

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA

WEDNESDAY, JULY 13, 1910.

Single Copies, 5 cents.

## CRUCIFIED WITH JESUS

(Gal. 2: 20.

BY S. JEAN WALKER.

"Lord, must I bare the cross if I would walk Thy way  
For now my head smarts with the thorns of grief,  
I feel the cruel stings, the bitter mocking geers,  
From scourge and cross, is there not some relief?"

"For Thee my back was bared, for Thee I bore the shame,  
The nail thrusts, and the spear-point in my side  
I felt the piercing pangs of agonizing death,  
For love of Thee, I suffered and died".

"Forgive Lord, Oh, and I Thy cross will bear,  
Love fills my soul and I no longer fear.  
My hands and feet I yield, my broken sin-pierced heart.  
While crucified with Thee, I feel Thee near".

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**BIRTHS.**

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

At 523 Argyle avenue, Montreal, on July 5, 1910, to Mr. and Mrs. Alex. Mackay, a son (still-born).

On June 29, 1910, at 1944 Park avenue, Montreal, to Dr. and Mrs. H. S. Shaw, a daughter.

At Maxville, on June 14, 1910, the wife of Lorne McLean, of a daughter.

At Lancaster, on June 13, 1910, the wife of J. H. McVicar, of a daughter.

On July 4, 1910, at 14 Seaton street, Toronto, to Mr. and Mrs. F. W. Boynton, a daughter.

**MARRIAGES.**

At Chesterville, on June 14, 1910, by Rev. Stuart A. Woods, John Barron to Miss Elsie Burkin, both of Crysler.

At the home of the bride's parents, on June 22, 1910, by Rev. Mr. Ferguson, of Vankleek Hill, John C. Scheil, son of J. T. Scheil, Alexandria, to Amy, daughter of Mr. and Mrs. J. R. Campbell, Breadalbane.

On June 13, 1910, by the Rev. Dr. Fraser, in the First Presbyterian church, Margaret Lumley, youngest daughter of Mr. James Lumley, of the Woods Limited Company, Ottawa, to Arthur Mackie, of Vancouver, B.C.

At the Presbyterian church, Lachute, Que., on June 29, 1910, by the Rev. Thos. A. Mitchell, Emily Martha, youngest daughter of the late Rev. John Mackie and Mrs. Mackie, of Lachute, to William James MacGowan, of Lachure, Que.

**DEATHS.**

At Jackson's Point, July 4, 1910, Nellie, beloved wife of John McKenzie.

At Cornwall, on June 29, 1910, David Black, aged 85 years.

At the residence of her daughter, Mrs. Ingram Smith, near Morrisburg, on June 21, 1910, Charlotte Casselman, widow of Charles D. Casselman, aged 78 years.

At Inverness, Que., on July 2, 1910, Robert McKenzie, late of the firm of R. & J. McKenzie, in his 78th year.

At Vankleek Hill, on June 30, 1910, Janet Robinson Stewart, widow of the late Duncan Morrison.

At Montreal, on July 5, 1910, Jane Symington, widow of the late W. F. Smith, in her 70th year.

On July 3, 1910, at his residence, 26 St. Denis avenue, Quebec, Peter Johnston, in the 78th year of his age.

At Winnipeg, on June 29, 1910, Francis Palliser Dods, youngest son of the late Principal Dods, D.D., of Edinburgh, Scotland, in the 31st year of his age.

On June 29, 1910, at the residence of the bride's mother, 206 Bay street, by Rev. Dr. Moore, Lucille Pelton to L. C. Moore, both of Ottawa.

At the residence of the bride's father, on June 29, 1910, by the Rev. G. Whillans, Colin Campbell MacDougall, of Charlton, Ont., to Annie, daughter of William Morrison, Howick, Que.

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## NOTE AND COMMENT

The South African Zionists intend to commemorate King Edward and his treatment and friendship to the Jewish people, by planting an olive tree grove in Palestine.

Japan, which since the Russo-Japanese war has controlled Korea and managed its foreign relations, has now taken over the police administration of the kingdom. This is a long step toward annexation.

By the terms of his will the late Mr. John H. Converse, a wealthy Presbyterian of Philadelphia, endowed the support of Evangelist J. Wilbur Chapman. It leaves Mr. Chapman free to work either under church direction or independently as he may desire.

Dr. Robertson Nicoll, of the British Weekly, in reviewing a new hymn book, says: "Always on taking up a new hymnal I look first to see whether the hymn 'Rock of Ages' is included or not. The future of religion lies mainly with the churches that include it, and if the day comes when it is omitted from all church hymnals, then we may safely conclude that the Dark Ages have returned."

In introducing the budget for 1910-11 in the British House of Commons, which provides revenue to meet estimated expenditure of £198,930,000, the chancellor of the exchequer, David Lloyd-George, proposed to retain the high duty on spirits unchanged from the previous year. He admitted that this duty had caused a loss in revenue of £1,400,000, but claimed that the diminished consumption of 10,000,000 gallons morally outweighed the loss in income.

Dr. Jowett, the English Congregational minister who was sought by the Fifth Avenue Presbyterian congregation, New York city, as its pastor, has been elected to the presidency of the English National Free Church Council. Instead of proposing that his administration shall be characterized by impetus which shall be given to the various phases of church work, he is devoting himself to promoting ways and means for deepening the spiritual life of the churches. Their time and efforts, he feels, have been too much employed with semi-political matters.

Authentic figures have been obtained on the expulsion of the Jews from Kiev. These show that 1,421 individuals have been expelled up to June 5. Of these 517 came under the rule allowing them a short time in which to prepare for their departure without restriction, while 904 received passports good only over the route on their specified destination. Two hundred and eighty-eight persons, who originally were ordered expelled, succeeded in proving their right to residence. The previous estimates of expulsion were based on families not individuals, and the present figures are confirmatory of the earlier reports.

"If any one studies the Old Testament through, he is liable to be led astray into Christianity." This remarkable answer was given by a Jewish father whose son asked him why the Jews did not study the Old Testament, since they believed it. Dr. J. Ross Stevenson, formerly pastor of Fifth Avenue Presbyterian Church, New York, now pastor of Brown Memorial Church, Baltimore, related this striking incident before the ministers' Association of that city in an address upon "The Religious Value of the Atonement." He added: "I was impressed with the importance of endeavoring to get the Jews to study the Old Testament in their own language. As soon as that is done many Jews will be led to study the New Testament and find Jesus as their Saviour."

Four years ago the national debt of France was about \$5,700,000,000. Now it is over \$7,000,000,000, and the annual interest and other charges amount to more than \$300,000,000.

Cardinal Merry del Val, papal secretary of state, has enemies at the Vatican, but the pope is his staunch friend, and will not let him go. A bond of sympathy between the pope and the youngest cardinal is that both of them are determined foes of "modernism."

Rev. Dr. William Patterson, of Bethany (Wanamaker's) Church, Philadelphia, formerly of Cooke's Church, Toronto, has accepted the offer of the Canadian Presbyterian General Assembly's Committee on Evangelism to devote himself to evangelistic work for a term, his duties to commence on Sept. 1.

The American Grocer says that the people of the United States have lessened their drink bill during the past two years by over \$110,000,000. Remembering the increase in population steadily going on, these figures are certainly cheering, and serve to indicate that possibly, after all, prohibition really does prohibit.

Commercial bodies in Spain have joined in a petition to the government in favor of limiting the growth of the monastic orders. They assert that the orders are monopolizing many branches of industry and commerce. The Republicans have organized themselves to support the government's religious programme.

The Speyside Distillery at Kingussie Inverness-shire, was sold by auction in Edinburgh for £700. It occupies ten acres of ground, cost £20,000 to build in 1896, and has been famous for pure Highland malt. Even in Scotland it would appear that the traffic is in a bad way when so marked a falling off in values could take place in so short a time.

Macmillan's publishes a handy book for the general farmer in "A Manual of Practical Farming," by John McLennan, Ph.D., superintendent of farms at the New York State School of Agriculture, Alfred, N.Y. The book, of some three hundred pages, and well illustrated, gives detailed information on all manner of farming subjects, from the too much neglected one of the treatment of the soil up to the scientific treatment and breeding of the important domestic animals.

The emphasis those Russian Hebrews who passed through Ottawa en route west Saturday placed upon the fact that they were to live in future in a land of civil and religious liberty helps us to realize in part what they have suffered, says the Citizen. We have accustomed ourselves to regard civil and religious liberty as a condition of life as permanent as the air we breathe, forgetting that is a condition won only in its completeness a very few generations back, through the struggles, denials and deaths of centuries of our ancestors.

Writing concerning the World's Missionary Conference recently held in Edinburgh, ex-President Roosevelt says, "Surely every man imbued, as every man should be, with the ethical teachings of Christianity, must rejoice in such an effort to combine the strength of all the churches in the endeavor to Christianize humanity and to Christianize it not merely in name, but in every fact. An infinite amount of work remains to be done before we can regard ourselves as even being within measurable distance of the goal; an infinite amount at home in the dark places, which too often closely surround the brightest centers of light, and an infinite amount abroad in those dark places of the earth where blackness is at yet unrelieved by any light."

A recent writer well says: "Keep your Sabbaths free for earnest reading. Burn up the Sabbath newspapers. It is an indefensible, intolerable curse. It exists simply and solely to swell the insoles of wealthy and greedy newspaper proprietors." One can not burn it unless he has it. Why not just let it alone? The best way to oppose the Sabbath paper is not to buy it.

In Britain the movement in favor of Government action looking to the suppression of the pictures of the Reno fight is extending to a considerable section of the House of Commons. Both parties support the movement. Some of the morning papers advocate a general suppression as tending to prevent glove fights, which, they say, are promoted merely for the sake of the profits from the pictures. The question has also been discussed by the Glasgow Corporation. It looks as if on both sides the Atlantic the exhibition of such pictures will be illegal, and will not be permitted.

The financial statement of the Dominion for the first quarter of the present fiscal year shows an increased revenue of \$4,741,981, as compared with the corresponding three months of last year. For the last quarter the increase was \$1,633,779. The quarter's revenue totalled \$26,334,853, and the revenue for June \$9,612,677. Expenditure on consolidated fund account for the three months was \$8,833,107, an increase of only \$16,500. Expenditure on capital account for the quarter totalled \$3,150,035, a decrease of \$864,263. During June the net debt of the Dominion decreased by \$2,333,467, the debt at the end of the month being \$322,405,328.

The great commission is the largest order Christ gave His people. It is the greatest because it is addressed to them all, it is a continued and life-long service, it embraces them all in one common partnership, it takes in all their resources and embraces the entire earth. Here more than in any other one task are we all required to do that which is more like the work He performed than is any other duty we are called upon to do. Every penny dropped with a prayer into the mission treasury makes the earth tremble. No money is put to so high and holy a use as that which carries the word of life to the lost. This is an undertaking in which all can help and from which no one is excused.

"Let this be a warning to Italians and others who are addicted to drink, for only for the cursed liquor I would not be in the position which I am in today." At the very threshold of death, the recently executed murderer, Ventricini, uttered these words in solemn assertion. That "cursed liquor" has much of this kind against it. And yet men will make it, sell it and drink it. All there, to be sure, do not become murderers. But a sufficient number follow in that train to make many men and women of all classes and conditions of society to desire with a strong purpose to destroy the manufacture and sale of the "cursed liquor."

An exchange says that during the last eleven years the Lost Rom (Away from Rome) movement has brought into the Old Catholic Church of Austria no fewer than 13,837 souls. These, however, do not sum up the losses of Roman Catholics in Austria. During the same period the Protestant Church has gained from the same source no fewer than 51,177 members. A number of new Protestant parishes and mission stations have been founded, but (as is natural in the early days of a movement), there is a dearth of pastors. A number who, in former days, had sought pastorates in Protestant Germany are returning to their own country. There are a number of theological students, but hardly enough to meet the coming need.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## ALGONQUIN PARK THREATENED.

The News, Toronto, May 27th,  
1910.

"Owing to the tremendous value to Ontario as a future asset to attract tourists, every human and legal effort should be made to preserve Algonquin Park inviolate. Expropriation proceedings should be initiated and an injunction taken out as rapidly as possible to prevent further devastation until the question is settled one way or the other."

Dr. Murray McFarlane, Toronto, thus expressed himself to The News reported this morning in urging stringent measures to stay the axe of the woodman who is rapidly defacing the beauty of that great preserve. He has just returned from the park and reports that the lumbermen are beginning to cut the hardwood on Cache Lake, at the rangers headquarters, where the hotel is situated, threatening to transform what he considers one of the greatest beauty spots on the continent into a scene of desolation. Dr. McFarlane says Mr. Cochrane, the Minister of Mines, Lands and Forests, is personally desirous of saving to transform what he considers fronted by old licenses held by the lumbermen.

