

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, JULY 6, 1910.

Single Copies, 5 cents.

## Of Those Who Walk Alone.

The Century.

Women there are on earth, most sweet and high,  
Who lose their own, and walk bereft and lonely,  
Loving that one lost heart until they die,  
Loving it only.

And so they never see beside them grow  
Children, whose coming is like the breath of flowers;  
Consoled by subtler loves the angles know  
Through childless hours.

Good deeds they do; they comfort and they bless  
In duties others put off till the morrow;  
Their look is balm, their touch is tenderness  
To all sorrow.

Betimes the world smiles at them, as 't were shame,  
This maiden guise, long after youth's departed;  
But in God's book they bear another name—  
"The faithful-hearted."

Faithful in life, and faithful unto death,  
Such souls, in sooth, illumine with luster splendid  
That glimpsed, glad land wherein, the vision saith,  
Earth's wrongs are ended.

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## BIRTHS.

At Micaville, on Sunday, June 19, 1910, to Mr. and Mrs. John Erwin, twins (son and daughter).

In Drummond, on June 17, to Mr. and Mrs. Daniel Malloch, a son.

At Loreburn, Sask., on June 10, 1910, to Mr. and Mrs. Ralph D. Miller, a daughter.

In Perth, on June 19, 1910, to Mr. and Mrs. James Burns, a son.

To Mr. and Mrs. K. L. McIntosh, 363 Florence street, Ottawa, on June 25, 1910, a son.

On June 24, 1910, at the Maternity Hospital, Ottawa, to Mr. and Mrs. T. J. Rankins, a son.

## MARRIAGES.

At Forest, June 14, 1910, at Christ church, by Rev. A. L. Beverley, Florence Helene (Elsie), eldest daughter of Ralph E. and Mrs. Scott, to Rev. A. T. Barnard, M.A., of Burk's Falls.

At Knox manse, McDonald's Corners, on Monday, June 20, 1910, by the Rev. A. J. McMullen, Mary Ellen, daughter of Henry Morrow, Lavant, to William Thomas, Folger Station.

At Rosedale Presbyterian church, on Thursday, June 23, 1910, by the Rev. Daniel Strachan, Alleen, daughter of Angus Sinclair, C.E., Toronto, to Kenneth Fearn Mackenzie, son of Hugh Mackenzie, K.C., of Truro, N.S.

On Wednesday, June 22, 1910, by Rev. J. D. Morrow, Florence Evelyn, only daughter of Mr. George F. Hyam, 653 Dufferin street, Toronto, to George F. Tuft.

On Wednesday, June 15, 1910, at the residence of the bride's father, by Rev. Cramm, Samuel T. Arbutck, of Drayton, Ont., to Margaret S., youngest daughter of Wm. Stinson, Manotick.

At the residence of the bride's mother, Mrs. John Black, 496 McLaren street, on Wednesday, the 2nd inst., by Rev. Dr. Ramsay, Miss Myrtle E. E. Benedict to Mr. Robert J. H. Jowsey, of Halleybury, Ont.

## DEATHS.

At 7.45 p.m., on June 26, 1910, Samuel Billings, of Billings' Bridge, in the 89th year of his age.

At Loreburn, Sask., June 12, 1910, infant daughter of Mr. and Mrs. Ralph D. Miller.

In Perth, on June 20, Donald Montgomery, infant son of Mr. W. J. Plunkett, aged 3 months and 34 days.

On June 25, at the residence of Dr. McNab, corner Dupont and Bathurst streets, Elizabeth Heslop, in her 89th year.

At Redwood City, California, June 24, 1910, Dr. Charles L. McCracken, eldest son of the late A. J. McCracken, Newmarket, aged 49 years.

At Port Arthur, on June 25, 1910, Jessica Smith, beloved wife of Ewen McEwen, M.D.

In St. Anicet, Que., on June 21, 1910, Flora McKlae, widow of the late Donald McKillop, in her 85th year.

On June 28, 1910, at her late residence, 121 Durocher street, Joanna, daughter of the late James Starke, and widow of the late George Mortimer, of Ottawa, aged 83 years.

At Carp, Ont., on June 26, 1910, Mary Ann Moffat, beloved wife of James Gilchrist.

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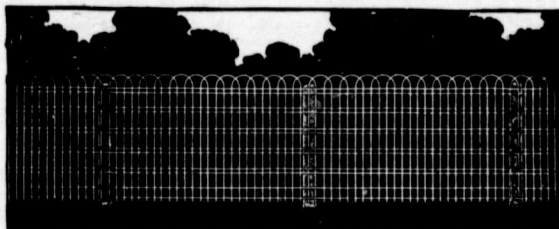
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## NOTE AND COMMENT

Says the Montreal Witness:—During the Eucharistic Congress more than 2,000 priests will be lodged in the religious houses of Montreal, where the cost of board and lodging is \$1.50 per day.

The Rev. J. H. Jowett, Primitive Methodist, has been commanded to preach before King George. This is putting a great strain on the allegiance of Rev. Mr. Whalley, of Arranprie, and others of like way of thinking.

Thirty years ago, Uganda, Africa, was a heathen state, where superstition and cruelty reigned. To-day, 250,000 fits inhabitants, more than one-half of its entire population, are Christians.

The balance of the buffalo purchased by Canada from Pablo, in Montana, are being received at the park at Wainwright, Alta. The first shipment consisted of 46 head, which it took two and a half months to capture. Eight of these were sent to Banff, to be added to the herd there. Eighty more are being entrained this month.

Two more Cobalters have been fined \$100 or three months in Central Prison, having pleaded guilty to the unlawful sale of ore to Dr. J. E. Wilkinson in Toronto. The men were Wm. Lauder, alias Victor Matheson, and Jacob Cohen, each of whom sold over \$2,000 worth of rock to him. The total of fines imposed in this case is \$1,225.

Reno, which enjoys a bad eminence as the last foothold of the bruiser business under the Stars and Stripes, has 219 licensed gambling places. But even Nevada is moving toward better things. On September 30 next a law prohibiting gambling, which has already passed the Legislature, will become operative. It is said that this law-making body, at its next session, will put an end to the possibility of such exhibitions as that which took place in Reno on last Friday.

During the last ten years Canada has received no less than 1,445,288 immigrants. Of these 665,000 came from the British Isles, 394,000 from Europe and Asia, and 497,000 from the United States. Since 1902, 3,883 have been deported, the largest number of deportations occurring in 1908-9 when it reached 1,748. Last year it was 734. Compared with Canada's somewhat scanty population, this vast flood of immigrants is rather startling, and yet it promises to increase rather than diminish. In giving these figures the Christian Guardian remarks: "It is any wonder we are talking missions?"

