away his life for such an ignorant people? What can he hope to gain? He is not after gain, but seeking a profitable investment of his life. He gave himself.

So also David Livingstone went to Africa and buried himself in that dark wilderness, and for many months he was lost to civilization. He was living, toiling, praying, serving there among ignorant and benighted barbarians. Why should such a man throw away his life upon a people so far beneath him, a people who could not understand the meaning of his sacrifice? What could he hope to gain there? He was not seeking gain, but an opportunity to invest his life. It was a profitable investment, far more profitable than that made by the self-centered man who seeks the best chance to make millions or to become famous. He gave himself.
Do we understand what we say when we sing, "Here, Lord, I give myself away?"—Selected.

WITHOUT FEAR.

He who trusts God does not live in fear. God undergirds and steadies the soul that trusts Him. That soul is unshaken. If we worry, we may know that we are not trusting God. The unfolding of His plans for us ought to have taught us by this time that His plans open out into larger places than our deepest heart-desires have longed for. In a diary at the close of the year were written these words: "Memoranda: that very little of importance in this record was definitely foreseen; that many expected events dreaded or longed for never came to pass; that many things not understood at the beginning of the year are clear as it ends. And because all this is God's way with His children, we may trust the next record to Him without fear." What He has been in the yesterdays of our lives He will be in the to-morrows to the end of days. *Sunday School Times.*

"Time is the chrysalis of eternity." — Richter.

If God did no more for us than he do for him we would be done for.

A LIFE LIVED WITH CHRIST.*

By Robert E. Spear.

If we wish to know what is involved in a life lived with Christ, we can learn it best from the study of some life actually lived for Christ and with Christ.

The life of Warren Seabury was such a life. He was born at Lowell, Massachusetts, on September 17, 1877. When he was a child, an intelligent and attractive Chinese who was accustomed to call at his home said to him one day, "Warren, some day you will go to China and teach my countrymen about Jesus Christ." The prediction was fulfilled. He was a child of good balance and of average powers and promise, serious but joyful, a clean and faithful boy. He drew a design to express his loyalty to his mother, "on the right a sword, on the left bow and arrows, in the center a cross, heavily penciled, against which stood out the words he wished her especially to mark, "Obedience, Honor, Chivalry, Love."

After preliminary studies he entered Yale in the class which was graduated in 1900. In college he lived the Christian life, walking with Christ. He wrote of his joyful acceptance of Dr. Alexander Mackenzie's definition of a Christian, "A Christian is one who does for Christ's sake what he would not do otherwise." He worked in the East Street Mission and among his fellows. At Northfield, one summer vacation, he decided to be a foreign missionary, and the next year, on March 1, 1900, he wrote that he had signed the card of the Student Volunteer Movement the preceding day, declaring his purpose to become a foreign missionary.

After college he went to Hartford Theological Seminary. There, and in his vacations, he was busy in work for others, especially for boys. One whom he led into the church during a vacation in Vermont, wrote, "Since his death I have reconsecrated my life to the Master's service. I am trying to be worthy of the hope he had in me. I want others to know that one life is richer because he lived." After the Theological Seminary he returned to Yale for a post-graduate year, and then saw the plans which he had been among the foremost in conceiving consummated in the establishment of the Yale Mission to China, in connection with which he left home for China on September 15, 1904.

"All's well and I am happy! Too beautiful to be sad," he wrote home two days later.

On July 29, 1907, he finished his brief, but glorious work. He had helped to lay the foundations of the Yale Mission at Chang Sha. He had won the friendship of the Chinese. He had worked faithfully on the language, and he had walked with Christ. Then suddenly he and Arthur Mann, who plunged in to save him, lost their lives in a swollen mountain torrent into which he had slipped from a wet rock, and he woke to live in the eternal country with the Saviour with whom he walked on earth.

DAILY BIBLE READINGS.

MON.—With Christ in storm (John 6:16-21).

TUES.—With Christ in joy (John 2:1-11).

WED.—With Christ in loss (Phil. 3:7-14).

THURS.—With Christ, strong (2 Tim. 4:16-18).

FRI.—With Christ in service (2 Cor. 4:1-5).

SAT.—With Christ in glory (Eph. 1:3-10).

*Y. P. Topic, Sunday, July 24, 1910. A life lived with Christ. (Gal. 2:20; 1 John 5:1-12.)

Every trait that was found in Christ is worth cultivating in ourselves.

The soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ.

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OTTAWA, WEDNESDAY, JULY 27th 1910.

¶ Sir Ernest Shackleton, who recently visited this country, but has returned to England, reports having received a quaint letter from some children in Buckingham, Que., covering the sum of \$25.00 towards the funds of the Antarctic expedition, in aid of which his Canadian lectures were given.

Mrs. J. B. Wylie, of Deer Park, has been elected trustee of a newly created School Section, in York County. Lady school trustees there have been and now are in Ontario cities, but never before in a rural school section. Women teaching school will expect much from Mrs. Wylie. She has been a teacher herself, and was for five years editor of the "Kindergarten Review."

The Coronation of King George V is fixed for June 22, of next year. The arrangement of the details is even now under way and will occupy the officials for a considerable period in the meantime. Hitherto, at the opening of parliament by the King, no official provision has been made for the reception or accommodation of representatives of the self-governing Dominions, though foreign ambassadors have been assigned seats and appear in uniform. When King George opens parliament next spring, places will be reserved for the four high commissioners. It is stated this action is taken on the direct initiative of the King.

In an American exchange we find the following suggestive paragraph:—

"A body of Cleveland men investigated moving picture shows of that city, and found 40 per cent. of the 290 films examined unfit for children to see; 13 4-10 per cent. represented robbery, 13 1-10 per cent. murder, 8 2-10 indecent suggestions, 5 8-10 domestic infidelity. Others represented loose ideals of marriage, kidnapping and suicide. They also found that 21 per cent. of the evening audiences were under 18 years of age. A chief of police reports that many criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to pictures representing scenes of violence or to theatrical performances representing strife, robbery or licentiousness."

Would the result be different if a similar examination were made of films exhibited in Canadian cities? We think not. It would be well for the proper authorities to give this matter their serious attention.

CALVINISM AND CAPITALISM.

What connection can there be between these two very different terms? A very great deal, Principal Forsyth, of Haeckley College, tells in the June number of the Contemporary Review. He does not use the term as opposed to Labor, but as the system of the growth and use of capital, "which has made the modern world possible." Concerning Calvinism, in the broader sense, quite apart from its theology, the great fact is: Commerce, as an activity, both noble and democratic, began on a new basis when "active life became the arena of true faith; and economic development was delivered from the control of the clergy, and from the medieval prescription of interest." Here is the key to Principal Forsyth's lucid and deeply reasoned paper, from which we make the following suggestive extracts:—

"The Calvinistic ethic was more economic than Luther's. * * * It had the true public note, the world note, the note of affairs." The solid growth of Germany is due to other than Lutheran influences, he says, without hinting what they were. "Accept the civil situation," said Luther, "and may God mend all." Nay," said Calvin, "but we must help Him to mend all." "Faith is not mere reliance, but an energy." "Our circumstances, our Governments, were not only to be reckoned with, they might even be called to a reckoning. * * * In this respect, the Calvinists were the Jesuits of Protestantism, in ideal, though not in methods." "Religious certainty was bound up with moral energy." "This public ethic (of Calvinism) was utilitarian in its note and actual." Both Quakerism and Calvinism made "public heroes," and initiated that "mastery of the world which we know as modern capitalism. It was the work of men too well fortified by their own prosperity. We recognize this ethic still when we speak of capital originating in labor, thrift, saving, and the self-denying, sober side of life."