## A National Park.

"Some years ago," continued the doctor, "the late Hon. Mr. Hardy, when Premier, having in view the interests of posterity, set aside as a national park for the people of Ontario, a big area north of Muskoka, practically 30 miles square, covered by almost virgin forests, and containing over 1,500 lakes embodying some of the most magnificent scenery in America, the intention being to preserve some of the head waters of the rivers which take their rise in that region, such as the Madawaska and others, and make a game preserve where all wild animals of a harmless nature might find sanctuary. As a proof of the success of the latter venture Dr. McFarlane has frequently seen as many as 20 deer in a day. The beaver have multiplied so rapidly it has been necessary to kill a certain number of them to prevent too great an increase. Fishing is permitted by taking out a license costing \$1.00. The lakes teem with gray and speckled trout, and the black bass placed by the Government in Cache Lake some years since have multiplied so rapidly that the lake promises to rival in fishing privileges the great Kawartha waters.

## A National Paradise.

"It is a strange feature showing the apathy of our Ontario people that twenty Americans enter the park for every Canadian and go into raptures over its beauty. Situated immediately behind Muskoka where Toronto and other people go in thousands, and put up with all sorts of inferior accommodation, Algonquin Park remains practically unvisited except by Americans. This state of affairs is, however, being rapidly changed by the efforts of the Grand Trunk Railway in erecting a splendid hotel at Cache Lake, where guides and outfits can be had, making it possible for tourists to take trips varying from one day upwards in this glorious scene of sylvan beauty. The Government was fortunate in having services of such a lover of nature as Mr. Bartlett, superintendent of the Park, a clever, capable Englishman, absolutely devoted to the Park, and utterly unbiased by political affiliations. Often with staff undermanned and incapable he performed prodigies of work with insufficient backing from the various governments, Liberal and Conservative. Under Mr. Cochrane's regime, however, things have been assuming a more promising look, but with the lumbermen cutting the timber, in view of

the hotel and railway station where first impressions would deter any passing tourist. It seems as if the good work of years would be nullified unless very urgent steps are taken to put a stop to this most gross vandalism."

## A View Unsurpassed.

Dr. McFarlane, who has seen most of the great forests of the world, considers that the view from Sky-mound on Cache Lake is unsurpassed. When Mr. Hardy set apart this land, he permitted the cutting of pine according to lumbermen's contract, but withdrew the hardwood. After his death the lumbermen commenced to cut birch, but were promptly stopped by Superintendent Bartlett. Later on the lumbermen waited upon the Ross Government in its last moments, and succeeded in having all the hardwood thrown back into their hands with twenty to thirty years in which to cut it, thus leaving the bare rocks and water for the people to enjoy as a park. The owner of one of the large limits has lately sold out to an Orillia company who is doing the present cutting.

"Mr. Cochrane has, I believe," said Dr. McFarlane, "been conducting negotiations, but finds that they are asking prohibitive prices for conciliation of their lease, or demanding a quid pro quo in the shape of pine elsewhere in Ontario to the value of about \$500,000, which is very much more than the Government feels would be a proper recompense."

## A Lesson From Maine.

Dr. McFarlane believes that Ontario must take a lesson from Maine, which now receives annually millions of dollars from tourists who spend \$150 per capita while visiting the woods and rivers of that State in pursuit of game and fish. In 1867 a commission appointed by the State reported no moose, few deer and practically no fish in the rivers and lakes. The settlers were appealed to from the standpoint of self-interest to do everything to prevent any further slaughter of the denizens of the wild, with the result that Maine is to-day one of the best hunting and fishing countries in North America. The people of Ontario did not realize for a minute the glory and beauty of Algonquin Park, and no man could ever say that he had seen Ontario unless he visited the park before its beauty is destroyed.

"I think every public spirited citizen of Ontario," he added, "should appeal at once to the member of the Legislature for his district, to use his influence in having the beauty of Algonquin Park preserved unimpaired to posterity."

Concluding, Dr. McFarlane believed the Government could make the park self-supporting by cutting paths in different directions, and by the removal of over-ripe timber. This would make an excellent school for experiments in practical forestry.

"News," Toronto, Ont., May 27, 1910.

## A MORE EXCELLENT WAY.

By Ulster Pat.

In the New Zealand Outlook I find an article, the writer of which advocates the substitution of wholesome methods of stimulation for whisky, tobacco, and other harmful stimulants. He argues that stimulant "is, of itself, an entirely natural, nay, a necessary thing." He quotes the Greek games and sacrifices as "a hint for ourselves," and in order to induce the young people—now swarming into the towns—to remain on the farm, he proposes to "introduce among our rural population something that would recall the grace and beauty of the old Greek festival," and asks "Are the achievements of rustic Ober Ammergau impossible to

our people; and if so, why?" "The countryside needs not only to be occupied, but to be intellectualised; to have its stagnant life stirred and made worth living." Mr. Editor, if this had appeared in one of those newspapers which devote pages of space daily to "sports, music, and the drama," well, I should not have read it, so there is no need to say how little it might have affected me. But in "a Christian weekly for the home," it is said to find a professedly Christian teacher commending not alone the drama, but even that brutalizing blasphemous Passion play, wherein the sufferings of the Saviour in paying the penalty of sin are made a spectacle for the entertainment of the unthinking multitude. This is held up as an "achievement" worthy of emulation—a means of intellectualising the people, and of making "life worth living!" There was a wise man and preacher long since at Jerusalem who attempted to solve by his own wisdom—and it was greater than that of the writer in the Outlook—the problem of rendering "life worth living," with mirth and pleasure. He says: "I searched in mine heart how to cheer my flesh. . . . mine heart yet holding its course with wisdom. . . . till I might see what it was good for the sons of men that they should do under the heaven. . . . I got me men singers and women singers, and the delights of the sons of men, and whatsoever mine eyes desired I kept not from them: I withheld not mine heart from any joy. . . . and behold all was vanity and a striving after wind. . . . Then I saw that wisdom excelleth folly as far as light excelleth darkness. . . . For to the man that pleaseth him, God giveth wisdom and knowledge and joy." "Fear God and keep his commandments." "This is the way" to stir stagnant lives and make them worth living. "Walk ye in it."

## SUMMER CRUISES IN NORTHERN SEAS.

In connection with the inauguration of the Grand Trunk Pacific steamships on the Pacific coast on June 12th, the company has issued a very handsome and interesting booklet describing the new boats and the scenic grandeur of the trip from Seattle, Victoria or Vancouver to Prince Rupert.

There are thirty-two pages of text matter, full of information and new material, carefully prepared after a recent trip over the route. The publication is profusely illustrated with Grand Trunk plates made from direct photographs, and include pictures of the new boats, scenes in Seattle, Victoria, Vancouver and Prince Rupert, forest scenes on Vancouver Island, Indian villages on the route, pictures of the majestic scenery of the inside channel, and a series of beautiful scenes on the Skeena river. In addition, there are diagrams of the steamships and a new and complete map of the North Pacific coast, showing in a clear way the steamship route.

The cover of the booklet is a striking one, printed in four colors. Copies of this publication can be had free on application to J. Quinlan, D.P.A., Montreal.

Paul, as an apostle of Jesus Christ, had no doubt as to the truth of his message, and no fear of personal harm interfered with his freedom in the utterance of it. These are characteristics of the true succession in this our day.

When it is said that all things work together for good to them that love God, the sorest trials are included in the wide-sweeping promise. The faith that claims such a promise as this is itself a blessing beyond description.

## CONVENT PRISONS.

In the "Churchman's Magazine" there is a very interesting account of the rescue of a girl from a convent in Liverpool. The girl's name is Elizabeth Astley, and her mother has recently left the Church of Rome. The following paragraph is characteristic: "It is necessary to understand, however, how the girl came to be in the convent. Mrs. Astley had sought to obtain a suitable situation for her daughter, and a Birmingham lady had offered to find Elizabeth a position in her household on condition that she entered a Roman Catholic convent for a two years' course of instruction in household duties. The mother placed her daughter entirely in the hands of her prospective employer, and that lady forthwith placed her in a convent in Liverpool, where the girl has remained for five years."

The girl's mother with some friends called at the convent, and after some hesitation were permitted to see the girl. She told them that the nuns wanted to send her to Canada without her parents' consent. The mother asked "Would you like to come home?" "Oh, mother I would," was the reply. Then came the tug of war.

"The Mother Superior now entered the room, and was informed of the decision. This lady's demeanour at once underwent a marvelous transformation. Drawing herself to her full height, and striking a dramatic attitude, she pointed with her finger towards the door, and peremptorily ordered the girl to go to her place in the laundry. Mrs. Astley now gripped her daughter and refused to be separated. The Mother Superior also seized the girl, and something of the nature of a struggle took place. But the mother was firm, and the stronger of the two, and the Superior let go her hold. A man was now called in, and the mother, a powerful and determined woman, dared the newcomer to lay a finger upon her girl. This person, evidently thinking discretion the better part of valour, beat a hasty retreat."

Finally the mother dressed her daughter in clothes brought for the purpose, and took her girl into the street after three more encounters with the Mother Superior.

In a signed statement Miss Astley says:—

"I was put in the wash-house of the laundry for about twelve months, and then passed on to washing and ironing collars during the mornings, and pressing aprons, pinafores, etc., in the work-room during the afternoon. I have now been engaged at this work for about three years. I can truthfully say that most of the girls are weak and sickly, and I have seen several faint at their work. I was called up in the morning to light the fires at 4:30 (when busy), and 5 o'clock (when not busy). All girls are at work by 6 o'clock in the morning, and cease work at 6 o'clock in the evening. The only break during these long hours is for breakfast at 7:30, half an hour, and for dinner at 12:30, half an hour. After tea at 6 o'clock, we retired into the recreation room to chat or knit or sew, until 8:30, when everyone retired for the night."

"Regular wages were not paid to any of the girls, except to six or seven who had been there longest, and they received 5s. per month. I had given to me small amounts, when exceptionally busy, but during the whole of five years, I have spent in the Home, I have only received about 4s. When I left they gave me no money, and took from me all my clothing, even my shoes. When I went into the convent, I had a complete set of new clothes. I have often had my ears boxed by the nuns, and have been put to kneel in a corner with my face to the wall for two hours for acts of disobedience.

"During the first three years' stay in the Home I received letters from, and wrote to, my mother and relatives; but during the last two years I have not received any letters from my mother, although my mother had written quite a number of letters to me, and I had written a number of letters to my mother which she had not received. I am thankful I

am now free. I had given up all hope of ever seeing my mother again, or leaving the convent."

## NOTES FROM ILLINOIS.

By Rev. W. H. Gordon.

The annual report of the Home Mission Committee of Alton Presbytery shows that the per capita gifts ranged from 73 cents from the Virden First Church, to 0. Fifteen small churches give nothing. Last year, each church was asked to give 50 cents per member. The Committee expends about \$2,500 each year.

Father Conzett, the oldest graduate of our German theological seminary at Dubuque, Iowa, is the pastor-emeritus of his church in Cincinnati, Ohio. This Seminary is reaching a large number of foreign born people for Christ and the Church. Not only Germans, but those of several other nationalities, are served through the various nationalities included among the graduates. The work of the institution was never more imperative. "If the immigrant problem is worth solving on the Christian basis, then Dubuque Seminary is worth while."

That was a magnanimous provision made for the pastor of the Stanley Street Church, Montreal. I wonder if the many kindnesses of thoughtful church leaders, mindful of years of faithful service, does not explain the longer pastorates in the Canadian Presbyterian Church.

In talking with high school graduates as to college work, one finds the constant tendency toward the short course of study, one specially toward typewriting and shorthand. Strait is the gate, and few there be who find the way to the more substantial college course, to-day. Since the adoption of the expansion policy, with the capture of Manila, there has been a readily growing tendency toward the surface work, the short course, anything that would quickly prepare for making bread and butter.

The second Sabbath in June is Children's Day, and is observed in many churches. Very little opportunity is given that day for sermon work, yet there may be very much good done indirectly. The offering is usually the largest in the year, and goes toward our Presbyterian Sunday School work. We have had 131 missionaries in the field for the past year.

Rev. J. R. E. Craighead, for seven years the pastor of our church at Anna, Ill., has given up his work, and will go abroad with his wife, to visit her parents in China. Mr. Craighead has done a splendid work, and especially heroic work in behalf of Union Academy, located at Anna. He has been moderator of the Synod of Illinois, and is one of the most efficient men on our Committee on Christian Education.