The Pope seems likely to lose much of the political support he has received on the continent of Europe, through his unwise measures. His latest blunder was to issue an encyclical on the third centenary of the colonization of Charles Borromeo, the champion of the Roman Catholic Church against the Protestant Reformation. His statements concerning political matters were such that the Chancellor of the German Empire immediately made representations through the German envoy, which Germany keeps at the Vatican, and a large part of the German Parliament suggested that the German legation at the Vatican be withdrawn. It is a mistake for Germany to keep a legation there, and a survival of the days when the Pope was a temporal ruler over the States of the Church, before the unification of Italy under a modern government. France now keeps no representative at the Vatican. The result of the encyclical will probably be to reduce the influence of the Church in Germany.

The report of one of the Commissioners of the World Missionary Conference, which has just concluded in Edinburgh, estimates that there are throughout the whole world 113,000,000 people who are still untouched by the Gospel message or Gospel influences. About 70,000,000 of these are in Africa and over 40,000,000 in Asia. These figures apply once to large unoccupied areas and do not include those districts more or less effectively occupied by missionary agencies.

An interesting conversation between the Kaiser and General Stolte is reported in a German provincial journal. "I like reading the Bible, and I read it often," his Majesty is reported as having said. "I always have it near my bed. I cannot understand how there can be so many people who pay so little attention to the Word of God. When I have to act or to think, I put the question to myself: 'What does the Bible say about this?' It is to me a source of power and of light."

The Premier of Spain, with the approval of the King, has asked the government to recognize absolute freedom of conscience, by abrogating all imperial decrees which prohibit or in any way limit the services of non-Catholic religious bodies. This is an advance step for Spain. The government has been under the domination of the Roman Catholic Church, and, while a measure of religious liberty is granted, all Protestant religious bodies are under many restrictions. The king has modern views, but the strength of the Roman Catholic priests lies in the ignorance and superstitions of the common people of Spain.

An encouraging sign of the progress of temperance in Great Britain is shown by the latest official figures. Comparing the period from May, 1908, to January, 1909, with that from May, 1909, to January, 1910, when an increased duty was in force, the consumption of liquor dropped from twenty-eight million gallons to seventeen million gallons, and the duty paid decreased by 2,883,000 pounds sterling. It is said that the actual decrease is not quite so much as the above figures because of the huge withdrawals which were made in March and April, 1909, in order to escape the increased duty. Granting all the necessary allowance for that fact, the decrease has been very great. It is not surprising that a decrease of arrests for drunkenness (ranging from ten to fifty per cent.) has also been reported.

Last week's Canadian Baptist contains the following: In his speech before the Presbyterian Assembly, Dr. C. W. Gordon ("Ralph Connor"), of Winnipeg, is reported to have said that the question of a supply of suitable men for the ministry is the most urgent of all questions now confronting the church. Certainly, in view of Principal Gandler's statements to the effect that less than two hundred students for the Presbyterian ministry are to be found in all the colleges of Canada, there is great reason for concern among our Presbyterian brethren, and we most sincerely hope that a large increase in the number of their ministerial students may soon be registered. Among the Baptists of Canada, we are gratified to know, the situation is far more satisfactory. Throughout the Dominion, from sea to sea, in the various universities and colleges, we have considerably more than two hundred ministerial students at the present time, and the prospect is that their numbers will gradually increase. We regret that the Presbyterians have so few students for the ministry; we rejoice that the Baptists have so many.

The marriage of Mr. George H. Ross, of the Bank of Ottawa, and Miss Isabel Bryson, was solemnized Wednesday afternoon by the Rev. Dr. Herdridge, at the residence of the bride's parents, Mr. and Mrs. C. Bryson, Ottawa. During the signing of the register, Miss Louise Baldwin sang, "O Promise Me." The bride wore a white satin gown with overdress of silver net and lace, and her veil was held in place by a chaplet of pearls. The bridesmaids, Miss Annie Bryson, was dressed in apricot-colored messaline with yoke of Irish crochet, and large hat to match. Among the wedding gifts was a solid silver tray from the Bank of Ottawa staff in the Capital.

The Missionary Review of the World says: France has a population of 39,000,000. Of these there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remain about 38,000,000 nominal Roman Catholics, but the priest themselves confess that at the outside not more than 4,000,000 can be said to be following their teachings in any way. The people are said to be drifting away from the belief in the church and from the control of the priests. One of their priests states that while in some villages a number still attend mass, in others the church was so deserted that on Sunday morning the attendance consisted only of the priest, his servants and the sexton, while in some churches grass was growing between the stones on the floor. It is sometimes heard, "We do believe in God, but we do not believe in the priests." M. Bousson, secretary of the Societe Centrale, recently reported that in some parts of the country no religious ceremony has been held for ten years.

"Heresy Hard to Prove" is the title of an article in a New York contemporary, which tries to show that the result of the appeal to the Presbyterian General Assembly in the so-called "heresy charges" proves the growing power of liberalism in the Presbyterian church. Commenting on this article, The Philadelphia Presbyterian repudiates the application of the term "heresy-hunter" as applied to Drs. Fox, Shearer and others of the New York Presbytery, and rightfully says: "It is not 'heresy-hunting' to note imperfect faith on the part of a candidate, nor to test the propriety of licensing and ordaining men of questionable views, in the church courts for such purpose. Nor are those who undertake the difficult, distasteful but unavoidable duty of legal process, when that is necessary, rightly subjected to the sneers or the ridicule of their brethren. They are rather to be honored for their concern for the truth." Our contemporary might have well gone further and called to account those who would, without concern, stand by and see the Presbyterian ministry weakened by the admission into its ranks of young men who are even doubtful, not to say opposed, in their attitude toward such truths as were questioned by its candidates whose reception and ordination aroused the controversy in question. Indeed, the Assembly practically deprecated their admission, although, because of faulty records, it was not possible for the appellants to make out a case against the Presbytery. Be that as it may, it is a simple matter of plain fact that neither the Presbyterian church nor any other church can afford to place in her pulpits men who are antagonistic to the fundamental truths of religion, or even men who are so immature in their views as to be children in theology, "tossed to and fro and carried about by every wind of doctrine."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHE OBERAMMERGAU PASSION  
PLAY.

By Ulster Pat.

When the Saviour hung upon the stake, about the space of three hours, the sun's light failed, and His sufferings were hidden from the sight of men. When He yielded up His spirit the earth did quake, and the rocks were rent.