While in Germany the sequel of the Reformation was, on the one hand, the peasant wars, and on the other, the despotism of the sovereign, in Calvinism, the public results were Geneva, Holland, the English Commonwealth and American and British Constitutionalism. "It is not rationalism that is the bane of German Christianity, it is absolutism; it is the State." "Luther made terms with the State, and so fastened the ruler on the neck of the Church to this day." "But Calvin made terms with capital as the new power. And so he acquired the future." "It would be easy to show that the doctrine of election contains the principle, as it made the origin, of modern elections." "Calvinism was in England the true mother of parliaments." And further down the page, there follows a quite new and ingenious interpretation of the theological dogma. "All men are the elect. The seemingly elect are but representatives, pioneers and trustees of the rest. It is a matter of priority and not privilege." "It was in Calvinistic lands that liberty, trade, industry, capital developed." For liberty of conscience, "Calvinism has been, (by its principle on the great scale, if not always by its practice on the small) the great protagonist in history." "The Cromwellian principle is the sound democratic principle. It only failed because it was before its time, because even he and his had not transcended the idea of attaining Christ's ends by the force of an army, instead of by public conviction and moral consent."

"The genius of capitalism when it was a moral power is not the passion of greed, but the passion of production, of enterprise. It is the passion of work which spends little on itself, if it gets things done."

HOLIDAY MISTAKES.

Some people have reason to regret their holiday season, through inattention to some of the simple rules which govern health. No one should, without previous preparation, undertake severe physical exercise. This applies especially to those who are accustomed to sedentary lives. Then again, those who lead a simple daily routine and are in the habit of taking frugal meals should exercise habitual prudence at hotel tables, where their appetites may tempt them to luxurious eating, at the expense of digestive trouble later on. A true holiday means a change of air and scene; rest of body as well as of mind; and moderation in eating, drinking and all other habits that affect both mind and body. The complete change of life and surroundings, and the spirit of good fellowship engendered by holiday habits and associations have a tendency to lead one occasionally to act in a careless or reckless manner. This should be guarded against. In not a few instances, health has been injured and even life lost through lack of proper caution and due restraint. A long walk, or active exertion in any form, should not be begun immediately after a meal. One of the indispensable adjuncts of a happy, healthy holiday is sound common sense, and its inevitable outcome, moderation in all things.

The Catholic Register is right when it says: "An open verdict with its 'no-body to blame' declaration, simply means a jury without sufficient courage to fix the real responsibility. These verdicts are becoming altogether too common in Canada of late."

The United Free Presbyterian Church of Scotland has fully recovered, it is said, from the effects of the decision of the House of Lords, which affected so much of its property and so many of its institutions. In membership the loss has been more than made up, and in the housing of evicted congregations and ministers splendid progress has been made. There was, fortunately, no curtailment of missionary endeavour, and the Church is now ready to advance into fields which have been held open for the past five years. The most significant statement regarding the recovery is that the Sustentation Fund has been so generously contributed to that a surplus of ten pounds has been given to every pastor having an income of two hundred pounds or less.

The Presbyterian Standard says: "In New York, the Hebrew merchants in cooperation with those who observe the Lord's Day as a day of rest, receive orders, many of them getting from 250 to 500 a Sabbath morning, and proceed to fill them, with the result that the stuff ordered from them is far on toward its destination long before the Christian merchant ever sees his mail. The advantage of this, from a mercenary viewpoint is obvious. See, therefore, the temptation of the Christian merchant to do as the Hebrew merchant does. How important is the work of insisting upon the supremacy of a sentiment among the people in behalf of the Christian Sabbath."

Anything that powerfully impresses a boy and helps him to come to his own is worth all that it costs. Principal George Adam Smith, at a recent meeting in the interests of the Palestine Exploration Fund, in speaking of Sir Charles Warren and Sir Charles Wilson, said the following significant words: "I do not know how far we realize the value of the appearance of such men at public meetings in our country. I was only a boy of ten, when either Sir Charles Warren or Sir Charles Wilson, (I forget which) appeared in the hall of the Royal High School at Edinburgh, and gave a lecture on the excavations."

tions at Jerusalem, which had lately begun. It was from that day and that hour that my interest in Jerusalem began, and that I formed the wish to study the subject, and perhaps some day to contribute to it a little." When we remember how wonderfully Principal Smith has made the geography of the Holy Land live for a very large circle of readers, we gain some idea of what it meant for that boy of ten to hear a man who knew his subject and had an enthusiasm for it. What is true in this sphere is true in every other good sphere, and we must never be weary in that kind of well-doing which has for its object the holding of high ideals in a vigorous way before the children.

DOCTRINAL UNSOUNDNESS.

The severe arraignment of the Western Presbytery by the Interior, for declining to license Mr. Frame, on the ground of doctrinal unsoundness, was, it now appears as discreditable to its head and heart as it was creditable to its pen portraiture and characterization. The examination of the applicant is now before us, remarks the Presbyterian Standard. It is entirely possible that no more unsound man ever had the cheek to ask a presbytery to make him a probationer. Look and see. The Bible is the inspired word of God as a system of religion, but not in matters of history, chronology and science." "The early chapters of Genesis are mythical." "The characters of Adam and Eve, down to Moses, are mythical." "He saw no reason to believe the Virgin Birth, and he considered Christian scholarship divided on the subject." "As to the atonement: 'All idea of substitution was over and over denied.' Resurrection: 'He could find no evidence that the actual body in which Christ died was raised from the dead.' And 'the whole content of miracles in the Bible was discredited.'" The Interior is virtually an advocate of Universalism in its arraignment of this presbytery. Thousands in the north will not follow it.

PEOPLE OF KNOWLEDGE AND POWER.

Writing of the first impression produced by the remarkable personnel of the Edinburgh Conference, remarks the correspondent of the New York Christian Advocate, was had at the Lord Provost's reception at the Royal Scottish Museum, on Monday morning, June 13. There, in the Great Hall, the city of Edinburgh officially greeted its guests, who had been streaming in all day literally from earth's ends. The receiving party, including the Lord Provost in his municipal robes, the magistrates and councillors and town clerk, all in their robes of office, were attended by the sword and mace and halbardiers. Past this imposing and brilliantly decked group for an hour and twenty-five minutes there filed the long queue of those who had come thither from every nation. As one stood and watched the procession file slowly by, strange sittings of emotion must needs be kept in restraint. Here are gaitered and aproned Church of England bishops, who sit among the great ones of earth. There is a short dark-skinned son of South India, whose parents were out-castes, but who, so rumor has it, is himself soon to be made a bishop, the first of his race to be thus honored by the Anglicans. Yonder, come several of our own bishops, and not long after them "Kantoku" Honda, bishop of the Methodist Church in Japan. Here are some who sweltered and suffered behind the legation walls of Peking, in 1900. There is a man who, amid perils innumerable, recently crossed Africa at its widest part that he might reconnoiter among the scores of unreached tribes in the Sudan, where Islam so vigorously advances. Here are lords and ladies of high degree, and walking close beside are miracles of grace from Burma's hills, or perchance a berobed Chinese. All are with one accord in one place. Yet, if the languages and dialects, either mother-tongue or those acquired, which are here lying latent but ready for use at a moment's call, were to spring into

action at one time, Babel itself would be out-babbled.

The overmastering impression as one longer watches the long file of men and women move slowly on past the receiving group, is not of the wonderfully representative character of these delegates, but of their strength and piety. Here are the elect of the earth in respect to the kingdom of God. Character is written large on the faces and in the bearing of these good folk. They know God and they know humanity. They know the world's needs and they are well aware of the spiritual resources vouchsafed to man. The books produced on missions, theology, history, anthropology, geography and other themes bearing more or less directly on the work of the Conference by these guests of the city of Edinburgh, would, surely average a title per person, while the lives they touch through voice and pen, must run into multiplied millions. Well might expectation reach to high levels as one watched the coming of such a company for a council concerning larger plans, better methods and more effective co-operation in the enterprise to make Christ known throughout the whole non-Christian world.

WHAT THE BRITISH HAVE DONE FOR EGYPT.