All will rejoice at the bold stand Mr. William J. Bryan takes in *The Commoner* on temperance. Scarcely an issue, but he has some leading article on this subject. The effort in Illinois is for county local option, and an immense convention was held last week in Springfield, the state capital, to awaken an interest in county option. It is the more important, since recent developments demonstrate that several of our legislators are not beyond price, when it comes to the matter of votes. But some will get their dues, evidently, if the States Attorney continues gathering evidence. Several of the "Dry"-towns voted wet this spring, and crime and drunkenness immediately appeared. The State superintendent says the liquor dealers "used money to corrupt the voters. Into one little township, having only 600 voters, they sent \$700 to buy votes, and one of their adherents positively asserted that 'no votes were bought in that township'. In Springfield, it is said, \$12,000 was ordered in one and two dollar bills, through a local bank, for the election. Hundreds of voters were imported, to, from Chicago and Cincinnati and St. Louis." September 15 is the day when the complexion of the next legislature is to be decided on the liquor question. It is then that the candidates will be chosen for the election in November.

Jerseyville, Ill.

## QUEEN'S AND THE CHURCH.

On this subject a "Commissioner to Assembly," in reply to an item, given below, writes as follows, in the Kingston Standard:—

"In a recent issue you quote from the 'Pink Leaf' of St. Andrew's Church, as follows: 'It is very evident that the Church will not give up the University, and that the more urgent the separationists become the more resolute is she to tighten her hold on her own.'"

It is with no wish to provoke controversy in this hot weather, but with a sincere desire to get more light upon a very complicated question, that I advert to the quotation given above.

If the Church owns Queen's, or has control over her, I think the opinion expressed in the 'Pink Sheet' is sound. I was a member of the last General Assembly, and I followed with very keen interest the debate on the relation of Queen's to the Church, and I believe that if a vote had been taken the Assembly would not have granted the changes sought in the constitution. I know that many in the Assembly held the same opinion.

But the question arises: Can those who are seeking modifications of the constitution be called "separationists"? Can the Church call Queen's her "own"? I was much impressed with the address delivered in the Assembly by Mr. Hamilton Cassels. Mr. Cassels is a lawyer, and was, I believe, a member of the commission appointed a year ago to determine what changes, if any, should be made in the constitution of Queen's. Naturally, he dealt with the legal aspect of the question, and his argument, as I understood it, was that though Queen's originally belonged to the Church, yet by one Act of Parliament after another power was vested more and more in the Board of Trustees, till finally, the Church had absolutely no control over the University. The Church could not dispose of one dollar's worth of property belonging to Queen's, and if the trustees sold a portion of the property, the proceeds of the sale would not revert to the Church, as is the case when other Church property is sold, but would remain under the control of the trustees, to be disposed of as they saw fit.

If Mr. Cassels' argument is valid, (and I do not think that any one answered it in the Assembly) then it seems to me, that the trustees could, without any reference to the Assembly, ask Parliament to make whatever constitutional changes are desired. If the matter is referred to the Assembly, it is by courtesy, and not of necessity.

Again, if the contention of Mr. Cassels is sound, why should those who are asking for constitutional changes be called "separationists"? What are they separating from? Not from the Church, because separation was effected some time ago by successive Acts of Parliament. Nor can it be said that the Church is tightening "her hold upon her own." To "tighten her hold" upon Queen's with her present constitution, is to hug a delusion, for Queen's is not her "own."

Now, Mr. Editor, the argument of Mr. Cassels may not be sound, and the conclusion I derive from it may not be valid, but if we are right, the writer of the "Pink Leaf" is laboring under a misapprehension. I am not anxious to prove either that he is wrong, or that I am right, but Mr. Editor, if you, or any one of your readers, would either disprove or validate the contention of Mr. Cassels, a real contribution would be made toward the settlement of a very serious problem. Sincerely yours,

The Confederate says: At the meeting of Saugeen Presbytery at Palmerston it was decided that Mr. Gibson should remain another year at Mildmay and Ayton, and then attend Knox College for a year. No word was received from Orangeville Presbytery as to the call of Cedarville and Esplin to Rev. Mr. Davey, of Mono Mills, though it was currently reported that he would decline. It appears, however, that the matter is still pending and will be taken up at a special meeting of Orangeville Presbytery to be held in a couple of weeks. It was decided to discuss the question of Church Union at the December meeting.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## FOUNDING OF THE CHRISTIAN CHURCH.

By Professor James Stalker, D.D.

While opposition to Jesus had been gradually forming and hardening in many minds, faith and conviction had at the same time been developing in others.

The Great Confession—Our Lord had led the Twelve, as he had been frequently doing of late, far away from the scenes of his usual labors, and they were at the Northeastern boundary of the country, at the springs of Jordan and at the base of Hermon, when he asked them what men thought him to be. "The Son of man" was the title habitually applied by Jesus to himself; it was borrowed from the Book of Daniel, and had Messianic force; and this was not generally recognized; and so he had to ask what the public really believed him who thus called himself to be. The opinions of the populace proved to be diverse and honorable, but they all fell short of the highest. The evoking of them, however, was only a preliminary to the question what the Twelve themselves thought him to be. There are always multitudes of opinions about Christ, but the personal question comes at last to every one, and every one must answer for himself.

The reply of Peter to the question was prompt and decisive. It expressed the mature conviction wrought in the Twelve, by all they had seen, heard and experienced. He was the Messiah; and he was so because he was the Son of God. Both of these statements had been made before, but the peculiarity of the present affirmation lay in its solemnity and finality in the face of the contrary opinions of the multitude and the denials of the rulers.

Jesus received this with great joy, and answered in the same exalted strain in which Peter had spoken. First, he confessed Peter, as Peter had confessed him; calling him by his natural name of Simon, he intimates that he has risen to a level of knowledge, that is not natural, but inspirational. Secondly, calling him by his new name of Peter, he declares that he has now earned it, being a true rock. "And on this rock," he adds, "I will build my church." Controversialists have maintained, on the one side, that the rock on which the Church is built is Peter, and, on the opposite side, that it is the truth to which Peter bore witness; but it is neither Peter without his testimony nor the testimony without Peter. The Church is said in Ephesians to be built on all the apostles, "Jesus Christ himself being the chief corner-stone"; and what is true of all is true of one, especially of that one who was privileged to take the lead on the Day of Pentecost, as well as to admit the Gentiles to the Church in the person of Cornelius. Indeed, every living stone in this mystical building, while built upon all who have preceded, serves also as a foundation for those who follow. Thirdly, he entrusted him with the keys of the Kingdom of heaven—not the key of the doorkeeper, but the keys of the steward, to open all doors—that is, to unfold the mysteries of truth and salvation—and to prescribe rules for the other servants—that they may do and what they may not do—the latter being the special meaning of "binding and loosing." In 18:18 this power is conferred on at least all the other apostles as well as Peter; and, in Titus 1:7, every faithful minister is called a steward of the house of God.

### WITHERING REBUKE.

How remote from the mind of Jesus was the intention of raising Peter to the position of pre-eminence claimed for him or to the position of infallibility claimed by those who call themselves his successors was made manifest by what immediately followed upon the incident in which the apostle had played so worthy a part. Jesus was aware that his own course in the future was to be extremely different

not only from all the expectations of the Jews as to the fortunes of their Messiah, but also from the anticipations of his own followers. This he had intimated from time to time in terms we cannot now understand; but the disciples had not understood; and, therefore, he had been waiting for an opportunity of telling them more plainly, lest the misfortunes in store for him and them should come with so much surprise as to sweep their faith away. When he heard from the lips of the spokesman of the Twelve the noble confession of their faith, he believed the favorable moment had arrived; and accordingly he began to foretell what lay before him—how he was to suffer, die and rise again—and this he never ceased to repeat from time to time during the subsequent months. But the disciples proved wholly unable as yet to receive the truth; and Peter again became their mouthpiece. Perhaps presuming on the praise he had just received, he took Jesus and began to remonstrate, evidently in the belief that he had given way to a mood of despair for which there was no justification, but which, if continued, would discourage his adherents. This, however, brought down on him indignant condemnation, Jesus going far to recall all the commendations he had just bestowed; he had said that he had not been instructed by flesh and blood, but now he says that he savors the things that be of men; he had called him a rock, but now he calls him a rock of offense. Worst of all, he calls him Satan, as if the Tempter of the Wilderness had returned in his person. After thus chastising the offending disciple, he resumes his prophecy of disaster and suffering in words already used at 10:38, 39. But all such sacrifices would be richly requited when he should himself return as Judge in the glory of his Father; and some present would live to see an instance of the final judgment would be prefigured, as came to pass in the destruction of Jerusalem. Aberdeen, Scotland.

### WINNING GOD'S BEST.

God cannot give us of His best today without our help. For God's best blessing for any child of His always means that that one takes some part in fulfilling or bringing to pass the blessing. Muscle-growth means muscle-exercise. God does not stultify or degrade us by permitting us to be only passive receptacles of His goodness; in order that His power and love may reach their full fruition in us He provides that we shall join our energies to His omnipotence. So this means that we must do something about it, to-day, if the day is to record a high-water mark in God's blessing of our lives. It will call for definite activity in some direction, and it will call for self-repression, self-sacrifice, self-death, at the same time. All this is hard; but what is any blessing worth unless it is at least partially earned? "God has His best things for the few: Who dare to stand the test. God has His second choice for those Who did not have His best." —S. S. Times.

### PRAYER.

Our Father, moved by the mercies of God, we would present our bodies living sacrifices, and bring ourselves to Thee, and surrender all that we have and all that we are, and all that we do, unto Thyself. Help us that these be not words, but the deepest resolve of our frayed hearts, and give us grace, we pray Thee, to live according as we profess before Thee. Hear us now in our prayer, in Thy mercy accept and bless us, for our Saviour Christ's sake. Amen.

### "DID GOD SEND YOU, SIR?"

A gentleman saw two children before him in the cars, a boy and a girl. Both looked tired. They were travelling alone. Toward noon the little girl got up from her seat, and presently he saw her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked, when she got up.

"I was saying, 'Our Father, who art in heaven,'" she said.

"And what are you saying it for now?" he asked again.

"I'm so hungry," she said.

"We've been travelling two days," said the boy, "and our luncheon is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping-place he went on himself anew bought something for the children to eat.

When he handed it to the child, "I knew it would come," she said, looking up with a blush of joy upon her face. "Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the cars were to furnish the "dally bread," going so fast, and no prayer. But the Son of God taught her to pray, "Give us this day our daily bread."

### RELIGION AND THE COMMUNITY.

That religion is good for the individual is plain enough. The beneficial effects of religion in the home are so manifest that even unbelievers sometimes help to build churches, and encourage their children to attend upon the worship of the church because they see clearly that religion exerts a salutary influence over the home life. It is quite as clear that the community needs religion. A community without a church, without a Bible, without a prayer, without a Sunday school, without a Sabbath, without a Christian song, would be like a house without a window, without one ray of sunlight or one breath of fresh air. Such a house would be the lurking place of filth and vermin and the breeding place of all manner of diseases, totally unfit for human habitation. Every moral and spiritual principle which tends to elevate and beautify society would be strangled and crushed in such a community and every evil thought and passion would flourish and grow rank as weeds and briars and thorns in an uncultivated field.

If these things are true, then it is true also that every ungodly institution and force is destructive of the peace and happiness of the community and of the state. The ungodly saloon, the ungodly theatre, the ungodly gambling house, the ungodly book or paper are all enemies of the home, of the community and of the state. How can anyone claim credit for patriotism or good citizenship who for mere mercenary reasons will support or defend these institutions and evil forces? If men combining together to tear down the flag and destroy the government, and fighting together seek to ruin the country, are to be looked on as rebels and to be resisted by force, what shall be said of those who, by planting and supporting in the city and in the country such institutions as have been named, ruin the bodies and souls of individuals, break up the homes of the people, destroy the peace and happiness of the community, hinder the progress and prosperity of the country and corrupt the manhood and womanhood of the nation? Religion is the salt of the nation. Godliness is the hope of the country. Wickedness, dishonesty, unbelief and vice are its worst foes.—N. Y. Christian Advocate.

## HEROES OF DEATH.

We easily believe that God spoke to other peoples and to other times; so we search all lands for the evidences of His presence, while in truth the world was never more filled with this presence than it is to-day. He never was more in the lives of individual men, and He was never more shaping the mighty currents of human life, than now. Perhaps when the world has gone far enough to get the Divine perspective of this time, men will be able to see the faith heroes who have been living and struggling among us to-day. But faith has many of its richest gifts coming from its outlook into the future. The heathen world had its golden age, and looked back to the childhood of the race. The Bible begins with the same story of sinless innocence. But the world of faith to-day is looking backward. Its whole thought is toward the future. Our faith is such as to struggle for an ideal time before us. The home that we dream about will be to-morrow. To-morrow the world of commerce will be governed by the golden rule and the strife of classes will be forgotten. The intellect of man will have the freedom of truth, and every man according to the measure of his knowledge shall pass into the Holy of Holies, and offer incense from his own heart before God. Faith says these things shall be, gives the assurance hoped for now, and makes to-day shine with the light of to-morrow. — Rev. Oliver Wendell A.M.