"But in these latter days this awful tragedy is made a spectacle for the curious, and actually men think they do God service by turning it into a 'play.'" I have heard frequent references to, but have read no description of the Ober-Ammergau Passion Play until last week a page of the United States *Sunday School Times* was placed in my hands, and therein I found a description and commendation of the play, written by a Doctor of Divinity, and an endorsement thereof by the Editor. It is told that in the year 1633 the "black death" raged fearfully in all the region round about Ober-Ammergau. The community was appalled, and in their deep distress called upon the Lord to stay the plague—for Christ's sake? No; but in consideration of their vowing to "perform His passion every ten years" From that day—the day of Simon and Jude"—(why the reverend doctor omitted the S.S. which would indicate that these were specially canonised saints I am at a loss to conjecture. The omission is quite out of keeping with his tale, "no further death ensued." And from that day to this the honest peasants of Ober-Ammergau have faithfully carried out their part of the bargain. In other words, they have merited the blessing they then received, and no doubt those which have since been granted them—for do not "the preparation for the play make large demands upon their time?" "As early as the autumn preceding the decennial year, . . . no worldly entertainment, no dance, no secular concert, nor athletic games are allowed." Dr. Dickie evidently regards this as exceptional self denial. But to me it appears a worldly wise bargain. The Romanist observes Lent forty days in every year, and obtains little praise, doubtless because his abstinences come so frequently that the world has grown accustomed to them. Ten forties make four hundred days in the decade, to say nothing of the other fast days. These peasants abstain from worldly amusements say fifteen months, and then are it would seem, free to indulge during eight years and nine months. True, the Romanist may participate in athletic games during Lent, but he is debarred from the theatre and may not indulge in amateur plays even for the good of the church or "to the praise and glory of God's great name," while these peasants have the pleasure of either performing or witnessing this marvellous spectacle, and the presence of admiring crowds of profitable visitors, all through their Lent.

"The Passion Play acts as a great power making for righteousness. Sin a sin, stain your name, and you shut yourself out from taking part." I assume that this impenitibility continues only during the period of preparation for and performance of the play, for if dancing and other worldly entertainment is sinful then it can not surely be holy during the other years. That to play the part of Christ or John or Mary is an honour surpassing all worldly honours is, we are told, an idea inculcated in the home, emphasized in the school, hallowed in the teachings of the church, and sealed with the authority of the state, and we are given a description of the Christ-likeness of those who portray the Saviour and Mary, and "poor Judas," who is represented "not as a monster of iniquity, but as a man of like passions as we are." And who will wonder at this leniency in depicting him when

one reads that the Mary of the play is daughter of the man who takes the rôle of betrayer.

But enough—perchance more than enough—description. Let us return to the question, what is this spectacle by which Christians are "edified and strengthened," by which the lukewarm receive the seeds of a better life, and "the Good Shepherd seeks and receives His lost sheep." It is a representation—an enactment of that tragedy of tragedies, the consummation of Satan's wrath against God and man. And as it was then, so now, those who are placed in or have assumed the position of teachers and shepherds—prove blind leaders, bringing destruction upon those whom they have promised to instruct and edify in the service of God. The Holy Spirit has given us four pen pictures of the Saviour from His birth to His ascension, including His passion, and yet a doctor of divinity can write and a Sunday School paper can print, the assertion that neither preacher nor commentary "ever set the Redeemer so worthily before me as did these peasants." At Golgotha the hearts of those who loved Christ were wrung by the spectacle; the pagan soldiers were impressed with awe at His majesty, but those who rejected Him mocked and were hardened. How could the reproduction of the tragedy by fallen men be more efficacious than was the real? At Golgotha men railed; at Ober-Ammergau, we are assured, "even the most irreligious must needs be dumb." The crucifixion was "an offence". At Ober-Ammergau "all offence was taken away, and one came into sympathy with it and was quite borne along." "The entire play was like going to church where the priest is not heard." Alas yes. It is Golgotha without the Victim of High Priest. But if He be not heard, what bring His followers there? Whenever they do not hear the Shepherd's voice the sheep should not stray.

If we are warranted in witnessing a rehearsal of the crucifixion of the Saviour as an elevating, spiritualizing agency, why object to moving pictures of prize-fights and murders? Why not, on the contrary, give exhibitions of hangings? They would be less blasphemous, and quite as "elevating", especially if the victims were represented as "meeting their fate like men." It would be easy to represent them as repentant, and the attending pastor could "make a prayer" calculated to convey lessons to the erring; or the victim might speak to the assembled multitude words of warning and instruction. And thereby many who cannot afford to cross the ocean might be reached. If not, why not?

## JOHN RUSKIN'S BIBLES.

By SUE W. HETHERINGTON

Perhaps no one outside of the Christian ministry read his Bible more constantly and made better use of its truths than John Ruskin. His works bear traces on nearly every page that the phraseology, incidents, parables and imagery of the sacred Scriptures were wrought in the very tissue of his mental being. The last paragraph in "Queen's Gardens," the second lecture of the most popular of his books, *Sesame and Lilies*, is a perfect mosaic of Bible passages. The account given by himself in *Præterita* and *Fors Clavigera* of the way in which he gained this knowledge has been so often quoted that it is familiar to all.

Among the cherished treasures of this great writer, kept at Brantwood, his last home near Coniston Lake, is a collection of the Bibles he used at different times in his life.

One day in August, 1873, Ruskin, busy writing one of his letters to working men, opened his oldest Bible to verify

the wording of a passage he had just quoted. "It is," he says, "a small, closely but very neatly printed volume, yellow now with age; and flexible, but not unclean, with much use, except that the lower corners of the pages at eight of First Kings and thirty-second of Deuteronomy, are worn somewhat thin and dark, the learning of these two chapters having cost me much pain. My mother's list of the chapters with which she established my soul in life has just fallen out of it.

He then gives the list and thus comments upon the knowledge thus acquired: "Though I have picked up the elements of a little further knowledge and owe much to the teaching of other people, this property of chapters from the Bible placed in my mind by my mother, I count very confidently the most precious and on the whole, the one essential part of my education."

The other pages in this book, which still bear the marks of his little fingers, are those containing the 119th psalm, of which he thus writes in *Fors Clavigera* in 1875: "It is strange that of all the pieces of the Bible which my mother thus taught me that which cost me most to learn and which to my childish mind was most repulsive, has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God. 'O, how I love thy law! it is my meditation all the day.'"

It was Ruskin's habit to write thoughts suggested by the passage on the margin of the Bible he was reading, and his father's Bible, used by John in later days, is thus annotated. The most valuable ancient manuscripts in his possession were not too sacred for these notes, and the margins of many precious ones are penciled with the overflows of his active mind as he read the sacred text.

A grand Old Testament in Greek M.S., the back lettered the tenth century, but with 1643 dimly seen printed off from the last leaf, Ruskin read and freely wrote upon its margins. He did the same with a Greek Psalter, and still more fully, and in ink, in his most valuable tenth-century Greek gospels.

How precious those notes become to the student who wishes to trace Ruskin's return from the agnostic attitude of his middle life to the firm faith and piety of his age. "For he who wants to get at Ruskin's mind," says his biographer, Collingwood, "will find it there. John 15. 9, was the help and life he found."