When Britain assumed sole control in 1882, Egypt was still bankrupt, with a public debt of more than \$500,000,000, and an income insufficient to pay the interest and carry on the government. The public revenue in 1882, amounted to \$4,500,000; in 1907, to \$81,500,000; more than \$10,000,000 in excess of the expenditures. On January 1, 1908, the sum of \$45,000,000 was in the general reserve fund, and the public debt was reduced in 1908, by \$1,600,000; it is now \$479,000,000. While millions have been saved and enormous public works completed, taxation has been reduced. The fellah, or peasant, formerly prostrated by taxes, enmeshed in the coils of usurers, the puppet of pashas and the victim of insurmountable evils, is now contented and prosperous. This result has been directly accomplished by the maintenance of a strict financial control. At first, enormous difficulty was encountered by the English in making changes in the system of taxation, because the people, so long accustomed to the betrayal of their interests, thought the plans proposed were simply for the purpose of increasing their burdens. Little by little, however, they learned that another era had opened, and finally their suspicions were calmed. They then began to work with renewed energy, and now, secure in the fruits of their labour, they are not merely improving their own conditions, but are building up the reputation of their country. With the regulation of the Nile, and the welfare of the peasantry, Egypt can confidently look forward to a constant development of the agricultural interests which lie at the base of national prosperity.

The cities and towns were without any drainage or sewerage. Only within ten years ago Cairo itself, with a death-rate of forty-six per thousand, has undertaken any such public work. In the country, every canal was polluted, and stagnant, pools of filth were near every village. The annual pilgrimages to Mecca were likewise the means of introducing many infectious and loathsome diseases. Cholera and other epidemics were of frequent occurrence, and their ravages carried off thousands and thousands of the population. Little by little, the various difficulties of the situation have been studied and solved by the administration, until now, Egypt may be considered a reasonably healthy country; of course, vast sums of money have been required to effect such a result. Millions have been spent and many more are being expended, not merely for the purpose of accomplishing certain specific tasks, but, what is far more essential, with a view to raising the standard of popular feeling in regard to sanitation.—Henry C. Morris, in the World To-day.

SPARKS FROM OTHER ANVILS.

Presbyterian Witness: When the press and the pulpit unite in proclaiming the one great remedy for the evils by which the foundations of our social life are threatened, there surely is hope for a revival of genuine religion.

Michigan Presbyterian: The temptation in these modern days is tremendous in the direction of compromising with what our hearts condemn and satisfy ourselves with an outward measure of prosperity, which we are conscious will not meet the approval of the Master, for it does not even win the approval of our own consciences.

Presbyterian Standard: What we want to emphasize is that parents, who in any way or to any degree attempt to relieve themselves of the God-appointed work of teaching their children by example, and inculcating the truths of the Scriptures upon their minds and hearts, do them a great wrong and fail to seize upon the foremost opportunity of their lives to so indoctrinate them and train them in the fear of the Lord as will make of them strong, useful and happy citizens of the Kingdom of God.

Lutheran Observer: In all the offices of worship in which sin is confessed, righteousness magnified, aspiration kindled, and Christ set forth as Redeemer and Exemplar, he is recalled from the conventional to the eternal, and is reminded that behind and above all the shifting maxims of expediency there are the truths that abide forever, disloyalty to which involves a penalty for which no temporary success can atone. In making him feel afresh the beauty, truth and eternal validity of the divine ideals for conduct and life, the steadily recurring worship of God's house is doing an inestimable service to the worshipper.

Christian Guardian: If the Roman Catholic held his faith as any other Christian believer does, that is, if the Roman Catholic Church were not a far-reaching political organization, there would be no consistent reason why a Roman Catholic sovereign might not sit upon the British throne. But so long as Roman Catholicism is what it is, and its boast is that it never changes, prudence and loyalty alike demand that the Protestant succession be maintained. But that can be as effectively done in a spirit of fairness and Christian charity as it can in an opposite spirit.

N. Y. Christian Intelligencer: Jaded nerves need restored energy; care-worn minds need larger outlook to the great principles lost to view in the close insistence of the details of the routine task; and the narrowed spirit demands renewal of its vision of the great realities of the universe. Sabbaths are not empty days, but days full of ministries to the highest faculties of life. Nature rests through the winter months. But these are not months of inactivity. Forces are assembling that reveal themselves in the undiminished harvest of each new summer. And so vacation may be so enjoyed as to yield the richest returns in nobler purpose, true motive and more effective service. It is, above all, a chance for the soul.

Rev. J. Munro Gibson, D.D., of London, England, is spending about six weeks in this country, visiting friends in Toronto, London and Ottawa. He is also giving a series of addresses at the Moody institute, Northfield, Mass.

By the will of the late Kenneth Urquhart, of Chatham, the First Presbyterian Church of that city gets \$7,500, and the Synod of the Presbyterian Church in Canada, \$32,000.

The Rev. Dr. Symington, of Port Dover, has accepted a call to the Knox church, Beaverton and Cambridge. The induction will take place about August 1st.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE MESSAGE OF THE BELLS.

By George Ethelbert Walsh.

Bell-ringing is an ancient custom, and it has announced grief, victory, defeat and joyous news to the world for many centuries. Although bells were used in India and China long before they were introduced into Europe, it is in the latter place that we have come to associate with them a religious significance that makes them dear to our heart. Their history is full of interest and dramatic incidents, and no one can listen to-day to a church bell merrily announcing a wedding or solemnly tolling some funeral without experiencing a certain feeling of awe and reverence.

The town and city dweller does not associate with church bells the same reverence as those dwelling in the country. The noise, rush and spirit of the city can often be broken, however, by the sweet chimes of some church, and it is not unusual to see a crowd of busy money-makers halt in their mad rush to listen to them.

In the country the ringing of a church bell contains a personal note, and carries a sure message to the heart. If it is a wedding, the countryman is pretty sure to know the happy pair, and unconsciously he gives his blessing to them. If it is tolling for some funeral, he is more than apt to be a friend of the departed, and if it is a call to worship his conscience may prick him that he is not ready to obey its summons.

Bells in Europe have rung to announce victory and defeat, and they have ushered in some of the greatest incidents of history. The ringing of the church bells gave the signal for the slaughter of the Huguenots on St. Bartholomew's Day, in 1572, and when Nelson's victory reached England the bells were joyously rung to announce the good news to the waiting, anxious people.

Church bells have undergone many changes since they were first made. The earliest were made of baked earth, and not of metal. These earthen bells are still found in Switzerland, tinkling from the necks of the cows grazing on the slopes of the mountains. Instead of being harsh or dull in tone, they are really sweet and clear, so that every tourist speaks of the cow-bells of Switzerland tinkling away among the dales and valleys of that country. In one canton of Switzerland all the cow-bells are alike, and if all rung at once they would make perfect harmony. But elsewhere the bells are made without any effort to secure uniformity, and the tinkle, tinkle makes pretty music among the rustic scenery.

The oldest bells found in Scotland, Ireland and Wales were made of thin iron plates, which were welded together by hand. They are hammered and riveted carefully, and they have preserved their tone for centuries. They were quadrangular in shape, and not very handsome in appearance, but their sweet tone made up for any lack of looks.

One of the oldest bells preserved hangs to-day in St. Gaul's monastery, Switzerland. It is a four-sided bell, and has descended from the seventh century. Another quite remarkable bell is that of St. Patrick's in Belfast, which dates back even before the seventh century. This bell is decorated with gold and gems, and silver filigree work is woven around it.

The ringing of the curfew bell has been engraved on our minds by the poem which nearly every one knows by heart. The curfew bell, however, was not first rung in England, but was used on the continent of Europe way back in the Middle Ages. The associations connected with it must always make it of interest to readers, and when we read the poem about it we should remember something of the conditions which made it of such vital importance to a whole nation.

The first bells were rung by striking them with a hammer or gong. Then

somebody introduced the rope, and until quite recently this was the general practice. Then chimes were introduced, and somebody invented a mechanism for ringing them by a rude sort of key-board. Later, electricity was introduced for ringing chimes, and this to-day is the universal custom in large churches.

About the beginning of the year 155, sets of eight bells were hung in a few churches in Europe, and their introduction was considered a wonderful advance upon the old method. People used to walk and ride many miles on Sundays to hear these bells rung. They were really great attractions, and a church that had such a set was sure to attract plenty of worshippers either through curiosity or reverence. The first real peal of bells was said to have been introduced in Europe at King's College, Cambridge, and were presented by Pope Calixtus III. For over three hundred years they were the largest peal in Europe, and they were looked upon as a wonderful invention.