## CONCERNING PRAYER.

That which renders prayer so difficult a subject to a thoughtful man is the utter selfishness with which it is used even by good people. Men pray for themselves, their children, their friends, their business concerns, and in such prayers touch the horizon of aspiration. In other words, they attempt to secure for themselves certain favors which are not granted to others. How is it that such persons have never considered the clauses of the Lord's Prayer? This is admittedly the model prayer. Christ, who had been addressing his disciples on this very subject of wrong ideas of prayer, gave them this prayer as the pattern of what all prayer ought to be. Yet what are its themes? It consists of four parts. The first four clauses are pure aspiration. They express the ardent desire of all pure and exalted spirits to see God's kingdom prosper and its righteous law fulfilled. One clause only touches the temporal life of man. It is the most modest of requests—the prayer for daily bread. The next three clauses express spiritual need. They speak of forgiveness, temptation, and deliverance from evil. The last three clauses are triumphant ascription, corresponding with the opening note of aspiration. Thus we find that prayer is the flowing out of the soul to God in obedience and inspiration. The man who prays is not so much a suppliant to God, as a sympathizer with him. He does not beg at the gate; he addresses at the throne.—Rev. W. J. DAWSON.

## CHRIST'S DIVINE HELP.

Behind the veil, where every man is alone with his sin and his God, Christ only can help. My brother, in the loneliness of sin, on the battleground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brother's merit; how hopeless our brother's love. It is just here Christ penetrates and proves Himself Divine. Of our guilt He tells us, I have borne it, and stand by Thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer!—George Adam Smith.

Shun questionable company. Reber, wealth is no surety for character. Gilded sin is not holiness, and the world knows it. Keep good company or none.

## YOUR PLACE.

Where duty calls in life's conflict,  
There is your place!  
Where you may think you are useless,  
Hide not your face.  
God placed you here for a purpose,  
Whatever it be;  
Know He has chosen you for it:  
—Work loyally.

Gird on your armour! Be faithful  
At toil, or rest,  
Whichever it be, never doubting,  
God's way is best.  
Whether waiting or working,  
Stand firm and true;  
Do the work well that your Master  
Gives you to do.

## THE WAY OF LIFE.

In both Testaments, human life is represented as walking in a path or way. In harmony with this idea, we are exhorted to walk circumspectly, honestly and soberly; and, according to the same usage, we are spoken of as walking in love and walking in light. All these various phrases indicate the course of human life. The way of destruction is represented as a broad way, in which many walk careless of their destination, while the way of life is narrow and straight and leads directly to God and eternal life. God's Word is spoken of as a lamp fighting our path. The path of God's people is lighted by the divine grace shining through the pages of the written Word; and so the earthly life, the daily experience, the whole course of a Christian's earthly existence is marked out for him.—Robert Stuart MacArthur.

## A GOOD WORLD.

Believe this to be a good world, full of happiness for all who rationally strive to attain it; rich in honors for those who deserve them; with ample wealth for the industrious, who expend less than they earn, and manage their surplus savings as business principles; full of good neighbors and fast friends to those who treat others with unflinching courtesy, and live upright lives, practicing justice and showing mercy. Believe that one whose character is established on the principles of correct living, and whose life is guided by the teachings of Him whose coming was foretold by the Hebrew Poet and Prophet, will surely realize the promises made in his words of commanding dignity: "Then you shall delight yourselves, ride on the high places of the earth, and be fed with the heritage of Jacob."—Newton M. Cartes.

## MOTHER'S FACE.

Three little boys talked together  
One sunny summer day,  
And I leaped out of the window  
To hear what they had to say.  
"The prettiest thing I ever saw,"  
One of the little boys said,  
"Was a bird in grandpa's garden,  
All black and white and red."  
"The prettiest thing I ever saw,"  
Said the second little lad,  
"Was a pony at the circus;  
I wanted him so bad."  
"I think," said the third little fellow,  
"With grave and gentle grace,  
"The prettiest thing in all the world  
Is just my mother's face."—Selected.

## I HAVE A NOTION.

I have a notion that God does not need to be importuned to be favorable in our case. He is as much interested now as ever in the coming of his kingdom into the hearts of men; and I have no question whatever but that you can have a revival any time when you are willing to pay the price. God is waiting to be gracious. The whole air is full of pentecosts that have never come down, because there was no place for the cloven tongues. If there had been, Pentecost would have fallen long ago. You can have a revival in your church at any time.—Charles R. Goddell.

## CHRISTIAN USE OF LETTER WRITING.\*

(By Robert E. Speer.)

There is not a biography in the world, perhaps, which does not evidence the power of letters to mould men's lives. And there are perhaps few lives among the unnumbered multitudes who are not commemorated in biographies, in Christian lands at least, which have not influenced others or been deeply influenced themselves by a letter.

The most widely circulated literature in the world to-day, with the exception of the four Gospels, is a small collection of letters. As Tolstoy has said: "How strange and odd it would have seemed to the educated Romans of the middle of the first century had any one told them that the obscure, confused, and often unintelligible letters addressed by a wandering Jew to his friends and pupils would have a hundred, a thousand, a hundred thousand and times more readers, more circulation, and more influence over people than all the poems, odes, elegies, and elegant epistles of the authors of that age! And yet that is what has happened."

We cannot write any letters which will live and work as Paul's Epistles have lived and worked, but we have our own opportunities and duties none the less. We can write to people who are too far away to talk with. We can cheer them up in despondency. We can share a good idea or the knowledge of a good book with them. We can comfort them in sorrow. We can rejoice with them in joy. We can tell them of what means most to us and may come to mean most to them also.

Oftentimes there are explanations and confessions to be made which we feel unable to make orally. A misunderstanding needs to be cleared away, an apology is due, and we have no ability to put in in word of mouth. Often it will be better to go and try to do it, but often we know that we cannot, or are sure that we may make more of the very embarrassment which we wish to remove. We can, at least, write, and if we think and pray about it, we have a right to count upon God's certain guidance and blessing.

Many people find it hard to converse about religious things and to seek, by conversation, to win others to Christ. The very difficulty often indicates the duty, and the realization of the difficulty increases the efficiency of the man who feels it and conquers it. But if we cannot speak to this or that person, we can write to him, and if we are watchful some special opportunity for writing will come which will save our letter from appearing an intrusion. If we act in love we shall do no harm, and failing to act may mean the forfeiture of a great chance to help a soul.

"Do it now," is the only practicable rule with regard to letter-writing. If we postpone such duties they accumulate so as to become impossible of performance. At the end of the week or fortnight we look at the accumulated pile of reminders and realize that we simply cannot write all the letters that we ought. In consequence we write none. But if each day, each hour, we seize the opportunity to write when it comes we shall be able to keep abreast of our duties and to go on with a conscience at rest and a heart full of joy.

## DAILY BIBLE READINGS.

Monday—Letters of warning (2 Cor. 2:9; 13:2, 10).

Tuesday—Of commendation (Rom. 16:1-2).

Wednesday—Of instruction (Rom. 1:1; Jude 3).

Thursday—Of friendship (3 John).

Friday—Of pleading (Philemon 1-25).

Saturday—Of encouragement (1 Pet. 1:3-7; 22-25).

\*Y. P. topic, Sunday, July 17, 1910: The Christian use of letter-writing. (Psa. 45:1; 1 John 2:12-15.)

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A new flag, to be known as the special flag of the Queen-Mother, has been hoisted at Buckingham Palace. The design is apparently based on a combination of the British and Danish standards, a white cross of ample proportions being a prominent feature.

The great majority of the convicts in British prisons are registered as members of the Church of England. This is far from flattering to the Anglicans. But John Burns has explained in Parliament, that the knowing ones all register themselves in this way because they can get to church service, and thus have an opportunity to speak to their comrades.

It is estimated that millions of dollars are spent in this country each year for medicines or prescriptions advertised as "cures" for consumption. It should be known by everyone by this time that anything or anybody making pretensions to cure that disease are frauds. Nothing is more clearly and certainly established than that fresh air and wholesome food are, as yet, the only things which are known to be effective in repairing the inroads of the disease.

It is said that Mr. John Burns is the most democratic cabinet minister in the world. Although now in receipt of a salary of \$25,000 a year he has not altered in the least, his style of living; and Mrs. Burns does not even keep a maid. Possibly it might be difficult to quite parallel this unique Old Country case in "this Canada of ours." But we have in the Laurier Government two or three ministers who are sufficiently democratic to even command the approval of the most "free and easy" communities in the West. And the wife of a Cabinet Minister, the mistress of a home in Ottawa, and another in the country, is a notable house-keeper, doing much of her own work, and, needless to add, doing it well. She is equally at home in drawing room-as in the kitchen, and adorns both positions.

A new biography of Robert Murray McCheyne, the distinguished Scotch preacher of a generation ago, has been published. He is described as a typical example of that other-worldly concentration on things spiritual which filled the pulpit of past generations with giants, but which is almost unrealizable in this complex age. His diary is full of such entries as: "After finishing my usual studies, tried to fast a little, with much prayer and earnest seeking of God's face." "Reading Leigh Richmond's Life. Deep penitence, not unmix'd with tears. I never saw myself so vile, so useless, so

poor." . . . "Devoted chief part of Friday to fasting." Where are the Protestant Christians, clerical or lay, whose religious exercises would thus be described?

Dr. J. Munro Gibson, of London, England, preached to large congregations twice in Toronto last Sunday: in the morning, in St. James Square, and in the evening, in Westminster Church. Dr. Gibson is a popular preacher in the best sense of that too often abused term, and whenever he visits America and Canada he is in constant demand. He goes to the Northfield Conference, but will visit relatives in Ottawabefore returning to England.

There is every reason to believe that an announcement of the annexation of Korea is imminent. In accordance with the convention recently made between Korea and Japan, the Korean Emperor has issued an edict delegating to the Japanese Government the police administration of the country. This is the first step, and the final step will be taken when Korea is practically under guard. The garrisons are being steadily strengthened. The mass of Koreans accept the reports of the approaching annexation with indifference, but a decided spirit of unrest and activity among the anti-Japanese element necessitates precaution prior to the forthcoming announcement.

Rev. Dr. R. P. Mackay, Foreign Missionary Secretary, is presiding this week at a Missionary Movement summer Conference, at Knowlton, Que. The sessions will extend over eight days, and an attendance of about sixty is expected from five denominations, and covering a territory extending from Peterborough, Ont., down to Quebec city. Rev. J. G. Brown, D.D., of the Baptist Foreign Mission Board, will conduct the mission study feature of the conference. Two representatives of the Movement from the United States will be present, Mr. Harry Wade Hicks, general secretary, and Mr. Edmund D. Soper, general field secretary. The leading mission fields in which the Canadian churches are interested will be represented by Rev. J. C. L. Bates, of Japan, Rev. C. M. Mitchell, of Bolivia, Dr. Percy C. Leslie, of China, and probably others.

### CANADA'S NEXT CENSUS POPULATION.

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

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

Every person living on June 1, will be entered on the schedule of population by name, as member of a family, institution or household, together with place of habitation, sex, relationship to head of the family or household, and whether single, married, widowed, divorced or legally separated. The month of birth, year of birth, and age at last birthday will also be recorded.

Entries will be made for each person to show the country or place of birth, year of immigration to Canada, if born elsewhere, year of naturalization, if formerly an alien, and also racial or tribal origin, nationality and religion. Every person of alien birth, who has become a naturalized citizen is a Canadian by nationality; and every Brit-

ish subject, with residence in Canada, a well as every native born of Canada, who has acquired citizenship by birth or naturalization, is also a Canadian by nationality. But there is no Canadian by racial or tribal origin, unless the Indians are so counted.