He was accustomed to read his Latin Bibles also. His library contained one in three volumes, purple morocco, printed in 1541. He owned, too, many thirteenth and fourteenth century Bibles and Psalters and Missals. The one he prized the most is known as King Hakon's Bible, from a reference on the fly leaf to King Hakon V of Norway.

When traveling he carried with him various little testaments. In his bed-room for reading on wakeful nights he had a Bible in six volumes, one, the Apocrypha, bearing marks of frequent notes and pencillings. At the close of his life he read a large-typed Bible, or had it read to him constantly, up to his death. Very few helps to Bible reading were in his library. The plain Bible text was the book he read and studied through his long life, and he knew it as few of this generation know it.

"Once in his rooms at Oxford," says Collingwood, "I remember getting into a difficulty about some passage. 'Haven't you a concordance?' I asked. 'I'm ashamed to say I have,' Ruskin replied. I did not quite understand him.

"'Well,' he explained, 'you and I oughtn't to need a concordance.'"



### PRINCIPAL PATRICK ON CHURCH UNION.

By Rev. A. B. Dobson.

Dr. Patrick has said that "the united church would wield a greater moral authority than the separate churches." In dealing with governments it would be better able to influence legislation and administration on moral questions. This is a mere matter of opinion, not of argument, and, for my part, I believe that the opposite is true. The Christian judgment of the country would be more fully expressed on any moral issue if each of several churches speaks than under any one-church arrangement whatsoever. It is not oneness of organization which governments respect, it is unanimity of action on the part of people who have votes, whether they be Methodist, Congregational or Presbyterian. They don't care a button for one church more than another, nor more for a church than a temperance society, or a fraternity, insurance body. They don't consider the visit of a few "leaders" of this or that church to the halls of government as of much importance. They rather want to know what the people, the individual congregations, think of a proposed course. And, accordingly, the leaders send word to pastors to write letters to their representatives in Parliament, and to forward petitions to government from their separate congregations. In this way the moral force of the church is exerted to its fullest advantage. We do not act as an organic Methodist church or as an organic Presbyterian church, but as individual pastors and as individual congregations. The very same course would be followed under union, simply because it has proved to be the most effective method. And even were it otherwise, what reason has Dr. Patrick for supposing that fifty men from one large organization would make a greater impression on a government, or secure greater results, than would fifty men chosen from each of two smaller bodies? He knows perfectly well that when the several churches co-operate they get from governments all that they could possibly get in any circumstances whatsoever.

In concluding his articles Principal Patrick pretends to state the vital objections which his opponents have to this proposed union. He declares that there is not "one which touches principle." Well, if this be correct, it is because he and his party have not stated an argument "which touches principle." Non-unionists have simply followed and completely answered each and every argument produced by the Unionist party. That was all they had to do. If there was not one of their arguments "which touches principle" Non-unionists can't help it. They had to take them as they were. If the main objections to this union were honestly stated by Principal Patrick then certainly not one of them would touch any principle which ought to be respected. He declares that our objections are nothing else than "aversion to change," "contentment with things as they are," "disinclination to this or that branch of the church," every word of which is absolutely untrue, so far as nine out of ten men who are opposed to this union are concerned. These are not our objections. We not only have no "aversion to change," but we are anxious that many things in the church should be changed. Not to mention others, we would like to see a change, e.g., in the respect which some men seem to have for the constitution and procedure of the church, so that it would be impossible for any man or body of men to ride rough shod over the heads of the rank and file of ministers and laymen as the union committee has done. We are anxious also that other men should respect themselves sufficiently to vigorously resent any such conduct on the part of any man or men. "How much better is a MAN than a sheep?"

To say, as Dr. Patrick does, that we have "a disinclination to any branch of the church is a libel-upon men who have each done more gratuitous, brotherly work for other denominations,

probably, than he himself has ever done. During a period of thirty-five years among these men the writer has learned that they have generally allowed themselves to be imposed upon rather than even appear to show discourtesy to other denominations. Such a statement is on a par with former insinuations of Principal Patrick's, one of which was that the pastors on the minimum salary might be persuaded to enter the union by a promise of money—salary of \$1,000 per year. When the true character of this bid was pointed out in the columns of this journal the union committee withdrew it. If such treatment will be tolerated by the average minister of the church, I for one hope that the union may come. Dr. Patrick has not stated our objections to union; but he well knows what they are. We object to this union for the sake of other denominations not less than for our own. We have no dislike for them.

A criticism of the Principal's remarks on the basis would require too much time and space. If his expectation is that the church will take his word for the excellence of the basis, his dogmatic style is capable of being understood. But his articles do not make the basis any clearer than its own language does, and all that fairness requires here is to meet his positive assertions with an equally emphatic denial.

As a final word, Dr. Patrick makes an almost pathetic bid for the support of the church in this movement. He says that "it is the right of the people to have leaders." Agreed. It is also our right to appoint them, which right was forbidden us when Principal Patrick and his company were appointed. Again, he says: "The people will trust and love . . . such leaders . . . as the members of the joint committee."

What have these "leaders" done to deserve our trust; to say nothing of our love? Does Dr. Patrick expect us to trust and follow men who have violated our constitutional rights, who have, without our permission, used our name and authority to destroy the identity of the church? Does he expect us to trust and follow men who not only accepted this illegal appointment but who also boldly set to work to act upon more illegally than their illegal appointment called for? Does he expect us to follow men who, in order to do this work, accepted about \$2,500 which the people, living and dead, contributed for totally different purposes, missions, widows and orphans, aged ministers, etc.? Are we expected to follow men who led the church into a canvass for upwards of a million dollars for two colleges, who have since established two others, and who intend to hand over the whole to a new church which may find them all unsuitable and may close them? Are we expected to follow men who have spent five years and so much money to prepare a contract—called a basis—for us to sign without knowing whether we want any contract at all, and which when it is made contradicts itself? Considering the history of the union committee it does not look like an intelligent or a safe act to follow them, nor yet to give them liberty to go on to lead the church into even greater humiliations. For some time after the writer began to look into the movement he could not believe that it was seriously intended by its promoters, and in this paper of July 17, 1907, stated reasons for this view. But the course of Principal Patrick and his friends has compelled us to believe that they will force union if they can. They are more to be feared than union itself. I can only say for myself that if the ministers and laymen of the church are willing to submit to all this and to follow the "leaders" into this union, if they be willing, then there is no particular reason for the further existence of the church. She is a corpse and may as well disappear. This would be a genuine "case for church union," which Principal Patrick's articles are not.

Forwidge, June 30, 1910.