With the coming of the chimes there followed a system of numbering them in order so that one could operate them by pedals from the church below. The modern key-board of an electric set of chimes makes this work much simpler, and the ringer can make his chimes peal forth almost any music as easily as an organist can draw music from his instrument. The changes that can be rung on a set of twenty-four bells are remarkable, and few realize the full possibilities of music that can be extracted from them. To ring all the changes on a set of twenty-four bells, it is estimated that it would take a man one hundred and seventeen billion years, if he made two strokes a second. Not much chance of exhausting the possibilities of the chimes if that is true!

One of the most historical of bells is the famous bell of Moscow which hangs in a chapel in the middle of a square of that city. This bell is nearly twenty feet high, and has a circumference of sixty feet. It weighs 200 tons, and is two feet thick. This bell was cast in 1733. It finally fell from its position, and was half buried in the earth by neglect for nearly a hundred years, and was finally raised and hung again by the Emperor Nicholas in 1836.

In England the most famous bell is known familiarly as Big Ben. It weighs between thirteen and fourteen tons, but unfortunately, like our famous liberty bell, it is cracked, and its voice is hoarse and somewhat discordant as a result.

The day of the bell has not passed, and if it was abandoned it would take from our life one of the pleasantest reminders that God lives and is in His world. Whether we listen to church or school bell, there is a sweet message in the tones which call up happy memories and pleasant associations.—New York Christian Intelligencer.

SUNSHINE.

Sunshine on the grey old hills,
Where the rustling heather grows;
Sunshine on the shallow rills,
Loit'ring where the orchid blows;
Sunshine round my cottage door,
Where the bonnie hairies play;
Sunshine on the silent moor,
Where the winds wail night and day.

Where the winds wail night and day.

Sunshine on the laverock's wing,
Lost to sight at Heaven's gate;
Sunshine where the linnets sing,
Tender songs to nested mate;
Sunshine on the restless sea,
Fretting o'er the golden sands;
Sunshine on the sails I see,
Bearing friends to far-off lands.

Sunshine on the lowly graves,
'Neath the minster's gloom y waves,
Sunshine where the green grass waves,
Over dear ones with the dead;
Sunshine in the busy street,
Where the tide of Life flows ever;
With the ceaseless tread of feet,
Like the flowing of a river.

A WITTY PASHA.

Bribery is common in the East. One of the notable contributory causes is the rigid suppression of a free press by the powers in authority, for there elsewhere, the fear of publicity is the beginning of official wisdom. But it must not be supposed that the universal official corruption is unknown in the East; it is, on the contrary, a tender subject there, as a humorous story within a story, told by the late Rev. H. H. Jessup, D.D., in his recent book, "Fifty-Three Years in Syria" bears witness.

One day in 1873, Doctor Van Dyck, manager of the press in connection with the work of propaganda of the Syrian Protestant College at Beirut, was sent for by Kamil Pasha, the governor, to come to the serai, as he was about to shut up the press for a violation of the press laws. Dr. Van Dyck proceeded to the serai and asked the pasha what he meant.

"The pasha, holding up a little tract, said, 'Was this printed at your press?'"

"Yes."

"Then it must be confiscated, as it contains an attack on the Turkish government."

"Wherein," asked Dr. Van Dyck, "does it attack the government?"

The pasha pointed out several passages which criticized the bribery and corruption everywhere prevalent, perjury and lying among the witnesses and public officials, and the fact that "truth had fallen in the streets, and equity could not enter."

"Are not these statements true?" said Dr. Van Dyck. "Your excellency ought to put a copy into the hands of every government official in your pashalic. Is it not so?"

"Have you never heard the story of the Cadi el Ah-war?" asked the pasha.

"And what is that?" queried the doctor.

"Well," began the pasha, "once there was a famous one-eyed cadi (judge). One day a man came to court and addressed him as follows:

"Good morning, O one-eyed cadi! May your eye be blessed, O one-eyed cadi! I have heard of the noble character and justice of the one-eyed cadi, and I would ask the distinguished and revered one-eyed cadi to do me justice, and—"

"Stop!" interrupted the cadi. "Supposing I am one-eyed, do I want to be everlastingly reminded of it? Get out of my sight!"

"And so," concluded the pasha, "we know that these reflections on our country and our courts are true, but we don't want to be publicly reminded of it!"—Selected.

THE LION AT HOME.

An exciting account of adventures with lions is given in *Everybody's*, by A. Radcliffe Dugmore. Photographic illustrations by the author are given. While trying to photograph a pair of lions, he gives the following experience:—

"Unless cornered, a lion will seldom attack a man in the daytime. If he does, so, it is only under the most favorable conditions for a stalk—such conditions as were furnished in my own personal experience. It happened during the morning hours, when I was alone in a 'blind,' loosely constructed of twigs and leaves, a corner passed by herds of hartbeest, impala, zebra and the like. The hours had gone slowly, and very little game had fallen to the photographic bag. To kill time, I wrote a few letters, meanwhile, of course, keeping a more or less sharp lookout to the windward quarter, the direction from which any animals might be expected to appear. Once, however, I happened to glance down wind, when, to my complete astonishment, I saw a pair of lions carefully and deliberately stalking me. I stood up to make sure I was not mistaken and, seeing me move, the pair stopped"

Thinking it a good chance to secure a photograph, I leaned forward to pick up the camera, and at that the two came on again. Things seemed to grow interesting. In fact, I lost the moment's thirst for photography, and snatched up the rifle. Wasting no time, I fired, and again the lions halted.

"My shot had missed, the bullet going above their heads. Steadying myself, I fired again, with exactly the same result. Something was wrong with the gun; I saw that as soon as I examined it, for the sight had been thrown up to 300 yards. But worse than this, I suddenly remembered I had no ammunition except the three or four shots remaining in the magazine. Three, or possibly, four shots, you understand, to manage a pair of lions still perfectly good and intact. Therefore, I took extreme care with the third shot, bowled over my first friend with that, and with the fourth shot knocked the danger out of the other beast.

"But the first one still showed fight. He scrambled to his feet, stood hesitating for a while, and appeared to be getting ready to have another try at me. Naturally, with only one or two shots left, I held my fire. Then, to my infinite relief, the wounded creature turned and went slowly into the bush."

ROYAL MAIDS PROPOSE.

When the reigning queen is to be married she must be the one to broach the subject first to her future consort, says the Western Scot. The same rule holds good with regard to all ladies who marry commoners.

Queen Victoria has told how she managed to "put the question" to Prince Albert—how she first showed him Windsor and its beauties, and the distant landscape, and then said: "All this may be yours." The Queen of Holland, on a like occasion, simply sent a sprig of white heather, begging Prince Henry to look up its meaning in a book of flowers and their meanings. The Duchess of Argyll took the following means of proposing to the Marquis of Lorne: She was about to attend a state ball, and gave it out that she would choose as her partner for the first dance the man she intended to honor. She selected the marquis, who subsequently became her husband.

But perhaps the most interesting of all ways chosen was that of the Duchess of Fife. She took the earl, as he then was, to a drawer and showed him its contents. There he saw a number of trifles he had given her at different times, including sprigs of several kinds of flowers, now dead, he picked up for her at different times. He was much impressed at the sight, nor did it require words on her part to make her meaning plain.

UNDUE CANDOR AT HOME.

I remember to have met in my girlhood a family with whom old-school courtesy was so perfect that a fine flavor of ceremony distinguished the intercourse of all its members. They were uniformly polite to one another, invariably decorous and constantly on guard lest by any accident they might trespass the rules of a flawless courtliness. "What a strain it must be to live with the W's," a school-mate of mine exclaimed after we had spent a day together in their hospitable home. "I felt, she added, "while I was there as if I were walking through a minuet with John Hancock and Dorothy Q." Possibly my friends, the W's, carried too far this determination to be always and wholly polite, and possibly now and then their demeanor may have seemed a trifle self-conscious and a little stiff, but if they erred it was in the right direction. Most of us go to the opposite point and keep our good manners for outside friends, while we are as rude as we please to the people at home. We do not hesitate in the least to say to Aunt Maria, who comes down in the morning with her hair hastily arranged, "Dear me! you look like a positive fright with your hair drawn back in that way." If

the dressmaker has sent home a frock for little Lucy, and it is a bit too short or a bit too long, we hasten to indicate the defect to the child's mother or the child herself. If one of the family has made a public appearance of any sort, we are silent as to any compliments overheard, but we do not forget to mention unkind criticisms. In short, the great majority are over-candid in the home circle. We mention flaws, faults and foibles, we are brusque and uncharitable, we make the awkward girl and the bashful boy ill at ease by comparing them with others who have gained a finer manner in society, and as for the table, the realism of our complaints there touches the superlative of ill-breeding.