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

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

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

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

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

### IMPRESSIONS OF THE MISSION CONGRESS.

Not the least achievement of the World Missionary Conference has been to lift the subject of missions out of the exclusive domain of the Church, and give it significance and place in the wider fields of human activity. Philanthropy, education, and temperance were at different periods the monopoly of the Church. They were cradled within it; they were nurtured and inspired by it, and at length sent forth beyond its pale as beneficent, Christ-born gifts to humanity. Something similar is happening with missions. While their direction and control can never be taken out of the hands of the Church, yet they are clearly taking rank among the most potent world-forces, and the spirit and the ideals that govern them are steadily overflowing into the common life of mankind. There are many indications of this movement. Almost every newspaper in these kingdoms gave appreciative estimates and extended reports of the recent meetings in Edinburgh. Prossmen were present from all parts of Western Christendom. In the Conference itself, many testimonies were given to the place that missions have already won in public schools and universities; and proposals have been made to establish missionary lectureships not only in theological, but in secular seats of learning. Statesmen and Government departments also have acknowledged their humanitarian value; and an irresistible plea was made that the time has come when the rulers of Christian States should recognise the missionary enterprise as an integral element of national life, and extend to it, especially in their Colonial policy, the sympathy and care they are accustomed to bestow upon trade, commerce, and education. Even if this were its sole result, the World Conference would have amply repaid its promoters for the immense labours that brought it into being. But it promises to be rich in results. The Conference has turned a flashlight upon the changing Orient, and given to Western eyes some vivid glimpse of the momentous revolu-



tions already under way among the peoples of the East revolutions for which we in the West are in large measure unconsciously responsible. We are penetrating with our industrialism and militarism the inmost heart of every non-Christian country. Our soldiers are training their troops; our admirals are organizing their fleets; our engineers and prospectors are opening up their material resources. Schools for boys and girls are springing up all over China. Between six and seven thousand Chinese students are now studying abroad, and will speedily return to initiate their fellows into the mysteries of medicine, engineering, law, and philosophy. We are giving them our printing presses—almost four thousand newspapers are published at present in China—our factories, workshops, telegraphs, and railways. In Africa 500,000 blacks are required to work the mines. Labour agents recruit them from the most backward parts of the continent. They come into contact with our traders and mechanics and porters, and carry back to their own communities the lessons of good and evil they have learned from the white man. In spite of themselves, the sons of the East are being dragged into the current of our civilisation. To them it is a dissolving current. It breaks up their old customs, their old faiths, their old social and political systems. It creates new problems, new dangers, new needs. They have slipped the ancient moorings and are borne upon a tide of materialism fast running towards the rocks.

Seeing that this cataclysm has been brought about for the benefit of the West, to increase the volume of business in its markets, and to swell the dividends of its joint-stock companies, is not the cry of the East at once natural and just. "You have taken away my gods, and what have I more? And what is this that ye say unto me, what aileth thee? Give us an altar in place of the one you have destroyed. Give us the constructive as well as the destructive. Give us not only your trade and science, and letters, but also the secret of your moral and spiritual life; for without your Gospel, your civilization will be a curse to us." They are forced to barter away their gods and their faith, for what? Not, let it be said, for our clothes and gold and arts, not even for our political, economical, and moral systems—but for our God and His Gospel of life and hope. As a matter of fact dealing, shall we not hasten to give it?

#### Anglicans on Mission Congress.

The religious press of the Church is with two exceptions favorable to the work of the Edinburgh Conference. The Guardian, for example, in commenting upon the Bishop of Cremona's letter, which it prints in full, remarks that the letter is somewhat of a rebuke to those Anglicans who have denounced the participation of their own leaders in the Edinburgh gathering. The Church Family Newspaper contains a special article by Mrs. Ashley Carus-Wilson, on the Conference that is altogether generous and enthusiastic in its interpretation of its aims and its hopes. "The Conference," she says, "is bringing us nearer than we have ever been before to measuring that which is immeasurable, a federative and unifying influence in foreign missions." The comments of The Record are of a similar character. "It is impossible," it states, "for men of different Communion to confer together about the world's needs without realizing how near they are to each other on all vital points in the Christian faith, and this must lead, we hope, to at least a lowering of the middle wall of partition which has hitherto separated them." The Church of Ireland Gazette believes that "the proceedings of the Conference now being published will advance the cause of national righteousness and will arouse the stumbling conscience of many to a new sense of the responsibility which Christians owe to the non-Christian world." The Church Times alone criticises the Conference from various points of view; in itsading editorial it questions the action

of the Archbishop and other prelates who are taking part in the Conference. "We are unable to admit," it says, "that the theory on which the Conference is based is one which the Church of England can accept without stultifying her basic principles." In another place it remarks: "The Conference strikes us as an informal gathering of sects, convened upon the basis of an assumption that the Church is merely one of them. The next step will be the delimitation of areas, and perhaps the demand that the Church shall give place to a sect in places where the latter is numerically in the ascendant." The Scottish Chronicle is altogether silent; editorially its contribution to the Conference is confined to a list of Anglican clergy, bishops and priests who were announced to preach in the pulpits of the Scottish Church on Sunday, June 19. No comment is made on their presence in Edinburgh, and their foregathering there appears as due to a fortuitous concurrence of atoms.

#### [Representation of Protestantism.

London News: The world missionary conference, after sitting at Edinburgh for a fortnight, has now come to an end, and we may take this opportunity of summarizing the main points of a very remarkable assembly. The entire missionary activities of Protestant Christendom were represented in the conference, the work of which is to be given a permanent character by means of the new international committee. It was not a gathering of missionaries only. Serving on the committees, filling the chair, and taking the part in the debates were eminent laymen of almost every country, men who have made great reputations in public affairs, in education, or in scholarship. The note of unity remained the dominant note from beginning to end. In this essential matter the Edinburgh conference has marked an epoch. Above and beyond everything else one thing has been demonstrated, namely, that if the Christian faith, is to go forward in the conquest of the world, the Christian churches must learn to combine their forces, and to sink their accidental differences in the attack upon the common foe. In other words, it is the men in the mission field who are at last beginning to teach the churches the supreme value of unity. Sectarian differences, as we all recognize, are deplorable enough at home; they are disastrous when carried into the battlefield, and it is through the men in the fighting line that the churches are coming to realize the full significance of the disharmony from which they have suffered through the ages.

If this insistence upon the need of frank and generous co-operation among the missionary churches was the most decisive feature of the conference, we may note as hardly less important the evidence furnished by the discussions of a growing readiness on the part of missionary workers to recognize the good in non-Christian forms of belief. It is here that we see perhaps the most striking and most valuable result of the scientific study of religion, and here undoubtedly that we find the greatest difference between the modern missionary and his predecessors. The men of our times are learning the truth of the lesson which Max Muller taught with so much emphasis and wealth of illustration, that Christianity has everything to gain and nothing to lose by the consistent application of the comparative method. In the discussions at Edinburgh there was, of course, no inclination to abate the claim of Christianity, to its position of supremacy, but there was noticeable on every hand a willingness to admit that no faith which commands the allegiance of men and women can be without some element of ethical worth and spiritual power. Again, it was evident that missionary experience is bringing home the truth, until now very imperfectly apprehended, that before Christianity can become a world system it must receive and assimilate the contribution of the east no less than that of the west. Probably before many more years have passed away we shall have to

be prepared for specific developments in Christian thought and practice among the colored peoples widely differing from the European tradition. Already such developments have been foreshadowed in Asia, and we need not be surprised that speaker after speaker at Edinburgh referred to the certain rise of national churches which would inevitably display a power of development independent of the missionary organizations from which they have sprung. Finally, we may note as a distinguishing feature of the conference the unanimity of the tribute paid by the men of affairs to the missionary as an influence acting far beyond the sphere of the simple evangelist. The modern missionary touches the world at many points—as teacher and linguist, explorer and ethnologist—and in every capacity he plays his part in forwarding the general good of man.

#### THE LORD'S DAY.

Two instances of fidelity to the letter of Sabbatarian law were recently published in the London Express, as they were given at the annual breakfast of the Lord's Day Observance Society:

"I have worked for nearly fifty years," said the Rev. Lord Blythwood, who presided, "and such is my conscience that I would never put a foot in a train on the Lord's day, neither would I use a public conveyance.

"One might say that it has prevented me from preaching in many places, but I cannot help it. I have dragged myself along with the bag that contained my gown."

The other instance was contained in the speech of Professor Beresford Pitt. "The late Sir George Livesey told me," he said, "that he had never spent a Sunday away from his wife.

#### THE GOOD-NATURED COAT.

Children should be seen and not heard—that is, generally. But I am going to give a little lecture to the boys, and I want to be heard.

Do you want to know how to be happy all day, boys? Let me tell you. When you get up in the morning, don't forget to slip on your "good-natured coat." And then you won't care if every one has quite finished eating breakfast and the buckwheats are cold.

When everything goes wrong at home, at school, or in the street, and you think you have enough trouble to put any boy into bad humor, some one is trying to rob you of your "good-natured coat." Hold on to it with a tight grip, and when you feel it settling firmly back into its place, oh, my, how jolly you will be!

It pays to wear this coat. And the beauty of it is that you can wear it in all kinds of weather; it is just as useful on a rainy day as it is on a sunny day. You never need an umbrella to keep off the showers of trouble if you wear this coat. Try it, and see.—(Selected.)

Refrain from words of censure or harsh criticism prompted by mere irritability, if you would have needed reprobs, now and then, prove effective.

It is a true saying of an Old Testament sage and saint: "As a man thinketh in his heart, so he is." It amounts to this: A man's inward purposes shapes his character; his character determines his destiny.

Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life.—R. T. Torrey.

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

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "THE EARTH IS THE LORD'S—"

By Evelyn Orchard.

The great physician came down the stairs in a steady silence, the nurse following discreetly and respectfully behind. It was not her business to speed the parting guest, but the mother of the child had motioned her from the sick-room with a gesture she could not disobey. At the last step but one, however, she turned and sped noiselessly up the stairs again, because the dining-room door had opened, and the master of the house stood ready to receive the physician and to hear his verdict.

He was a strikingly handsome man of middle age, carrying himself well, and with a certain hard arrogance in his face. It had been Sir Cuthbert Rawlings' sad duty to communicate unpalatable truths many a time in the course of his life, but he had sometimes performed his task with much greater reluctance. If, for instance, the kneeling woman by the upstairs bed had asked him for his verdict, his heart would have recoiled wounded from the task. This hard-faced man, with the imperious air, which seemed to assert him master of destiny, deserved, and would receive, less consideration. Mr. Guy Haslam, of Boat-ridge Grange, in the County of Wilt, had already been weighed up by the man whom thirty years' strenuous practice of his profession had furnished with an instinct concerning his kind that was almost unerring.

He passed beyond the open door, Haslam closed it, and they faced one another.

"I am sorry to tell you, Mr. Haslam—"

"That there is no hope," put in Haslam, with a haste that had something of rudeness in it, but which was immediately forgiven.

"You have said it. The organic weakness is very great, the strength inadequate. Nothing can be done for your son."

Haslam's mouth twitched, and there was a second's silence, broken only by the impatient clamping of a horse's bit outside. The carriage that had brought Sir Cuthbert from Amesbury Station waited to take him back. He had indicated that an hour was the utmost he could spare.

"I have given the nurse my specific instructions, and I will call in at Dr. Belford's as I drive through the village. It is unfortunate that his work prevented him getting here in time to see me, but if I miss him, I will write him at length this evening. My fee? There is no haste. I would prefer to go now; you can send it later, Mr. Haslam. Arrange it as you please with Dr. Belford."

He was conscious of a singular reluctance to take money from Haslam, though afterwards he smiled at the idea, for there was no lack of it at Boatridge, and Belford had distinctly told him to charge the full fee. He felt himself antagonistic to Haslam, and also understood, or fancied he did, a certain pathos of appeal in the eyes of the woman upstairs. She was Haslam's wife, and the mother of their only child, the heir to great possessions, whom neither wealth nor skill could keep apparently in the world where he had sojourned for so brief a space.

Haslam bowed punctiliously, offered him refreshment which was likewise, though very courteously, declined, and escorted the physician to the carriage. When it drove away he stood motionless on the broad, sweeping step which dipped to the terrace, and finally plunging into the open, disappeared through the green vistas of the park. He walked fast, almost as if he were pursued, and his face was set in a very evil passion. It is not an hour for passion, surely, when a man hears that he must soon part from the child of his love; it is rather one for tenderness, for sorrow, for surrender at the feet of Him who searcheth the hearts and bendeth the reins of the children of men. Had he recognized no such governance, nor had ever bowed

the knee to the Lord of human destiny, who is at the same time to the children of His love a tender and very merciful Father. He had ordered his life, and the lives of those whom he deemed under his sway, as seemed good in his sight. And this was the end. The heritage, of which he was so proud, and which he had sworn and planned to keep in his own family for ever, must now pass to the long feud. With Guy Haslam himself would pass the last Haslam of Boatridge; the old name and race must die out of the land. He was not an old man, and his wife was only thirty-seven, but he knew that she would never have another child. His hard eyes, dark with the futile passion of his soul, ranged the clear opal of the wintry sky, seeming to demand from it the secret of the power beyond the veil. He had never, in all his five-and-forty years of life, felt the need of a God, nor had he, even in his soul's depth, believed in His existence. He had even laughed at the simple piety of his wife, at her meek acceptance of the destiny she believed came from above. Whither had it led her after all, precisely to the goal where he now stood, the final quenching of all their hopes?

The child had never been strong, but she had assured him, with a calm confidence which nothing would shake, that she would be able to rear him. Where would she be now? He almost longed for the moment when he could look her calmly in the face and ask her ruthlessly what she had to say now in defence of the God who had played His humble servant so sorry a trick.