### SCOTCH GENERAL ASSEMBLIES.

The following are extracts from The Interior's report: The General Assemblies of the two great Scottish Presbyterian denominations—the Church of Scotland and the United Free Church—met, as always, simultaneously in Edinburgh. The moderator of the former was Dr. MacAdam Muir, pastor of the Glasgow cathedral; the moderator of the latter was Dr. John Young. The reports received by both bodies from their constituents were discouraging relative to increase of numerical strength. The Free Church in the year lost ten congregations chiefly through emigration from country districts to Canada, and in the whole denomination it gained only 700 members. The Established Church noted a decline of 1,700 in the membership of its Sabbath schools, although this item was in part offset by an increase of nearly a thousand in the membership of adult Bible classes. In strange contrast with this discouragement over numbers, there came remarkable encouragement in the reports from all the benevolent and financial interests of the churches. The various benevolent funds were filled with more liberal contributions than ever before.

It will be remembered that a year ago both Scotch Assemblies appointed commissions to confer together and try to discover whether there was any feasible way of uniting a church that depends on the state for support with a church that has no public relations whatever and contains a considerable proportion of members who regard state aid as essentially wrong. To this spring's Assemblies the respective sections of the joint committee reported back no definite propositions but the general statement that they were getting nearer together. Both sections asked to be continued in order that the conference might be prolonged, and both held out the hope that there might be something tangible to report in 1911. Dr. Norman Macleod told the Established Assembly that he was far more hopeful of union than he was a year ago, and Dr. Robinson in the United Free Assembly said that the obligation to accomplish union if possible was not a sentimental but a practical one; the spiritual condition of Scotland calls to-day for the most effective organization of unified forces. In both Assemblies there was some manifest antagonism to the union idea, but in neither did it crystallize into an opposition, and the authority for the committees to confer during the year coming was voted in each body without dissent.

### BARON KELVIN'S NATIONALITY.

William Thompson's Life of Lord Kelvin which the Macmillan Company published in two volumes a few weeks ago, has served to revive interest in the personality of this famous scientist of the nineteenth century. Among other points raised, is the question of his nationality. A correspondent in the New York Times clears this up beyond a doubt. He writes as follows: "The Great Duke of Wellington, when taunted with being an Irishman, is said to have observed that a man is not a horse because he had been born in a stable, and Lord Kelvin might equally exclaim that one is not a fish if he happened to be born at sea." It is true Kelvin first beheld the light of day in the Emerald Isle, but he was of Scotch parentage and passed practically the whole of his long life in Scotland, while, when he was raised to the peerage, it was not to Ireland he went for a title, as assuredly he would have done had he considered himself to be an Irishman, the Kelvin being a small stream which runs through the city of Glasgow."

Members of the Darling family have presented the Lansdowne church with a valuable bell, which has just been installed.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEBETWEEN SUNSHINE AND DARK-  
NESS.

BY PROFESSOR JAMES STALKER, D.D.

In the earthly life of Our Lord there occurred, first a period of sunshine and then a period of darkness. Our present section lies between the two; but it is more in the shadow than the sunshine. Near its commencement is the doubt of the Baptist; and he was not, even at that stage, the only doubter. The violent death of the Forerunner appears to have exercised an influence on the career of Jesus, the exact nature of which is not very clear but the effect of which was his withdrawal from the scenes of his earlier triumphs. When the messengers of the Baptist had left the presence of Jesus, the sense of how badly both John and Himself had been treated so pressed on the spirit of Jesus that He broke out into bitter complaints against His generation. In the same tone He began now to lament the unbelief of the cities in which most of His mighty works had been done, because they had not repented; and in Galilee, in which His ministry had begun with so much jubilation and promise, His cause, it was evident, had missed its aim. From time to time still, indeed, His works of healing were so numerous and extraordinary that a general recognition of His Messiahship seemed on the point of bursting from the lips of the simple and unsophisticated; but the Pharisees and the rulers always at hand with such suggestions as that He was casting out devils through the prince of the devils. In some respects the Feeding of the Five Thousand marked a culminating point, exciting so much wonder and pleasure that the multitude, John tells us, tried to take Him by force and make Him a King. But by this very zeal Jesus was convinced that they were not ripe for being the organs of His purposes; and He thereupon delivered a discourse the effect of which was that "from that time many of His disciples went back and walked no more with Him."

What was the cause of this opposition? There were many reasons for it. His humble origin gave offence: He had been only a village carpenter's son, and He had followed the same trade Himself. Then he "had never learned"; He had not gone through the curriculum of any college or received the stamp of any earthly authority. His position in society and the course of His life differed utterly from all the Jews expected in the Messiah; and it stung them with resentment to see their great national hope thus dragged in the dust. Yet, though so meek and lowly, He claimed great things for Himself; as when, for example, He forgave sins. While, however, thus cherishing overweening ideas about Himself, He took depreciatory views of themselves. The character of those among them who had most reputation for piety was evidently the reverse of venerable in His eyes, and He turned their religious practices into ridicule. Their religion was one of self-righteousness. It was by works of their own they were seeking God's favor; and, the more they multiplied works which they supposed to be pleasing to God, the more merit did they believe to be laid up for them in Heaven. Such a religion is sure to err in two directions; it is unsympathetic toward men, while intent only on pleasing God, and it multiplies trivial and external ceremonies, to the neglect of the weightier matters of the law. Of both of these features the most outstanding illustration was provided in the Pharisaic observance of the Sabbath. The Sabbath was regarded not as a gift of God for man's benefit, but as a demand of God, who was supposed to be the more pleased the more of rigor and self-sacrifice entered into the tribute thus rendered to Himself; while

those who imposed these restrictions thought not of the intolerable burden they were imposing on the young and the hardworking. There were other causes of the opposition to Jesus—such, for example, as the choice of Matthew the publican, to be one of His apostles—and already, at the point we have reached, it had become evident that, unless something remarkable happened to turn sentiment in an opposite direction, the chosen people was going to reject its own Messiah and frustrate the glorious purposes for which it had been trained by Jehovah all the days of old.

Meantime Jesus went on pouring forth the words of grace and truth, even the opposition of His enemies often evoking immortal sayings, as we see in the Parable of the Sower. At this period His mind appears specially to have overflowed with the imagery, borrowed from His experience of life during His ministry, as well as accumulated from the harvest of a quiet eye before His ministry began, by which His addresses were adorned. Of this we have striking evidence in the parables of the thirteenth chapter of this Gospel; and there also He recommends this mode of imparting truth to all teachers coming after Him, in the saying (v. 50), "Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." "Things old" are those that are well-known and familiar; "things new" are those that are unknown and still to be revealed. In the parables of Jesus these were so combined that the objects of nature and the incidents of common life were made stepping-stones by which to rise to the truths and mysteries which he had come to reveal. This is the art of all true teaching—from the familiar to the unfamiliar, through the well-known to that which has still to be apprehended. Each parable of this chapter commences with the words, "the Kingdom of Heaven is like"; and the "Kingdom of Heaven" or "the Kingdom of God" was Christ's own name for His doctrine as a whole. Some think it should always have remained the name for it. But substitutes took its place even in the New Testament; and the most natural substitute in our day would be "Christianity." "The Kingdom of Heaven" sometimes means Heaven itself; or it may mean Heaven on earth, the purpose of Christianity being to make earth like Heaven. It is best explained by the words which follow and expound the petition, "Thy Kingdom come," in the Lord's Prayer—namely, "Thy will be done on earth as it is in Heaven"; it is a comprehensive term for all the blessings which accompany the doing of God's will.