Everybody knows that the test beyond all others of the gentleman or the lady is the behavior of each at the table. Good table manners must be learned when the baby sits in the high chair, and the lessons must be carried on through childhood until they are automatic. There are people who are never embarrassed by any number of forks and spoons, who know just what to do and how to do it, who eat their soup with silence and grace, and drink hot tea from a scalding cup without a protesting muscle, and still permit themselves to find fault if the meat is tough, over-done or under-done, if the bill of fare does not please them, if the salad dressing is not to their taste and the dessert something for which they do not care. Children should be taught that to be unduly candid in the line of fault-finding is as much a sin as to tell an untruth. In the matter of truth telling, the discrimination must be made, that where no principle is involved and only selfish ill-will is served, silence is preferable to telling a disagreeable truth. I am not defending a lie or pleading for evasion or prevarication. Deceit is not to be defended, but misplaced candor may be as wicked in its way as deceit itself. Whenever we can do it without the sacrifice of principle we should try to make people pleased with themselves and satisfied with their surroundings. The critical temper is the one that leads to undue candor, and it is not a temper to be cultivated at home.

POLLY AND THE PEBBLES.

By Frances Kirkland.

Near Polly's house there is a beautiful brook. It is clear as glass and as it runs along its bed it sings a little laughing song. Polly often plays by the brook; she likes to wade in summer in the cool water. At the bottom of the brook lie pretty round pebbles—some are white like milk, some are red and others are brown. Polly picks up many of them, but they are never so pretty out of the water. They soon dry and lose their brightness. She puts them in little assorted piles by the brookside. The white stones she calls diamonds, the red ones rubies and the brown stones are her copper.

One day Polly's Uncle Rob watched her as she played. He was just home from college, and he spent much time hammering at the rocks and stones about and examining the pieces he broke off. He called it studying geology.

"Do you want to know the names of your pebbles?" Polly's uncle asked her.

"Oh, yes!" Polly answered, gathering up a handful and running to him.

He looked at one after the other and said: "They are all quartz, little girl."

Polly looked disappointed. "But surely there are three kinds, Uncle Rob," she said. "See, the colors are not the same!"

"That doesn't make any difference. Suppose you stood in a row with a little brown Eskimo and a little yellow Chinese and a red Indian papoose, you'd all be children, wouldn't you, no matter if you were different colors?"

"Yes," said Polly, doubtfully.

"This white stone," Uncle Rob went on, "is pure quartz and the red one is colored all through with iron rust. You know if you spill water on the stove, and it does not dry quickly the spots turn red with rust. The water and air have turned

this stone rusty, as there is a little iron in it. The brown stone has so much iron in it that it is quite dark. Now, Pollykins, can you tell me why these pebbles are rounded?"

Polly could not tell, so her uncle explained how the water pushed the stones against each other until all the sharp edges were worn smooth and round.

"I think I like stones," said Polly.

"Then why don't you make a collection of them?" asked her uncle.

Polly breathed hard. "Oh, I'd like to," she said, "but I couldn't, not here!" she said. She was thinking of the beautiful collection her Uncle Rob had, the fern impressions on pieces of coal, the bright garnet and amethyst crystals and the gold ore.

"There are very interesting stones right near here," her uncle answered. "There is one lying at my feet."

Polly looked, then picked up a flat gray stone with queer marks on it. "Why, it looks as if it was full of little shells!" she said.

Her uncle laughed. "Long, long years ago, all the fields and hills were covered by the sea, and this is a piece of the old seashore hardened into stone." He hit the stone with his hammer and it fell apart.

Polly exclaimed over the pretty shell impressions. "What shall we call the stone shells?" she said.

"They are fossils," answered her uncle. "You had better keep them for your collection."

"What next?" asked Polly.

"Rub your fingers on this stone where I am sitting."

"Oh!" she cried, "it feels like velvet. How very soft it is!"

"That is because there is lime in the rock. If I should pour acid on it, little bubbles would form. Now feel this piece of stone I have in my pocket."

"Polly reached her hand down and drew it out again, quickly. "That isn't soft at all," she said. "It's all prickly and rough."

"Yes, that is made of tiny grains of sand, and so we call it sandstone."

"Please tell me more about the stones," said Polly.

"Not to-day," her uncle answered. "You must use your eyes and find out things for yourself, for then you will be discovering things, and that's like Christopher Columbus."

The little cares that fretted me, I lost them yesterday,
Among the fields above the sea, among the waves at play;
Among the lowing of the herds, the rustling of the trees,
Among the singing of the birds, the humming of the bees.

The foolish fears of what may happen, I sent them all away,
Among the clover-scented grass, among the new-mown hay;
Among the husking of the corn, where drowsy poppies nod,
Where ill thoughts die and good are born—out in the fields with God.
—E. B. Browning.

CAN YOU GUESS.

Why is A like honeysuckle? Because B follows it.

What is the oldest table in the world? The multiplication table.

Why is a lazy dog like a hill? Because he is a slow pup (slope up).

What is the difference between an old cent and a new dime? Nine cents.

What is the difference between a hill and a pill? One is hard to get up, the other is hard to get down.

Why does a Russian soldier wear brass buttons on his coat, and an Austrian soldier wear steel ones? To keep his coat buttoned.—*Children's Magazine.*

Dependancy is not a state of humility; it is the vexation and despair of a cowardly pride.—*Fenelon.*

CHURCH WORK	Ministers and Churches	NEWS LETTERS
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OTTAWA.

Rev. Mr. Taylor and family, of East Templeton, Que., will spend some weeks at Norway Bay.

Rev. Dr. Ramsay and Rev. P. W. Anderson, of Mackay Church, exchanged pulpits last Sunday evening.

Rev. Dr. H. F. Wallace, of Queen's University, Kingston, was again the preacher in St. Andrew's Church.

Mr. Wm. Henderson, Superintendent of the Shantymen's Christian Association, spoke in two of our city churches on Sunday. He had an interesting story to tell, and told it well. If you would like to become acquainted with this useful mission, which has to do with Northern Ontario, write to Mr. Thos. Yellowlees, the secretary, for literature.

Mr. Wm. Henderson, superintendent of the Shantymen's Christian Association, presented the claims of this useful mission to the Stewarton congregation; the pastor Rev. W. A. McIlroy, M.A., preaching in the evening on "How to Enjoy our Holidays."

EAST ONT.

Rev. Henry, Mrs. Keith and children, of Peterboro, will summer at Camp Comfort, on the Rideau.

Rev. Dr. Torrance, formerly of St. Paul's Church, Peterborough, is holidaying at Norway Bay.

Rev. Mr. McLellan conducted the services in the Cedarville church the last two Sundays.

Mr. P. C. McGregor, L.L.D., of Almonte, preached in Knox church, Perth, on Sunday.

Rev. J. A. McFarlane, M.A., of St. Andrew's, Levis, Que., spent a few days last week at "Burnham Hall," Norway Bay.

Rev. E. W. Mackay, of St. Paul's Church Smith's Falls, left on Monday with Mrs. Mackay, for a six weeks holiday at Cape d'Espris, Que.

Haileybury Presbyterians are engaged in the erection of a handsome new church, to seat 1,200. Rev. J. A. Donnell is the pastor.

Rev. Dr. Dickie, of Crescent street Church, Montreal, who has been supplying the pulpit of St. Andrew's Church, London, preached his last sermons on Sunday.

A meeting of the Presbytery of Lindsay was held in Knox church, Beaverton, on Tuesday, July 19th, at 2:30 o'clock, to deal with the call to that church of the Rev. Dr. Symington.

For the latter part of July and all of August, Rev. J. Foulds, until recently assistant to Dr. Taylor, of the Brick Church, Rochester, N.Y., will occupy St. Paul's pulpit at Smith's Falls.