It may be gathered that though Boatridge was a house of great possessions, it lacked that which alone makes life endurable in cottage or in palace. Haslam had never known love, its gracious and peaceable fruit had never ripened in the garden of his life. He, who accounted himself so great and all-important, was smaller and meaner and poorer than the veriest peasant on his land, who returned at night-fall to his cottage heath with his round-faced urching perched upon his shoulder or clinging fast to his kindly hand.

That night upon his bed Guy Haslam dreamed a dream.

It seemed to him that he walked the loneliness of a barren evening by a strange shore, where there flowed a dark and turbulent sea. All around where he was desolation had begun to abound, and even the light deep, was not wide. The sea, though side there seemed to be a fair shore, upon which lay a soft radiance such as streams from the setting sun on one of the quiet, grey days which rest the soul. Suddenly, as he looked, being drawn as if by a light, he saw, quite clearly outlined, the figure of his boy. He was at the edge of the sea, and where his feet touched it was a great calm. Then suddenly he stretched out his hands. Haslam then became aware that he was not alone on the dark side of the tide; he seemed to feel the rustle of a woman's dress, and his wife stepped down from his side, till her feet, too, touched the edge of the stream, where it was dark and very threatening. But her eyes were fixed on the further shore where her boy stood, and there was no fear on her face. And presently he saw her walking quite straight and calmly on the bosom of the dark tide, while the boy, still beckoning her, waited beyond. And presently she had crossed over, and the boy took her joyfully by the hand, and they disappeared in the folds of the white radiance, and were no more seen. Then the light faded, and a darkness that could be felt enveloped him, and

the cold was so intense, as the wind blew in from the sea, that he awakened with a start. Then he remembered, and had no doubt but that his child was dead. He sprang up and observed that the grey dawn was struggling in through his uncurtained window, and that the rain seemed to weep upon the panes. He listened intently, and presently some sound came up from below, which indicated that the household was astir. Conscious of relief and a returning cheerfulness, he threw on his dressing-gown, and stepping out upon the corridor knocked lightly at the door of the room where the sick child lay. It was the third day since the physician's visit, and he had not seemed to move or stir since then.

"The nurse opened the door to him. "How is the boy?" he asked in an eager whisper.

"Better, sir; will you come in and see him?"

Haslam stepped across the floor and bent over the bed, while the woman held a candle shaded with her hand, so that the light fell full upon his face. It was very thin and worn, but the faintest touch of color had relieved its pallor, and his breathing was quiet and regular.

"Where is his mother?" asked Haslam quickly, and something seemed to grip him by the throat.

"She has gone to early celebration, sir. She has been gone only about ten minutes."

Haslam then remembered that it was Sunday morning, though the first day of the week made no difference to him.

He stepped back and motioned to the nurse to follow him to the corridor.

"Mrs. Haslam must think he is better, or she would not have left him."

"Yes, sir," she answered, "She had a dream in the night. When she came to call on me she said God had given Cyril back to her, and she has gone to return thanks."

Haslam looked at the woman strangely, left her abruptly, and went back to his room. In ten minutes' time he was out upon the chill air of the morning, walking as fast as his feet would carry him across the angle of the park which would bring him to the small church in the corner of the grounds where all the Haslams had been buried, and where in their lifetime they had worshipped the God he had despised.

He had not been within its walls for many years, and his step was hesitating now, as of one who comes unwillingly upon an unfamiliar place.

The light was very dim within; the candles on the altar made some faint glow beyond, and that was all. But he could see the handful of worshippers, and the figure of his wife where she knelt with her brow upon the altar rail.

Impelled by some force from without or within, he went forward, and in the front pew knelt down. And presently she rose and came towards him, and her face looked as he had seen it in his dream, when the light fell on it by her boy's side on the shore where the radiance lay. He waited to see what she would do, for they had not knelt together, either in communion or prayer, since the day they had returned husband and wife from a loveless wedding journey. There was no surprise upon Eleanor Haslam's face. Two things she had asked from God: the first had been granted, and now she knew that the second was waiting to be claimed. She slipped softly into the pew, turned her beautiful, shining eyes upon her husband's face, then her hand closed over his.

"Come," she said. And she led him to the altar rail, where they knelt together, and the hardness of Guy Haslam's heart melted as the mist before the rising sun.—British Weekly.

**DO-AS-YOU-PLEASE-DAY.**

By Hilda Richmond.  
 "If I could have my wish," Jack was saying as Mrs. Porter came out on the porch. "I'd wish that I could do as I pleased all one day—just have a good time. I wouldn't wish for a doll with real hair or a toy piano," and he looked at the girls as if to say their wishes were very foolish. It was a rainy day and the children were playing quiet games after getting tired of the toys and dolls.

"That would be nice," agreed Emily. "Mamma, we are playing the Wishing Game. Cousin Florence wants a toy piano and I wished for a doll with real hair. What is your wish?"

"I'll think about it and tell you later," said Mrs. Porter threading her needle. "You go on with your game while I think."

"I only have one wish to-day," went on Jack. "If I could do as I pleased a whole day I'd be perfectly happy. It's always, 'Jack don't,' and 'You mustn't do that, Jack,' from morning till night."

"Well, it seems to me it wouldn't be so very hard to manage a Do-as-you-please day," said Mrs. Porter. "Of course it would depend upon whether you wanted to get into mischief or not. I think to-morrow you may all try doing as you please, if you will promise not to want to do things that will injure you or any one else."

The children were all excited and promised very readily to keep out of mischief. Then they began to plan what they would do the next day, and the rainy afternoon passed very quickly.

"I shall stay in bed till 'way late," said Emily, "and then get up to play the rest of the day. I won't have to do a single thing all day, will I, mamma?"

"Nothing but the things you want to do."

"And I shall wear my best dress and my white shoes," said Florence. "I think I'll take my new pink parasol and go walking, or maybe play with Geraldine Mignonette where folks can see me. I don't like to save my best dresses. I like to wear them all the time."

"Fooh! Such ways to have good times!" cried Jack. "I'm going to have a lot of fun."

The next day Emily stayed in bed till ten o'clock, but Jack and Florence were down early. Jack ate his breakfast without washing his hands or face and then ran away to play with his chum Fred by the river. Florence came daintily down the stairs in her pretty new dress, holding her pink parasol carefully over her best hat, and started out for a walk, wheeling her best doll in the new carriage Uncle James had given her.

"Auntie, did you think it was going to rain?" asked Florence, coming home wet and bedraggled an hour later. "Why didn't you tell me?"

"But, my dear, the other day when I told you it was going to rain you cried and pouted, and, besides, this is do-as-you-please day, you know."

Jack came in tired and warm and dirty after a very happy morning, but when he saw Aunt Molly at the table in her white dress he said he would eat in the kitchen rather than wash his hands. He left his dinner for a moment and the cat upset his ice cream, so that he thought he had better go to the table the next time. Emily fared better than any of the rest, for she had a long happy day with her dolls and her books and her little friend from next door, but she was glad when evening came.

"Well, how did you all like it? Shall we try it again?" asked Mrs. Porter as they gathered about her chair in the twilight.

"I don't want to," said Jack quickly. "It's no fun doing as you please."

"I don't want to try it again," said Emily. "I had a good time to-day, but I'm sorry I didn't help mamma. It's all right in the day time, but when evening comes and mamma is very tired, I'm sorry I didn't do a thing but please myself. Don't let us do it again, mamma."

"I don't want to do as I please, either," said Florence. "I spoiled my parasol and my new dress, and Geraldine Mignonette looks like a fright. I'm not going to pout after this when Auntie wants me to stay at home."

"Well, we won't try it to-morrow," said Mrs. Porter, "but the next time you are naughty and must be punished we might try another do-as-you-please day."

That was last summer, but none of the children have ever asked for another whole day to please themselves. Of course they often want their own way in many things, but when somebody says, "do as you please," there is a general laugh, and everything gets straightened out in a hurry.

**THE HOUSEWIFE AND THE FLY.**

By Adalena F. Dyer.

"Don't come into my parlor," said the Housewife to the Fly;  
 "There's a screen at every window, and your entrance I defy.

There are microbes in your footsteps and a crust upon your head,  
 Which, if not microscopic, would fill our hearts with dread.

"You carry germs of typhoid and spread consumption's bane,  
 And our sanitary teachers paint your language plain.

Don't come into my parlor; and for safety I would pray  
 If you walked into my dining room upon some sunny day.

"There are seeds of vile distempers hidden in your tiny wings  
 And your many feet have travelled over nameless filthy things.

You're a menace to our safety, you are powerful though small,  
 And the mischief you accomplish would the bravest heart appal.

"If you enter I have poison all prepared for you to eat,  
 And paper spread to tangle your germ-laden wings and feet.

I will poison, trap or mash you if you do not leave my door;  
 For our modern sanitation will endure your calls no more."

—Good Housekeeping.

**"WATCH ME."**

"Stay and watch me," calls the boy to his mother, as she comes to the window to see that he is not getting too wet in the snow, and manfully he heaves up another shovelful from his path and looks back with his bright face full of pride for her smile of astonishment and delight. "Watch me do it again," and he drags his sled up the hillock in the back yard for another coast, or spreads his small legs for a slide on the icy walk. How vividly the mother can recall the same longing in her own childhood! How clearly she remembers that no one ever had time to stay long enough—all too soon the window was empty and the busy housekeeper had turned back to her clamoring cares. But all too soon too, the eager impulse of childhood toward the mother's appreciation and companionship will be turned aside, if it is disappointed of its response. "Watch me" will not always be the appeal. Surely the moments spent in answering it are well spent, even if the round of domestic tasks is halted for them. Better the watching in happy content now than the watching in suspicion and anxiety ten years hence.

All of us most of the time and most of us all of the time, are influenced more by the heart than by the head. The affections furnish a stronger motive to the will than the intellect in most of our decisions. Logic leaves the field to the affections. For this reason the warning is given: "Set your affections on things above."

Many a Christian thinks he is bearing his cross when in fact he is only torturing himself by his own lack of grace.

**WORDS OF CAUTION TO YOUNG MOTHERS.**

Mothers must keep guard over the health of their little ones during the summer months. Summer is an anxious time for all mothers, but more especially for young mothers. It is the most fatal time of the year for babies and young children. It is then that stomach and bowel troubles come almost without warning, and often before the mother realizes there is any danger, the little one may be beyond aid. The mother must take strict caution to keep her little one's stomach sweet and pure, and his bowels moving regularly. No other medicine can do this so quickly and thoroughly as Baby's Own Tablets. The Tablets should always be kept in the house. An occasional dose will keep baby well, or if illness comes on suddenly the Tablets will quickly remove the cause and make baby well and happy. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

**HARRY'S MISSIONARY POTATO.**

"I cannot afford it," said John Hale, the rich farmer, when asked to give to the cause of missions.

Harry, his wide-awake grandson, was grieved and indignant.  
 "But the poor heathen!" he replied. "Is it not too bad they cannot have churches and school houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in a good humor over the election news, he said: "Grandfather, if you do not feel able to give money to the missionary board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"Oh, yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels, and when the fourth harvest came, lo, the potato had increased to seventy bushels. And, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed: "Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—Selected.

**A METHODOICAL WIFE.**

A Brooklyn man tells a good one on himself. He was entertaining a friend from Philadelphia when the conversation turned upon domestic economy.

The Brooklynite had just explained how careful his wife was in everything. She had a place for every object in the house, and in that place the object was invariably found.

"Just to show you," said the proud hubby, "I may say that after I had dressed this morning and turned out the gas, I found that I had forgotten a handkerchief. I opened the chiffonier drawer, and there in the corner, as usual, was a pile. I took the top one, and did not have to strike a match. Here is the handkerchief. I have not unfolded it."

Whereupon the Brooklynite triumphantly shook out the folds of the object, which he proceeded to flout in his friend's face. Then both burst into laughter. The Brooklyn man was waving a baby's shirt!

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The annual excursion of Mackay Street Church, this year, was to Rockliffe Park. About three hundred attended, and the day was most pleasantly spent by all. A large committee of officers and teachers were in charge, and Rev. P. W. Anderson, the pastor, accompanied the party, who, before going to the park, enjoyed a car ride to Britannia and the Rifle Range.

The Rev. Dr. Wallace, of Queen's University, who has so acceptably filled the pulpit of St. Andrew's for the past two Sundays, will be the preacher next Sunday.

Many regrets are expressed at the resignation of the principalship of the Elgin Street Public School by Mr. John McJanet, who, for several years, filled the position in a highly creditable manner. A resolution of the Board was passed in appreciation of his meritorious services. Mr. McJanet is an elder in Knox Church.