ABERDEEN, SCOTLAND.

## A PRAYER.

*We thank Thee, O King of kings, that Thou hast called us to do Thy business on earth. This is our realm to make it thine. Give us Thy Spirit more fully that Thy business may always be first in our lives and Thy glory the coveted glory of our ambition. Impress upon us the glowing fact that the King's business requires haste and integrity. By working in us and through us help us to win back this beautiful world from the Prince of Darkness and to restore its kingdoms to Jesus Christ. In His name. Amen. Philadelphia Westminster.*

—Gethsemane and Calvary bind the hearts of men to Christ more than the sunny days of popularity about the Sea of Galilee. They who are to conquer the hearts of men must suffer much. As *Rothé* puts it, "men are God's commoners, but suffers his nobles".—*Alfred Tennyson*.

## WALKING WITH GOD.

BY C. H. WETHERBE.

Of Enoch, the Bible says, that he walked with God. The same idea is applied to other believers, as given in Bible history. The expression is a figurative one, and yet it is one which has reference to real life and practice.

Let it be observed that there is no place in the Bible where it is stated that unconverted people walk with God. There is a marked significance in this fact. It opposes the theory that all people are the children of God; for, if it were true that all persons were God's children, then it would necessarily follow that all of them walk with God in a spiritual sense. It would mean that there is a spiritual harmony between God and all people, whatever their moral condition might be. The idea is absurd, and is therefore untrue.

No one can walk with God unless he be in spiritual harmony with Him. There must be a vital agreement. There is such an agreement between the true believers and God. The agreement is not absolutely perfect, on the part of the believer, because he is necessarily imperfect; yet there is a vital oneness between God and the saved believers. There is a hearty companionship between the two. There is a sacred fellowship between them. There is a holy relationship with each other.

Rev. Dr. A. T. Pierson, the eminent Bible scholar, says: "To walk with God suggests that every step is taken in His companionship, and in fellowship and harmony with Him; that, as we come to each new encounter with temptation or trial, duty or danger, responsibility or opportunity, He is our companion and counsellor, so that we need take no step alone, or in any way depart from His way. It makes all life a partnership with God."

Why should the Christian be lonesome with such a God? Why need the believer be the victim of harrowing fears, while realizing that he is all the time walking with God? O, what a very great honor it is!

## GOODNESS AND SEVERITY.

Jesus is judge as well as Saviour, and there is in the gospel severity for impenitent sin as well as tenderness for penitent sinners. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." These are strong words, and our age is very inclined to overlook and ignore all such in the New Testament. There is a prevalent babyishness in the religious thought of to-day which will have nothing but sweetmeats. And it has resulted, as such always does, in unwholesome conditions and a peevish fretfulness with all else. It is time men considered that God, in both nature and revelation, is seen to be capable of severity as well as gentleness. He would not be a moral God if he were otherwise. Our God is a God of love toward the good, and a consuming fire toward all wickedness and sin. Jesus was the most loving of men, and it will become any modern sentimentalists to try to conceive a tenderer tenderness or a more loving love than his; but he was also at times the severest of all teachers in his denunciations. Who among those who have spoken to mankind have so bitterly denounced the whitened sepulchers of Pharisaic hypocrisy? Who has spoken more sternly of covetousness? Who has rebuked so sharply priestly corruption and all "moral frauds"? He is merciful, far too merciful to allow obdurate sin to go unexposed and unpunished in the universe.—*Churchman*.

HIS MOTHER'S VERSION.

A Bible-class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said, "though of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

God has not given us vast learning to solve all the problems or unfeeling wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual and by our spirituality to lift and enlarge and enlighten the lives we touch.—(Phillip Brooks.)

A CHILD'S MOTIVES.

The more a parent or teacher believes in a child's purity of motive, the purer that child's motive will be. Nothing is more disheartening to a child than to be charged with an unworthy motive that never occurred to him. If a boy is scolded for quarreling, when he has simply interfered to stop a quarrel, he is less likely to be a peacemaker at the next opportunity. If he is taken to task for being late at school before the teacher finds out why he is late, his sense of justice may be outraged if his lateness is of a kind that the teacher would approve, with knowledge of the cause. The light-hearted, generous, forgiving spirit of the child makes a teacher or parent careless about giving offence. But if we would set up pure motives in abiding power in the life of the child, we must check our blundering suspicions, believe in the child's purity of motive, and keep that belief plainly to the fore in every issue.—S. S. Times.

MAKING THE BEST OF LIFE.

Whether the things we do, be little things or great things, every act, if it be our best, is bringing us more nearly in harmony with God's plan, the pattern by which he would have us live and work. Giving a cup of cold water to a little child, if that be the most and the best one can do, is genuine service, as truly so as was leading the children of Israel out of Egyptian bondage.

Rolling away the stone was a small part of the great work to be done, but it was all that human hands could do, and the Master recognized it and blessed it. Whether it be our lot to do little things sometimes and great things sometimes, or little things all the time, it is ours to do the best we can, with every passing day, and leave the rest with God.

Croaking Christians are not a delight to the world, and we doubt if the Lord has much pleasure in them. They endure hardness, but with such whimpering and groaning and complaining that we wonder if they have ever heard of the all-sufficient grace of Christ. The joy of the Lord is strange to them. The way of Zion they consider a weary pilgrimage through a valley of dry bones. Is it a wonder that wordlings say: "If that is what Christianity does for a man, we'll have none of it?"

—There is a vast difference in one's respect for a man who has made himself and the man who has only made his money.—Mrs. Mulock-Craig.

CAPERNAUM.

BY KATHARINE C. HICKS.

God of the world! He walks by Galilee,  
Master of all! In Peter's home He rests.  
They do not know who walks beside the sea.

They do not care. They turn to other guests.

To thee, O City, has this honor come,  
O City, dead in trespasses and sin!  
Wake, wake to life! Oh, be not blind and dumb!

Thy Lord has come! Oh, bid Him enter in.

Now, woe to thee! Thine hour has come and gone.

Now woe to thee who hast not heard the call—

The loving patient call of that blest one  
Who came with life and love and power for all.

The blue waves wash the sand along the shore.

They mourn a city dead forevermore.  
SUNDAY SCHOOL TIMES.

DEBORAH.

BY WILLIAM LUFF.