There was a large gathering of Orangemen at the Presbyterian Church, Lake Dore, for the annual service. The sermon, a very thoughtful discourse, was preached by Rev. Jas. Rattray, B.A.

Miss Mary Chalmers, of Smith's Falls, who recently returned from a course of study at the Toronto Conservatory of Music, has been engaged as a soloist in St. Paul's Church choir. Her voice has developed wonderfully, and she sings with great sweetness and expression.

Millbrook Methodist and Presbyterian congregations are holding alternate services in their churches. While Rev. W. P. Rogers is taking holidays, the Presbyterian minister is preaching to both congregations, and while Rev. W. Johnston is

away, the Methodist minister will conduct services in both churches.

Preaching at Perth, Rev. Robert Johnston, of Montreal, referred to the King's accession declaration. He said Canada would heartily sympathize with the protest of the Scotch Churches against the proposed new form. It was wholly misinterpreting the agitation to substitute, for the denial of Roman Catholic doctrine, a declaration asserting allegiance to one particular denomination of the Protestant Church.

Dedication services in connection with the erection of a baptismal font, in memory of the late and much loved pastor, the Rev. Robert Neil Grant, D.D., were held in the Presbyterian church, Orillia East, Sabbath, July 24th, that date being the twenty-eighth anniversary of the first Sabbath Dr. Grant preached as minister of the Orillia Presbyterian church. The Rev. R. P. MacKay, D.D., Foreign Mission Secretary of the Presbyterian Church, conducted the services.

WHITBY PRESBYTERY.

Whitby Presbytery met at Whitby on the nineteenth instant. The strike on the Grand Trunk Railway hit the Presbytery, and the attendance was not large. An interesting report was given by Dr. Abraham of his attendance, as a Commissioner, on the General Assembly.

Mr. G. Gomm, student in theology, is doing home mission work at Kendal and Oakhill. His work was reviewed, and Presbytery agreed to certify him to Knox College.

Mr. McFadgen reported that Melville Church, Scarborough, was not yet prepared to call a minister. Arrangements were made for a conference of Presbytery to be held in October. The subject for discussion will be Church Union.

On the twentieth instant, Presbytery met at Newtonville for the ordination and induction of Mr. P. McLeod, of Knox College. Dr. Abraham presided, Mr. Rice preached, Mr. McKeen addressed the minister and Mr. Munroe addressed the people. There was a good attendance of the congregation, and Mr. McLeod is happily settled as pastor of the Newcastle and Newtonville charge.

THE PRESBYTERY OF OWEN SOUND.

The Presbytery of Owen Sound held its July meeting in Meaford, on the 5th inst. Rev. S. D. Jamieson, of Thornburn, and D. M. Matheson, of Allenford, inducted since last meeting, were present for the first time, and were introduced by the moderator, according to the standing order of the Presbytery.

Commissioners to recent Assembly in Halifax, reported, and their railway fare was ordered to be paid. All were agreed that it was an exceptionally interesting meeting of Assembly. Interim moderators of vacant charges of Latona and Markdale reported difficulty in securing a supply of candidates. Salary in both charges is likely to be increased to \$900, with manse. Notice of motion was given, that at next meeting it will be moved that, hereafter, this Presbytery refuse to sustain calls, or translate those called, when salary is less than \$900, with manse, or its equivalent. Committees of laymen were appointed to visit all charges within the Presbytery, at present paying less than \$900, with a view of having the salary paid increased to that amount. Committees were appointed to advise in the selection of sites for new churches in St. Paul's, Owen Sound, (formerly Brooke) by request, and Zion Church, Sydenham, (formerly Daywood

and Johnson). On account of its importance, it was decided to give precedence and prominence to the consideration of Assembly's remit on Church Union, at the next meeting, to be held in Owen Sound, September 6th, at 10 a.m.

The Presbytery of Barrie met in Orillia on Tuesday. Two calls to the Rev. W. H. Smith, of Uptergrove, were presented, one from the West and one from Thorold. Mr. Smith intimated his desire to accept the latter, and will preach his farewell sermons at Uptergrove and Longford Mills, on the 31st. The Rev. Mr. Penman accepted a call from Severn Bridge, Ardrea and Gray Churches, and will be inducted on August 5th.

WINNIPEG.

The re-opening of Riverview church after repairs and extension took place, the several services being well attended, on the tenth instant. In the morning, the preacher was Rev. J. Irvine Walker, and in the afternoon and evening Rev. J. F. Muldrew, of Point Douglas.

The congregation was formed about four years ago. Mr. Walker was the first pastor and went there direct from Manitoba college. The church has constantly grown, the membership being now 200. The seating capacity of the building as altered is 500.

The Presbytery of Winnipeg met in Manitoba college, Rev. D. N. MacLachlan presiding. In addition to the members, the following visitors were present and were invited to sit with the Presbytery as corresponding members: Rev. David Junor, recently of New York; Rev. Dr. Henry Dickey, of Chatham, Ont; Rev. J. W. Little, of Elgin, Man., and Rev. Dr. Robinson, of the University of Toronto.

Rev. David Junor presented his certificate of transfer from the Presbytery of New York, of the Dutch Reformed church, and was received under the care of the Presbytery in Winnipeg as a retired minister.

Rev. H. J. Robertson, on behalf of the committee appointed at the last meeting, reported in respect to the proposal to re-arrange the preaching stations in the Balmoral congregation. After considerable discussion, it was agreed to drop the Greenwood station and arrange the services so that Victoria should have services each Sunday morning, Windsor each Sunday afternoon, giving Gunton and Balmoral services on alternate Sunday evenings. This was acceptable to all parties and, being approved by the Presbytery, the call to Rev. James Whillans, which has been pending this settlement, was placed in Mr. Whillans's hands and was accepted by him.

Home Mission Report.

The report of the home mission committee recommended the establishment of a new charge in the St. James neighborhood, west of the city; recommended the completion of the arrangement for the amalgamation of the Dufferin avenue congregation with the Alfred street mission, the new church to be located at the corner of McKenzie and Burrows avenues. The report also recommended the appointment of Mr. Young as missionary in charge of the Sherman street church.

Rev. H. J. Robertson, vice-convenor of home missions, was relieved of his congregational duties for six weeks, in order that he might visit the home mission fields and augmented charges of the Presbytery.

Rev. Dr. Bryce, who has been for many years convenor of the home mission committee of the Presbytery, announced that his duties as a member of the government commission on technical education, would make it necessary

for "him" to be absent from the city" for almost the whole of the coming year. The Presbytery expressed its high appreciation of the services rendered in the past by Dr. Bryce and its need of him now, in view of his wide knowledge of the Presbytery's area of operations, but decided to defer to the next meeting the consideration of the best method of providing for the oversight of home mission work during Dr. Bryce's absence.

Church Union.

Rev. Dr. Baird, Rev. Dr. Carmichael and Rev. Dr. Bryce reported their attendance as commissioners to the meeting of the General Assembly lately held in Halifax, and in connection with the discussion of church union arising out of this report, Rev. Dr. Wilson gave notice that he would move at the next meeting that the question of church union on the proposed basis be remitted to the congregations of the Presbytery for their opinion by the end of December, and that a committee of the Presbytery be appointed to tabulate the answers.

Rev. Dr. Sinclair gave notice that he would move at the next meeting that the Presbytery pay one-half the railway fare of commissioners to the General Assembly and that all commissioners be appointed by rotation.

WESTERN ONTARIO.

Rev. Dr. J. F. McLaren, of Rocklyn, is off on a month's holidays, being spent at Almont, Que.

The Ladies' Aid of Chalmers' Church, Flesherton, held a successful garden party on the twentieth instant.

The choir of Durham Presbyterian Church pic-nicked at Wilder's Lake, and had an enjoyable outing.

Rev. A. C. Justice resigned his charge in Brantford, to accept a Home Mission appointment in Atlin, B.C.

Rev. J. A. Matheson and family, of Priceville, have gone on a month's holidays to their cottage-home in Muskoka.

Rev. L. W. Thom, of Hawkesville, is on a holiday, and supplying St. Columba pulpit, Priceville, for two Sabbaths.