The Mount Forest Confederate tells of an interesting address given in Westminster Church by Mrs. (Rev.) A. H. MacPherson, of Toronto, on the origin, aims and work of the Women's Home Missionary Society of the Presbyterian Church in Canada. "Until within a few years back the women of the church had given most of their attention to foreign missions through the W.F.M.S. While admitting the imperious claims of that great field, the needs of the home field were also great and demand attention, especially in our immense west, and in Northern Ontario. To our land are coming hundreds of thousands of foreigners, speaking some eighty languages. In a few months this year 112,000 immigrants had come into Canada. Many of these were very ignorant both of religion and learning, and were suspicious of our laws, customs and efforts in their behalf. The work of the W.H.M.S. consists not only of spreading a knowledge of the gospel among those who know little of it, but also of hospital and educational work. A number of hospitals have been established where doctors have been located and to which a staff of nurses have been appointed. These require special training. An effort is being made to train young foreigners as teachers and ministers for work among their own peoples. A great work is being done among the Galicians. It is easier to get into touch with the young people than with the old. The Society now supports eleven doctors in the West who are missionaries as well, and is contributing \$1,000 to the Childerose memorial mission fund for the establishment of new stations in Northern Ontario, the first of which is at Cochrane. Mrs. MacPherson pleaded earnestly for more interest in this Home Mission

The town council of Perth is asked by the Moral and Social Reform Association of that town to present a Local Option by-law to the people to be voted on next January. Col. Balderson, Rev. D. Currie, and others spoke in support of the petition.

Rev. J. Waddell Black has been visiting friends in Western Ontario. He is on his way from Britain to Western Canada, where he will engage in frontier work. Twenty years ago Mr. Black was located in Canada for a short while. Nineteen years ago he returned to Old London, where he was engaged in the Presbyterian church until two years ago, when he was appointed chaplain to the British troops in Malta.

## WESTERN ONTARIO.

Rev. C. H. Cooke, of Orillia, continues to supply the pulpit of Upton Grove, and the congregation will not ask for any better.

Rev. W. H. Sedgewick and Rev. R. T. Cockburn, both of Hamilton, took part at the induction of Rev. Mr. Cameron at Carlake last month.

Meaford, occupied the pulpit of the Orillia Church on 3rd inst. The Rev. D. C. MacGregor preached anniversary sermons in the Meaford Presbyterian Church.

Rev. Walter Moffatt, Chalmers Church, London: "Rebecca was a woman of strong religious faith. This showed itself in many ways. She was calm and self-controlled, and always considerate for the welfare of others. These are characteristics which any young man appreciates. In her after-life she proved an ideal wife."

The Sunday school teachers of New St. James Church, London, gathered at Spreckbank Park to tender a farewell to Mrs. Stuart, who is about leaving the city with her family, to join her husband, Mr. Alexander Stuart, K.C., in Edmonton, Alta. Mrs. Stuart was regarded as a very valuable member of the Sunday school staff, and her going away is deeply regretted by her teaching associates, the scholars and the congregation generally.

The Rev. S. H. Eastman, B.A., of Bradford Presbyterians took leave of Mr. and Mrs. C. L. Casselman at a social held in the manse. Mrs. Casselman has been a valued member of the choir, a teacher in the Sunday school, and a faithful member of the W. F. M. S., and has been always ready when called upon to aid in any other line of work. The presentation, which took the form of a dozen silver spoons, suitably engraved, accompanied by an address read by Rev. Mr. Burkholder, Umberton.

At the annual convention of Christian Endeavor Societies in Saugeen Presbytery last week, the addresses or papers given were:—The Inspiration of Good Literature, Miss Jean Ireland, Durham; Organization, Rev. W. M. McKay, Harriston; Equipment for Service, Rev. T. D. McCullough, Harriston; The Importance of Systematic Bible Study, Rev. W. Cooper, Mt. Forest; Rev. W. R. McIntosh, Elnora; and Rev. T. Thompson, Stratford, also delivered addresses. The Knox College Gospel-Team took part in the musical part of the proceedings.

The Confederate, of Mount Forest, in quoting from the Dominion Presbyterian the paragraph referring to the illness of Rev. Logie MacDonnell, adds:—The Rev. Logie MacDonnell is a son of the Rev. D. J. MacDonnell, the talented and devoted minister of New St. Andrew's, Toronto, who died a number of years ago of the trouble that threatens his son; a grandson of the Rev. Dr. Smellie, for half a century pastor of Melville Church, Fergus; and a great grandson of the Rev. Dr. Logie, a noted minister of Kirkwall, Orkney, Scotland.

Chalmer's Church, Fiesherston, celebrated the twenty-fifth anniversary of the dedication of the present place of worship on Sabbath, the 3rd inst., when Rev. Finlay Matheson, B.A., of Chatsworth, preached edifying sermons to large congregations. The spirit of unity prevails in the village, and the sister congregations fraternized, the Baptists withdrawing their service in the morning and the Methodists in the evening. Dr. F. A. Murray and Miss Joy, of Toronto, rendered valuable assistance in the musical part of the services. The pastor, Rev. G. S. Milligan, preached at Chatsworth.

Rev. Dr. MacPhail, of Kirkhill, preached at Dalkeith last Sunday evening.

Rev. and Mrs. D. N. Morden and two daughters, of St. Mary's, have left on a six weeks' trip to the West.

Rev. Neil Campbell, B.A., of Oro, has been appointed clerk of Barrie Presbytery, in succession to Rev. J. R. S. Burnett, deceased.

Rev. D. G. MacPhail, of Cayuga, has gone on a month's vacation, the greater portion of which will be spent in the Northwest.

On the first Sunday in August the members of Harding Lodge A. F. and A. M. expect to attend service in the Presbyterian church, when they will be addressed by Brother Rev. W. M. Kanawin, formerly minister of the church, now of Stratroy.

A lawn social, under the auspices of the Ladies' Aid Society of St. Andrew's church, Martintown, will be held at the residence of A. R. McCallum, Line Road, on Thursday evening, 28th ult.

The anniversary Bible Society meeting will (D.V.) be held in Calvin Church, Bathurst, on Thursday, 21st July at 7.30 p.m. The Field Secretary, Mr. D. McElroy, will deliver an address.

The Presbyterians of Alliston are petitioning Barrie Presbytery to allow them to separate from Burn's Church, Essa, in order that they—Alliston—may have the undivided services of the pastor, Rev. W. T. Allison.

Rev. A. H. Scott, M.A., of St. Andrew's, Perth, is at present taking a rest at his pleasant summer home, Elmbank Crescent, Williamstown. His congregation will unite with Ashbury Methodist church for two or three Sundays during the holiday season.

Rev. John Little, Holstein, received word last week by wire that he had been called unanimously to the Presbyterian church at Batford, Mr. Little has answered that he would not accept.

The recent jubilee celebration of the Granton church was a great success.

With the receipts from the entertainment and the collections on Sunday the outstanding debt of the church will be paid off and a good balance left in the treasury. The success of the affair was largely due to the efforts of the pastor of the church, Rev. Jas. Abrey.

Barrie Presbytery sustained a call from St. Andrew's, Fort William, to Rev. J. A. Cranston, for the past nine years minister at Collingwood. Mr. Cranston accepts the call much to the regret of his people who would have liked to retain him. The call carries with it a stipend of \$1,800, manse and holidays.

Miss Myrtle Curry, of Cayuga, on removing to Hamilton, was presented with a gold brooch, set with pearls, by the choir of St. Andrew's church, of which she had been a useful member for several years. The pastor, Rev. D. G. MacPhail, was present, and spoke in appreciation of Miss Curry's services, and the loss the congregation was sustaining in her leaving.

An interesting service was held last week in the mission room, James St. North, Hamilton. The occasion was the baptism of Mr. and Mrs. Respoll's infant daughter. Rev. A. E. Mitchell, Knox church, officiated, and in a most interesting manner addressed the parents on their responsibility towards the child they were now dedicating to God. Mr. Respoll is a prominent member of the mission, also a member for some time in one of the local Presbyterian churches. The Rev. Mr. Hewitt, Methodist minister, Mr. Del Rosso, Italian missionary, also took part in the service.

## MONTREAL.

Rev. D. J. A. Morrison, whose resignation of the pastorate of the First Presbyterian church, Chicago, was announced last week, preached in the American Presbyterian church last Sunday. He will take the services in the same church on the 17th inst. The Witness says: Dr. Morrison has been pastor of the religious organization of Chicago for six years, and during that time has raised for it an endowment fund of \$50,000. For four years he has been chairman of the Clerical Board of the Protestant hospital of Chicago, and is preacher to the University of Chicago. Dr. Morrison is a McGill graduate, and three years ago the degree of D.D. was conferred upon him by the Presbyterian College of Montreal. He is an eloquent speaker, and considered to be one of the most promising of the younger preachers of America.

From a report in the Belfast Witness we learn that the minister of the American Presbyterian church has been speaking in Belfast and advertising Canada is his wont when away from home. The report says: Dr. Johnston proceeded to give an account of the rapid expansion of the Dominion in regard to population, together with the industrial and agricultural development seen during recent years. He also alluded to the responsibility which rested upon the Christian Church in Great Britain for the care of those emigrants who had left their shores. There was no part of the Empire which breathed a spirit of more ardent loyalty to the homeland than Canada. (Applause.) He pointed out that the trend of immigration was proceeding from the United States to the Dominion, and sketched the possibilities of the country from the points of view of agriculture, fruit growing, mining, and ranching. The beauties of Canadian scenery were illustrated by views covering the North American Continent from Quebec in the East to Vancouver, in British Columbia, in the West; and Dr. Johnston, in conclusion, spoke eloquently of the admirable work done in ministering spiritually to the settlers scattered over a vast territory.

A meeting of the Montreal Presbytery was held on the evening of the tenth, at the Hall of the French Presbyterian Mission of Maisonneuve, Bourbonniere street, for the purpose of ordaining to the Christian ministry Mr. Benjamin Gallo, ex-priest from the Church of Rome. The Rev. Dr. Amaron presided. There were also present the Rev. Principal Brandt, the Rev. S. J. Taylor, the Rev. J. S. Roy, and Mr. S. R. Clendenning. Dr. Amaron preached an appropriate sermon on the words, "Woe unto me if I preach not the Gospel!" He said the Gospel should be preached because it is the source of all true greatness, because it is the power of God unto salvation and is the remedy for all the ills which afflict humanity; and the newly-ordained minister will preach it because he is set aside for no other purpose. After the sermon the Moderator told of the steps that led to this solemn service. Mr. Gallo was ordained to the priesthood in France. Dissatisfied with several of the dogmas of the Roman Catholic Church, he was led to inquire into the truth. He taught one year at Pointe aux Trembles, took lectures at the Presbyterian College, and, with permission from the General Assembly, was licensed to preach by the Montreal Presbytery, at its last regular meeting. Before the ordination service both Mr. and Mrs. Gallo were baptized. After the usual answers had been put by the Moderator, the candidate was solemnly ordained by the Presbytery, and he was addressed by the Rev. Principal Brandt. The Rev. J. S. Roy addressed words of counsel to the congregation. The Rev. Mr. Gallo then said he felt he had entered into a higher sphere of usefulness, and had the consciousness that he had listened to the voice of conscience by uniting with the Protestant Evangelical Church and becoming a simple minister of the Gospel. The services were of an interesting and impressive character, and the hall was well filled with an attentive congregation.

## EAST ONT.

Rev. Angus McCallum, of Glen Sandfield, has been elected moderator of Glengarry Presbytery for the ensuing six months.

If suitable arrangements can be made, Glengarry Presbytery will constitute Woodlands, Farran's Point and Aultsville into a pastoral charge.

The choir of Knox Church, Perth, had an enjoyable picnic at the Rocky Narrows on the Rideau. The minister, Rev. D. Carrie, gave them an ice-cream treat, which was much appreciated.

Rev. J. A. McDonald, of Ramsayville, is at present taking his two weeks' holidays. Mr. Mitchell, of Knox College, has been speaking in this neighborhood in the interest of the Dominion Temperance Alliance.

In the absence of Rev. J. Pate, the minister of Knox church, Lancaster, Rev. F. E. Pitts, B.A., late of New Liskeard, will take the services. Last Sunday, Rev. Wm. McMillan, B.D., of Dalhousie Mills, was the preacher.

Rev. J. Lowry, besides three or four regular preaching appointments, holds prayer meetings at various points in his extensive parish. On Wednesday of last week one was held in the Direction school room. Mr. Lowry, who does not spare himself, is about taking a trip to Ireland. This will give him needed rest and change. We wish him bon voyage.

On Sunday, June 26th, Anniversary Services were conducted in the Kirkfield church here, by Rev. J. L. Murray, of Toronto, who in the morning drew many life lessons from the familiar story, old but ever new, "The Prodigal Son," and in the evening his discourse was founded on the words "How long halt you between two opinions?" The new bell was used for the first time to-day.