Deborah was a Galilean Jewess, who, at ten years of age, learned to love her Testament. When they thought she was dying of smallpox, her father who had taken the book from her, was broken-hearted, and repeated the Jewish death-bed prayers.

After a while, the child opened her eyes, and said "Father does not allow anyone to speak of Jesus, but I love Jesus, and Jesus loves the children; Jesus made the little daughter of Jairus well," and then went on to repeat the story of the raising of Jairus' daughter (Matt. ix. 18.)

The father listened until she had finished then suddenly fell on his knees, and prayed, "Lord Jesus, Thou art the true Son of God, and the Saviour of the world; show Thy great power, and make my child well, then we will all believe in Thee for ever." From that time the child recovered, and the parents, with their whole house, now believe in the crucified Jesus, and openly avow their faith.

Little Deborah was right when she said "Jesus loves little children." He loves you. Can you say with this young Russian, I love Jesus." If you love Him, He wants you to work for Him.

WHERE FRANKNESS IS NEEDED.

A courageous frankness with ourselves would give many of us sounder views of our spiritual problems than we have yet gained. A man whose spiritual vision is clouded by sin may dodge the issue by foolishly insisting with himself that the cloud has arisen from quite another cause. He is tired, or overworked or not very well. If he were in his normal physical condition he thinks the cloud would disappear. So he deceives himself by leniency with himself, and misses the vision because he misses the real reason why the cloud is there at all. Why not be frank and brave with ourselves, when we know just what is keeping us from seeing clearly?—Sunday School Times.

INFLUENCE.

The smallest bark on life's tumultuous ocean

Will leave a track behind for evermore;  
The lightest wave of influence, once in motion,

Extends and widens to the eternal shore.

We should be wary, then, who go before  
A myriad yet to be, and we should take  
Our bearings carefully where breakers

roar  
And fearful tempests gather: one mistake  
May wreck unnumbered barks that follow  
in our wake.

—(Sarah Knowles Bolton.)

THE MODEL SOCIETY.\*

BY ROBERT E. SPEER.

All the members of a model society will attend all its meetings unless prevented from doing so by good reasons. When a man joins a Board of Directors, it is expected that he will attend the meetings of the Board, and to show how important it is that he should do so, the state requires, in the case of each Board which gets a charter from it, that a certain number or proportion of its members must be present or none of the business done can be regarded as legally valid. The Young People's Society has no such charter from the state, but it has an even higher charter. As one of the agencies of the church it has a charter from the Lord himself. Its members must take their duty with the deepest seriousness, and be in their places at all its meetings.

Each member of a model society will do whatever work is assigned without shirking or evading. Some members say, when work is proposed to them, "Oh! I can't. I haven't time. I don't know how. Please get some one else." That is not in the model society. There every one says, "Why of course I will. I can't do it as well as I wish I could, but I will do the best I can. I am always glad to try." A great deal of time, as well as of wear and tear is saved in such a society.

A model society Begins and ends its meetings on time. At the time for opening they open. At the time for closing they close. And the space between is filled up in the right way, so that every one says, "We have had a fine meeting. I shall surely not miss anything as good as this."

Many good things get wrong ideas of themselves. The model society will not do so. It will not imagine that it is the church or the Sunday-school. Both of these were here before it came, and will claim the service of each Christian after he goes out of his Young People's Society, as much as before his society ever came into existence. The society is an agency of the church to help the young people and to enable them to help the church. The model society knows its place and work, and does not wander away from them.

And the work of a model society is not just to hold meetings. The church itself does not exist merely for worship and instruction. Meeting together, for worship or instruction or fellowship, is good, but it is also a means to the accomplishment of good. And the model society is one that does not expend itself upon itself, but that looks out upon needs all about it, and goes forth to meet these needs.

A model society is one that follows Christ. When it meets it meets with him. Where he leads it goes after. What he would have done it seeks to do. It finds its purposes and character set forth in Paul's admonition:

Whatsoever things are true  
Whatsoever things are honorable  
Whatsoever things are pure  
Whatsoever things are just  
Whatsoever things are lovely  
Whatsoever things are of good report,  
If there be any virtue,  
And if there be any praise,  
Think on these things.

And it perceives that "think" means also "do".

DAILY BIBLE READINGS.

- M.—Mutual ministry (Rom. 12 : 3-8).
- T.—Committees that serve (Rom. 12 : 9-16).
- W.—A finance committee (Acts 6 : 1-7).
- T.—A model prayer-meeting (Acts 4 : 23-32).
- F.—A model consecration meeting (Exod. 19 : 3-8).
- S.—A model missionary meeting (Acts 13 : 1-5).

\*Topic for the Y.P. Society.—Sunday July 10, 1910. The Model Christian Endeavour Society. (1 Cor. 12 : 4-27).



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By the death of Rev. Dr. Sutherland Methodism loses a great and able leader. Dr. Sutherland was one of the Fathers. A powerful speaker, a wonderful organizer, a devoted Christian, he did grand work for the church in his early days and more useful work still as head of the missionary department.

The Canadian Commission on Conservation is wisely directing its efforts to the conservation of health as well as of our natural resources. Men and women are the most valuable national asset. To preserve their lives as long as possible is certainly as much a duty as it is to prevent our forests being wasted or our water powers destroyed, though these are very important.

A press dispatch from Kingston to The News intimates that Knox College is after Rev. Professor Jordan, D.D., of Queen's, to fill the chair of Old Testament Literature and Exegesis, rendered vacant by the resignation of Prof. McFadyen, who recently returned to Scotland. As Dr. Jordan is on his way to the Pacific coast an answer can not be obtained from him for some time. It goes without saying that Queen's will be very reluctant to give up her ablest professor. Dr. Jordan will preach at Banff next Sunday, and then, as intimated last week, proceed to Vancouver, where he gives a course of lectures to the students of Westminster Hall.

At a reception given to members of the Irish General Assembly, during its recent meeting in Belfast, impressive tributes were paid to the work in Ireland of Lord and Lady Aberdeen, and to the interest which they had taken in the Presbyterian church. The Right Hon. Thomas Sinclair, who proposed the toast of "The Lord-Lieutenant, and Prosperity to Ireland," said that Lord Aberdeen had been not a little indebted to the training he had received in their Mother Church of Scotland. He had been strong in the endeavor to keep politics out of the discharge of his duties. Referring to the diminution in the death rate from consumption through the health crusade inaugurated by Lady Aberdeen, Mr. Sinclair said, amid applause, that a woman who could do work like that was well worthy of their praise. The Rev. John Stewart, of Rathgar, one of the Lord-Lieutenant's honorary chaplains, in replying to the toast, said that to go to the Vice-regal Lodge was to enter a Presbyterian home, a happy, homely, God-fearing place.