Rev. James Buchanan, of Dundalk, was one of the speakers at a large Orange celebration at Durham, on the 12th.

Rev. George Milne, of Banks, was recently assisted in helpful special services by Evangelist Geo. McLeish, of Toronto.

The ladies of the Paris congregation entertained the Presbytery to a sumptuous dinner, in the dining rooms of the Church. The next meeting will be in Zion Church, Brantford, in September.

The Presbytery of Paris met in Paris on July 12th, the moderator, Rev. R. G. MacBeth, in the chair. Commissioners to Assembly reported and Church Union will be discussed at the December meeting.

Mr. Nicholson, student, supplying the Maxwell field, is meeting with success in his work. The interim moderator, Rev. W. C. Mercer, of Singhampton, dispensed communion on Sabbath, the seventeenth instant.

At a meeting of St. Andrew's Church, Brantford, a unanimous call was given to Rev. Andrew Allen, who, at present, is in the city supplying Zion Church pulpit, during the absence of the pastor, Rev. W. A. J. Martin.

Mr. George M. Crawford, of Paris, and Mr. Dewar, of Brantford, two young men, intend to study for the ministry, and the Presbytery, after examination, recommended them for work in the Home Mission field this winter.

At a recent meeting of Owen Sound Presbytery the interim moderator of vacant charges at Markdale and Latona reported difficult in securing supply of candidates for the same. The stipend in both charges is likely to be increased to \$900, which will doubtless prove helpful to the fields.

Rev. Thomas Davidson, who was pastor at Conn some twenty years ago, filled the pulpit on Sunday, and was greeted by a large congregation, among whom were a number of old friends.

Rev. D. J. Findlay, pastor of St. George's Cross Tabernacle, one of Glasgow's most energetic city mission workers, occupied the pulpit of Knox Church, Gulph, at both services, and preached two very able sermons.

Rev. Wm. Cooper, of Westminster Church, Mount Faut, has gone to Jackson's Point, on Lake Simcoe, to spend four weeks' holidays. The pulpit will be filled by the Rev. C. M. Wright, B.A., a recent graduate of Knox College, who was ordained for special Home Mission work at Fort George, where he will go in September.

Rev. D. Marsh, Springville, Ont., moderator of session, would be glad to hear from ministers eligible for a call, to the vacant charge of Pontypool, Ballyduff and Janetville. The field is conveniently situated on the Canadian Pacific Railway, with a stipend of \$900 and manse. This is a good opportunity for a man to do good work.

On Monday evening the Presbyterians of Collingwood laid the corner-stone of a new missionary church. Rev. J. A. Cranston, M.A., successfully performed the ceremony. Instead of the customary silver trowel, Mr. Cranston was presented with a beautiful silver fish knife and fork as a souvenir, as it was considered a more useful gift. Mr. Cranston, who has been here for nine years, preached his farewell sermon on Sunday evening. He is leaving in a few weeks to take the pulpit in St. Andrew's Church, Fort William. The new building here will cost about \$2,000.

At a meeting of the congregation of Knox Church, Goderich, it was decided by a unanimous vote to call Rev. P. F. Sinclair, of Toronto. Rev. Mr. Sinclair is a graduate of Toronto University, having received the degrees of M.A. and LL.B. therefrom. He attended Knox College for one year, and later graduated from Princeton Theological Seminary, of New Jersey. He has been minister at Sonya, in the Lindsay Presbytery, and later, he was assistant pastor in St. Andrew's Church, Winnipeg. He is at present pastor of Chester Church, Toronto.

The resignation of Rev. J. M. Whitelaw, of the Fairbank Presbyterian Church, was considered by the Presbytery of Toronto, at a special meeting, but it was laid on the table until the regular meeting in September, to await the report from the commission appointed at last meeting to look into the circumstances of the case. Mr. Whitelaw asked to be released from his charge in order that he might accept an invitation to the pastorate of a union church in Saskatchewan.

Formal ratification was given by Presbytery to the change of name of Rev. J. D. Morrow's congregation from St. Mark's to Dale Presbyterian Church.

At the meeting of Orangeville Presbytery, the Rev. Frank Davey, of Mono Mills, accepted the call to Cedarville and Esplin. The stipend received will be \$850, and a free manse. The Rev. John Little and Mr. John Wilkie supported the call. The induction will take place as soon as Saugeen Presbytery can make arrangements, probably on August 4th. There are now seven vacant charges in Orangeville Presbytery, the Rev. Henry Walker, of Tarnbert and Keldon, having also resigned, on Tuesday. The scarcity of ministers is being severely felt in several Presbyteries, but in Saugeen Presbytery there are now no vacancies.

GOLDEN JUBILEE.

Friends of the Rev. Dr. and Mrs. Arthur T. Pierson, both of whom are famous for their work in the interest of Presbyterian missions, gathered to help them celebrate a unique double golden anniversary. The day marked the fiftieth wedding anniversary of the couple, and also the fiftieth

anniversary of Dr. Pierson's ordination as a preacher.

Dr. Pierson, whose home is in Brooklyn, was for two years pastor of Spurgeon's Tabernacle, in London, and has occupied Presbyterian pulpits in Binghampton, Philadelphia and other cities. For more than a quarter of a century he has been one of the preachers at the Northfield conferences, founded by the late Dwight L. Moody.

In connection with the double jubilee, a movement has been started by William R. Moody, son of the great evangelist, to raise a large sum of money to enable Dr. Pierson to make a world tour of missions, as a stimulant to the work in every quarter of the globe.

On Tuesday evening, the young people of Collingwood met to say farewell to their pastor, Rev. J. A. Cranston, M.A., who is leaving soon for Fort William. The large number present went far to show the strong feeling of esteem in which Mr. Cranston is held by the younger members of his congregation. A good programme had been arranged, and addresses were given by Messrs. Dr. McFaul, R. J. Hewson, D. T. N. Mitchell, W. Willson, of the Y.M.C.A., and Dr. Clemen, who all spoke of the regret of Mr. Cranston's departure, yet congratulating him on being so honored by being chosen as the new pastor in the great twin cities of the West.

The young people took occasion to present Mr. Cranston with a very fine leather library chair.

Mr. Cranston replied in his own kind way, thanking the young people for their remembrance of him, and speaking of the many pleasant times he had spent during the last nine years with them.

Rev. J. A. Cranston, who has been pastor of the Collingwood church for the past nine years, has accepted a call from the Fort William congregation. He preached his farewell sermon on the 10th instant. Rev. R. C. McDermid, Stayner, has been appointed moderator for the Collingwood congregation, and preached on Sunday to declare the charge vacant.

THE SMOOTHERS OF THE WAY.

"She always made things easier," was the tribute given a little while ago to a quiet woman, not much known outside the four walls of her household and in a charity or two, but who left an aching void behind her when she passed on into large life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her house maid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex in many communities to-day. The husband, the children, the friends of the woman who "makes things easier" more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We have a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be over crowded; but never, never, surely, the high vocation of the smoother of the way.

Principal Gandier, of Knox College, has already secured \$13,000, or more than half of the \$25,000 asked from Hamilton Presbyterians towards the new building for that institution. The work will be completed after the holidays.

Rev. Dr. Bayne, formerly of Pembroke, has been preaching for several Sundays in Knox Church, Portage la Prairie, Man.

HEALTH AND HOME HINTS.

Liquid green soap is excellent for the complexion, but it is so strong that it should not be used more than once a week.

A teaspoon of Indian meal, mixed with the soap, when rubbing it on the hands, imparts, smoothness. A small piece of cold boiled potato has the same effect.

Here are a few nice ways of making picnic sandwiches. At this season of the year they may be found useful:

Walnut—Shell English walnuts. Blanch and chop, and to every tablespoonful of nuts allow a good half a tablespoonful of cream cheese. Rub well together and spread on thin slices of crustless white or Graham bread.

Roast Beef—Chop rare roast beef very fine, taking care to use only the lean portions of meat. Sprinkle with salt, pepper and a saltspoonful of horse radish. Mix and make thin sandwiches with thinly sliced graham bread.