At a largely attended lawn social in connection with Knox church, Merrickville, Mr. R. Hannan Henry, in behalf of the congregation, read an address to the pastor, the Rev. M. F. Boudreau, in which appreciation of Mr. Boudreau's labors was expressed, as well as the hope that he would be spared for many years to come to continue his good work. The address also referred in flattering terms to Mrs. Boudreau's kind hospitality and readiness to do all she could to promote the interests of the congregation. A very pleasant social evening was spent.

The last meeting of Glengarry Presbytery, held in St. Andrew's church, South Lancaster, was varied by an invitation from Messrs. Alex. Dickson, R. T. Nicholson, J. A. McArthur and J. Munro to the members to a very enjoyable trip on the lake in the gasoline launches owned by these gentlemen. The invitation was readily accepted and at the evening session the Presbytery tendered a hearty vote of thanks to these gentlemen for their kindness as well as to those who so kindly entertained the delegates. A conference was held on church union. A number of members took part in the discussion, which proved of interest to all present.

Rev. Dr. Marsh has definitely declined the call to the Presbyterian church at Beechburgh, Ont. The call involved an increase of salary of \$300 but Dr. Marsh felt that his work at Springville was not done and he chose to remain to finish it. The relations of pastor and congregation have been very pleasant, harmonious, and profitable. Under Dr. Marsh's ministrations the interests of the work of the Springville church have been gratifyingly advanced. Up to the present 100 names have been added to the communion roll of the church and at to-morrow's sacramental service 17 more will be received, making a total addition of 117 to the church membership since Rev. Dr. Marsh entered upon the charge.

## BRITISH AND FOREIGN.

To join Captain Scott's search party for the South Pole, 8,000 men applied.

Two great evils of the day (says the Bishop of Kensington) are drink and dullness, and the former is often the outcome of the latter.

Rev. John McNeill, the well-known evangelist, has accepted a call to the ministry of St. George's Presbyterian Church, Liverpool.

The Duke of Connaught, during his visit to South Africa for the opening of the Union Parliament, will, it is understood, visit Mr. Rhodes' grave on the Matoppo Hills.

There died at Strathern Place, Edinburgh, on the 13th inst., the Rev. Robert Boeg Watson, LL.D., senior minister of the U.F. Church, Cross, in his 87th year.

The sale of hundreds of copies of photographs of Caesar, King Edward's favorite dog, is now bringing in money for the late King's favorite charity, the King Edward hospital fund.

There died at Berwick, recently, the Rev. A. F. Douglas, minister-emeritus of Ancroft Moor English Presbyterian Church in his 80th year. Mr. Douglas was the "father" of Berwick Presbytery.

It is stated that the Coronation will take place as soon as possible after the first anniversary of King Edward's death, and immediately after that the Duke of Connaught will sail for Canada.

It is just a hundred years since the steamer *Comet* was launched in Scotland, and it is expected that the centenary of steam shipping on the Clyde will be celebrated with great ceremony next year.

M. Paderevski, the famous pianist, is suffering from a severe attack of neuritis in the arm and neck, and his Chopin concert, which should have been held at the Queen's Hall, was cancelled.

Statistics of the Presbyterian Church in Ireland show that there are in the assembly 654 ministers, including missionaries; 568 congregations; 85,779 families (an increase of 481 during the year); 106,481 communicants, and 94,728 Sabbath school scholars.

Mr. Justin Huntley McCarthy is engaged in bringing his "History of Our Own Times" up to date. His last volumes, published in 1905, recorded the period from the Diamond Jubilee up to the death of Queen Victoria. He is now writing the history of the reign of Edward VII.

The Illustrated Gaelic Dictionary, which is being published at Kent, is now well forward. Parts 26 and 27 have been issued, bringing us up to the word "Smachdail." As in the Gaelic alphabet there are only two letters, t and u, following s, there is not much more of the dictionary to come.

Mrs. Margaret Mary Moul, the "escaped nun," recently touring the country under the auspices of the Protestant Alliance, was quietly married at St. George's, Hanover Square, registrar's office, lately. Her husband is Mr. Robert Page, a well-known artist and landowner, of Great Clacton, Essex.

It is reported that when the King and Queen of Great Britain go to Deside in August, they will entertain a series of family house parties, beginning with different members of the Royal family. The Duchess of Connaught, Princess Patricia and Prince Arthur, Prince and Princess Alexander of Teck, and the Duke of Alexander of Teck will be among the guests.

Mormon "missionaries" have recently made Lisburn their headquarters, and have held several meetings in the Market Square. Lately, additional interest was added to the proceedings, by the fact that the Rev. E. Hazelton entered into a discussion with one of the orators. He was very warmly supported by the crowd, who welcomed on the scene one whom they knew to be eminently fitted to combat the Mormon's arguments. A good deal of hustling took place, and finally the Mormons decided to leave Lisburn, although they had engaged lodgings for some time. Escorted by the Rev. Mr. Hazelton and several policemen, and followed by a large crowd, the "missionaries" were driven to the station, and took the train to Belfast.

## HEALTH AND HOME HINTS.

Slamming the door of the oven makes the cake fall.

All canned fruits should be kept in a cool, dark place.

Vinegar pickles will not keep in a jar in which any greasy substance had been kept.

Drop a little lump of sugar among the turnips while cooking; it improves them wonderfully.

Lemon juice applied with a camel's hair brush, night and morning, will remove freckles of not too long standing.

When grating nutmegs remember they will grate best if started from the blossom end.

Children's overshoes need not get mixed if kept together with patent clothespins.

Lemons hardened by long standing may be made usable by covering a few moments with boiling water.

**German Steaks.**—Try this recipe when the Sunday joint of beef is getting shabby—Take half a pound of cold beef, free from fat and skin, one chopped onion, a little mixed herbs, pepper, salt, a little nutmeg, and one raw egg—if you have it a little chopped ham or bacon always improves a dish of this kind. Mince the meat and add the other ingredients, binding all with the egg. Form into flat cakes, dip in egg and then in bread crumbs, and fry a nice brown. Garnish with a liberal supply of fried onions.

**Blackberry Cordial.**—Wash and mash the fresh berries, strain out the juice, and to each four quarts add one quart of boiling water. Let it stand in a cool place for twenty-four hours, stirring occasionally. Then strain again, and to each gallon add two and a half pounds of refined sugar. Stir well and cork tightly in jugs or seal in cans.

**Luncheon Rolls.**—Scald one cup of milk, add four tablespoons of sugar and one-half teaspoon of salt; when lukewarm add one compressed yeast cake dissolved in one-fourth cup of lukewarm water; and one and one-half cups of flour; beat thoroughly. Cover and let rise; then add one-fourth cup melted butter, two eggs thoroughly beaten, one-half teaspoon grated lemon rind, and sufficient flour to knead. Let rise again; roll to one-half inch thickness; shape with small biscuit cutter, to keep them uniform in size, then roll in finger-shaped rolls; place on a buttered sheet, an inch and a half apart. Let rise again and bake fifteen minutes in a hot oven.

## WORLD RIDDLES.

What grows the less tired the more it works? A carriage wheel.

What fruit is the most visionary. The apple of the eye.

Why does a hair-dresser have a sad death?

Because he curls up and dies (dyes). Why was Blackstone like an Irish vegetable? Because he was a common fater.

When may a man be said to breakfast before he gets up? When he takes a roll in bed.

What causes a cold, cures a cold, and fees the doctor? A draft.

What is worse than "raining cats and dogs?" Hailing cabs and omnibuses.

Mr. Bertram Mackennal, who has been appointed to design and model the coronation medal and the coinage of the new reign, is an Australian sculptor, born in Melbourne in 1863. He designed and modeled the medals for the Olympic Games of 1896 and was elected an associate of the Royal Academy in 1909, being the first colonial to achieve that distinction, as he is the first ever called upon to design the English coinage.

Penitence has two faces. It looks toward the past and the future at the same time. There is not only a grief for sin, but a determination after a new obedience.

## SPARKLES.

"Please, ma'am," said the servant, "there's a poor man at the door with wooden legs."

"Why, Mary," answered the mistress in a reproving tone, "what can we do with wooden legs? Tell him we don't want any."

A friend met a cheerful Irish citizen who had plainly suffered some hard knocks. "Well, Pat, how are you getting along now?" he enquired. "Oh, O'!m hard up yet; but O! have a fine job in Honolulu, and fare paid. O! sail to-morrow." "Sure, man, you'll never be able to work there. The temperature is a hundred in the shade." Pat had endured too much cheerfully to be discouraged. "Well," he replied, hopefully, "O'!l not be workin' in th' shade all th' toime."

"In Venice at last! Ah, my dear, half the dream of my youth is now fulfilled."

"Why only half, auntie?" the young girl asked.

"You counted on going to Venice," sighed the spinster, "on my wedding journey."

Invalid Husband—"Was I to take all that medicine?"

Wife—"Yes, dear."

Invalid Husband—"Why, there's enough there to kill a donkey."

Wife (anxiously)—"Then you'd better not take all of it, John."—Tid Bits.

"Pa," said little Willie, who was struggling over his lessons, "what is an obtuse angle?"

"An obtuse angle," replied his father, "is an Englishman to whom you try to explain a joke."—Philadelphia Public Ledger.

"Well, I've beaten all records this time."

"In what?"

"Why, I've lived on an apple a day for five weeks."

"Well, that's nothing. I've lived on earth for thirty-five years."—Illustrated Bits.

They tell in London a story of an elderly American lady, who, while sightseeing, visited Westminster Abbey. After going about for some time with an air of eager curiosity, she approached a verger. "I wonder if you can help me?" she asked hopefully. "I am looking for the grave of King Edward II."

"Sorry, ma'am," said the verger apologetically, "but we 'aven't got Edward II."

"But," protested the visitor, "I understood that the Abbey was the burial place of kings."

"So it is, ma'am, in a way," returned the verger, "but we honly 'ave the odd numbers 'ere."

The secret of success is constancy of purpose.—Disraeli.

No man is happy who does not think himself so.—Publius Syrus.

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MONTREAL

## PORCUPINE FAMILY.

Some workmen, who were employed cutting down trees in a wood, found a nest of five little porcupines in a little hollow. Seeing neither of the animals' parents, and that the little porcupines were hungry, they took them a distance of four miles and presented them to their employer's children, who kindly cared for the animals.

Late in the evening the house dog set up a great howl outside. The girl opened the door, when the excited dog rushed in with a bleeding nose. Close behind, a big porcupine walked quickly through the hall. The dog was furious, but the porcupine sniffed her way to the door without heeding the dog at all. The door was open, and she trotted through another room to the next door and from there to the box where her babies were. She crawled into the box and laid herself by her little ones, talking soothingly and nursing them to sleep.

The next evening the dog began the same racket and, when the girl went out, he was rolling a big ball of quills around in dismay. She took the ball in her apron and carried it to the box. It turned out to be Mr. Porcupine, who also wanted to be with his family.

The children took the reunited family to the barn. Here the porcupines seemed happy all winter and were so tame that they often crawled into the children's laps to be petted.

Toward spring the door of the barn was left open one night, and in the morning the Porcupine family was missing. How it happened that the door was open, the children never understood, but I think their mother thought the porcupines wanted to be free again.

The relation between joy and duty is not recognized as it should be. The disregard of duty destroys joy in the life. But the discharge of duty destroys much worry and sorrow and brings the soul into quietness and peace. John R. Mott has given a good injunction when he says "Break out into duty, and I pledge you will soon break out into song."

Wherever thou art, thou hast near thee an altar and a sacrifice, for thou art thyself priest, altar, and sacrifice. Our worship is not external, like that of the Jews. Wherever thou art, thou canst build an altar; it suffices that thou shouldst feel deeply the want of God's help; even if thou canst not bend the knee, strike thy breast, or raise thy hands towards heaven. A woman at her spindle can raise her soul to God, and cry with her heart to Him; a merchant at the market, or at the exchange, can examine himself and pray with fervor. An artisan at his workshop can pray. God only requires that the heart should be warm and the desire honest.—Chrysostom.

The Sabbath is necessary, not because it is commanded; but it is commanded because it is necessary.—F. W. Robertson.

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Sometimes we excuse ourselves from a duty on the plea that we can not do it. It is too far beyond our power. Such a thought does dishonor to God, for, as Dr. Thomas Guthrie once said: "The fact that God has commanded us to do a thing proves that we can do it."

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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 16, 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 per cent.) 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  
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Trains Leave Central Station 7.50 a.m.  
and 4.35 p.m.

And arrive at the following St

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 Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Central Station. Phone 12 or 1180.

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Through Sleeping Cars.

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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.; e 8.25 p.m.

BETWEEN OTTAWA, ALMONTE  
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BROKE FROM UNION STATION:

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**MAIL CONTRACT.**

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, July 22, 1910, for the conveyance of His Majesty's mails, on a proposed contract for four years, six times per week each way, between Chesterville and Crystal, from the 1st October next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the post offices of Chesterville, Crystal, Cahore and Connaught and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, June 6, 1910.