Chicken and Nut—Mince the white meat of a roast chicken, and mix it with half a can of French mushrooms, chopped fine, and half a cupful of chopped English walnuts. Season to taste with pepper and salt, and moisten with melted butter. Put the mixture between slices of whole wheat bread.

Deviled Egg—Mash the yolk of hard-boiled eggs to a powder and moisten with olive oil and a few drops of vinegar. Work to a paste, add salt, pepper and French mustard to taste, with a drop or two of tabasco-sauce. Now chop the whites of the eggs as fine as possible (or until they are like a coarse powder), and mix them with the yolk paste. If more seasoning is necessary, add it before spreading the mixture upon sliced graham bread.

Medicated Prunes.—Take a quarter of an ounce each of senna and manna, as obtained from a druggist, and pour on it a pint of boiling water. Cover and set in a jug by the fire for an hour to infuse. When the senna and manna have been an hour by the fire, strain the liquid into a china-lined saucepan and stir in a wine-glassful of really good treacle. Add half a pound or more of the best prunes, putting in sufficient to absorb all the liquid while stewing. Cover the vessel tightly, and let the whole simmer gently for an hour, or till all the stones of the prunes are loose. If stewed too long the fruit will taste weak and insipid. When done place in a dish and remove all the stones. These prunes will keep very well in a covered jar.

Galantine of Veal.—This is quite an expensive dish if made at home, and if you will follow the recipe you will find no difficulty in making it. Take about three pounds of the middle of the breast of veal, half a pound of sausages or sausage meat, a quarter of a pound of lean bacon, two hard boiled eggs, white pepper, salt, grated lemon peel, and grated nutmeg to taste. Lay the meat flat on a board and take out the bones. Sprinkle it with the seasonings, then put on a layer of sausage meat, cut the bacon into thick slices and then again into wedges. Lay these on the sausage meat, and then cover with the rest of it. Roll the meat up firmly, sew the flap, and then tie up tightly in a cloth, binding it round with tape to keep it a good shape. Plunge into boiling water, and then let it simmer for two hours. Take it up and remove the cloth, place it between two dishes with a weight on top and leave it till cold. Then glaze nicely, and cut a piece off each end and send to the table nicely garnished.

SPARKLES.

Bobby—Say, pop, what is a movable feast?
Pop—A dining car.

Teacher—Charles, tell what you know of the Mongolian race.
Charles—I wasn't there; I went to the ball game.

"But, mamma, you told me never to call a person a pig."
"But, daughter, that was before the price went up."

She (to fellow listener at musicale)—
What do you think of his execution?
He—I'm in favor of it.

Mr. Parr, who receives \$100,000 as an informer, remarks that this sum is not much in New York. However, it will enable a man to get a long way from that place and to travel first-class.

"I see you employ a number of old men."

"I do."
"How old are they?"
"Too old to be interested in canoeing, or mandolins, or race horses, or girls, or tennis. That makes 'em fine for work."

When the Sleeper Wakes—"John!" she exclaimed jabbing her elbow into his ribs at 2:17 a.m., "did you lock the kitchen door?"

And John, who is inner guard, and was just dreaming over last evening's lodge meeting, sprang up in bed: "Worthy ruler, the portals are guarded!"
Oh, he got the title right, even if he was asleep.

Indignant Neighbor—"The little hussy. Fancy her mother allowing her to go about in one of them Directory dresses. It's scandalous." The little Hussy—"Taint a Directory dress; it's an accident. I fell off the fence and tore my frock."

Schoolmaster—"Now, tell me what were the thoughts that passed through Sir Isaac Newton's mind when the apple fell on his head?" Hopeful Pupil—"I expects he was awful glad it wasn't a brick."

A new gramophone had arrived at Smithson's and Mrs. Smithson resolved to give the parrot a surprise so started the machine with "Rocked in the Cradle of the Deep" in Mr. Smithson's best style. Polly was immediately all attention, ruffled her feathers, and balanced herself on the perch, all the while in deep astonishment. "Now, Polly, What do you think of that?" asked Mrs. Smithson when the song was finished. "The deuce," replied Polly with mock gravity, "we've got the old man boxed up now and no mistake."

"L.L. the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY
Montreal, Chicago, New York, Boston, St. Louis
Masters of COPCO SOAP (oval cake)

LIFE A NIGHTMARE

Helpless and Broken Down, Dr. Williams' Pink Pills Came to the Rescue.

There are many who think anemia is a trouble confined to growing girls and women, but this is not the case. Thousands of men are anemic and attribute their growing weakness to mental or physical overwork or worry, and who do not appear to realize that they are swiftly passing into that condition known as general debility, and that their trouble is due entirely to the fact that their blood is watery and impure. If the trouble is not taken in time, they pass from one stage to another until the breakdown is complete, and often until a cure is beyond hope. To men in all walks of life there is no medicine so valuable as Dr. Williams' Pink Pills. If you feel jaded, weak or worn out these Pills will make that rich, red blood that puts vim and energy into every portion of the body. Making good blood is the mission of Dr. Williams' Pink Pills and good blood is the one secret of good health and vigorous life. An excellent case in point is that of Mr. R. W. Ellis, of Balcarres, Sask., who says: "Just four years ago I was in England making preparations to fulfil the long-cherished ambition of coming to Canada. My health at that time was normal, though I was never very strong. Three weeks before the time of my departure, I was overcome with a feeling of general weakness and faintness which rendered me so inert and lifeless that my days were shrouded in gloom. Consultation with a doctor brought me no consolation. Debility was my trouble and I was on the point of a breakdown. 'Canada in your condition means death,' said the doctor. 'You must have a complete rest.' A rest, however, was out of the question; a fortnight's holiday I had and then back to earn my daily bread. The next years were a series of misery and despair, body and brain undermined with a complaint the doctor could only call debility, but apparently could not cure. Snatching holidays when I could I struggled on until the opening of 1909, when completely prostrated I was compelled to go to my parents and become a burden to them. My life was simply an existence and friends said, behind my back, 'consumption.'

"In April, 1909, I began taking Dr. Williams' Pink Pills. Three months later, on July 1st, I sailed from Liverpool on the Tunisian for Montreal, full of new life, energy and hope. In this great country I am making good and I owe it all to Dr. Williams' Pink Pills. In three months they changed me from a nervous wreck to a healthy man. When doctors failed they succeeded and I honestly believe they saved my life."

You can procure this great health-giving medicine from any dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Company, Brockville, Ont.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir H. Davy.

"ST. AUGUSTINE"
(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, \$5.50

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Manufacturers and Proprietors.

"Don't get down in the mouth, old man," said the Optimist. "Look on the bright side of things." "That's all very well," mournfully replied the sufferer, "but what is the bright side of a raging toothache?"

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Canadian Service
 Royal Mail Steamers
 Montreal - - Quebec - - Liverpool
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 R.M.S. Laurentic R.M.S. Megantic

1482 tons. Triple screw. 14873 tons. Twin screw.

Largest and most modern steamers on the St. Lawrence route. Latest production of the shipbuilders' art; passenger elevator serving four decks. Every detail of comfort and luxury of present day travel will be found on these steamers, including orchestra. They proved very attractive last St. Lawrence season, owing to their superb accommodation for First, Second and Third Class passengers.

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On these steamers passengers receive the best the steamer affords at a very moderate rate; they are very largely patronized by those making a trip to the Old Country, who wish to secure comfort at a moderate expenditure. Intending travellers are requested to communicate with Local Agents regarding passage on the above mentioned steamers, or to Company's Offices.

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All Outside Rooms.

10 MINUTES WALK
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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 15, 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 8t
 Daily except Sunday:—

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

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

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

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 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.

Men do not complain of the sixth commandment, which protects their persons; nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—Eugene Stock.

James C. Mackintosh & Co.

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

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PACIFIC**

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

b 8.15 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

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

BETWEEN OTTAWA, 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.

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Thoroughly Cured by the Fittz
Treatment—nothing better
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4%	Money to Loan Safety Deposit Vaults For Rent	4%

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

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500,000 BUSHELS OF OATS WANTED
Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

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SODA
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
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Successors to Walker's

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PURE ICE

FROM ABOVE

CHAUDIERE FALLS

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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.