## CHURCH UNION IN SCOTLAND.

Writing on this subject a correspondent of the Dundee Advertiser says: "There are, however, one or two circumstances which throw an interesting sidelight on the situation. The fact that the joint conference lasted little more than an hour, is of itself a strong reason for believing that the report is of no great importance. But while the joint conference was a formal affair, it was far otherwise with the United Free Church Committee, which met on the previous day. The proceedings lasted several hours, and were of a highly controversial character. The fact is, little or no progress has been made. Unless we are misinformed, the conference has simply demonstrated that the divisions between the Churches are too many and too deep to permit of union, even in the near future. It is true that the Assemblies are to be asked to re-appoint the committees, but too much importance may be attached to this step."

This writer may be a little too pessimistic, remarks the Belfast Witness, but he seems to know what took place at the private meeting of the United Free Church Committee. Evidently there is a strong party in that Church unable to accept a reconstructed Establishment. Yet what is impossible to one generation may seem easy to the generation coming after. It is known that young men brought up in United Free Church homes, even in United Free Church manse, are offering themselves without any consciousness of difficulty for the ministry of the Church of Scotland. A distinguished United Free Church professor has expressed the opinion that his Church is being "bied" by the Union negotiations. He sees the slow but steady stream flowing from one Church into the other, and he thinks that the Union negotiations are responsible and should at once be broken off. He may be right from his point of view, or it may be that he is wrong, and that the explanation of the current is that the scruple against Establishment is dying out of the consciousness of Scotland. The next few years will reveal a good many things as to the inner convictions of the Scottish people in regard to ecclesiastical matters. Whether the Union negotiations succeed or fail, they will have the effect of forcing people to define their convictions and take sides according to them.

## THE PRICE OF SUCCESS.

The secret of success lies in the steady pursuit of intelligence, industry, temperance, and frugality. So far as outward comfort and competence constitute wealth there is but a fraction of society who may not possess it, if each will but turn his or her hand and brain to the vocation for which their instincts and capacities most fit them. If the great fortunes which so dazzle the misjudging poor be analysed, they will be found, in ninety-nine out of every hundred cases, to have sprung and matured from calm, patient, and simple toil—toil which had an endurance and faith behind, and an object and a hope before it. So, too, with success in whatever man seeks to accomplish. A clown may stumble upon a splendid discovery in art or science, but a fixed general law provides that high achievement shall require profound and ceaseless labour. The price of success, except in isolated cases, is the devotion of one's life. He is a fool who trusts to any dream for possession or advancement, unless he connects with it the prudent exercise of his own energy and judgment.

Mr. Murray will publish shortly the collection of Mr. Gladstone's religious correspondence, which Mr. Lethbury has selected and edited, under the title "Correspondence on Church and Reform of William Ewart Gladstone."

## THE WORLD'S CONFERENCE.

The World's Conference at Edinburgh has been a great success, not only as to attendance, but in the valuable papers read and able speeches delivered by experts on the various subjects brought before it. In this issue we can only give a few extracts taken from the British Weekly's report.

Dr. Robson, ex-Moderator of the United Free Church, took the situation in Africa as his subject, and told of the rapid forward movement that is being made by Islam. Indeed, at present, Mohammedanism is making more converts in Pagan Africa than Christianity. He emphasised the need of medical missions as the surest method of check-mating Islam, and he expressed the opinion that the British Government in Africa showed a strange partiality to the Islamic propaganda. Dr. Karl Kumm followed in the same strain, and said it would be a shame if the times physically and in practical application, and well worth winning for Christ—were lost to the Moslem faith. Then the case of China, India, and Japan was put before the Conference by a stream of speakers of many races—everyone testifying in our language to the needs of the non-Christian world. It had the effect of a religious revival upon one to hear the representatives of so many nations rise and call Jesus blessed. Indeed, the forenoon sederunt was scarcely nished before the writer saw rising before his eyes the same hall thirty years ago and more, with Moody in the chair; and the same spirit, which reveals Himself in diverse manifestations, seemed to be moving over the audience. The devotional service which followed seemed the most natural thing in the world.

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At the afternoon sederunt, two questions of great importance were up for discussion. The first was whether the work of evangelization would be the better and more expeditiously done by conning the work to foreign missionaries, or by the large use of native agents as evangelists and teachers. The matter was discussed from the viewpoints of various mission fields, and, while different answers were given by different speakers, the weight of the debate leaned to the undoubted opinion that while in every mission foreign help was absolutely necessary at the start, and during the years of initiation, the goal, never to be lost sight of, was the evangelising of a race by members of that race. During the discussion, one of the speakers mentioned the cheering fact that within recent months 500 Chinese students had offered themselves for the work of evangelizing their countrymen.

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The next question was whether the practical aim of the missionary should be the conversion of the individual or the collective ingathering of masses of men into the Christian confession. This debate gave rise to some interesting speeches. Bishop Robinson, from his own experience in India, referred to the great mass-movements towards Christianity amongst the outcast people of India. He was followed by Mrs. Carus Wilson, the writer on mission subjects, who made a strong plea for the collective method, urging the wisdom of seeking the conversion of individuals, the greater aim of seeking to convert heathendom into Christendom should ever be kept in view. After Mrs. Wilson, one of the most prominent men of the Conference—a great authority on mission subjects—Dr. Robert E. Speer, rose for the first time to make a Conference contribution. He seemed to feel that the former speaker had laid the emphasis on the wrong side of the double aim of all missionary work, and after a guarded plea for each side, he summed up by saying that they as missionaries expected great national movements towards Christ, and were praying for them; but they could not never abandon the method of seeking directly and always the conversion of individuals, because, after all, individuals formed the foundation upon which society was built.

The report of the Second Commission, on "The Church in the Mission Field," was presented by Dr. Campbell Gibson, ex-Moderator of the Presbyterian



Church of England. Dr. Gibson was Chairman of the Shanghai Conference, which met two years ago, and it is said that the present World Conference took for its model the smaller one held at Shanghai. Perhaps no one knows the state of the Church in the mission fields of the world better than Dr. Gibson, and he expressed in striking words the critical stage at which the Church stands to-day in many of these fields. Problems of evangelisation, consolidation, education; questions of the status and payment of native agents, of the amount of independence to be granted to indigenous churches in matters of finance and administration, of discipline. He also dealt very tenderly with the difficulty of progress in the Christian life for men and women still living in a heathen environment. As Dr. Gibson unfolded the manifoldness of the subject, the ordinarily intelligent and interested church workers were led with a holy wonder as to the intricacy and the delicacy of this great enterprise.

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One of the most interesting speakers this afternoon was Lord William Gascoyne Cecil. His wife and he paid a recent visit to China, in promotion of the effort of Sir Robert Hart and others interested in the future of awakened China, to found a university at some central place in the Empire. Tall and spare, with fair hair and beard, intensely rather than restraint marked his utterance, while he made a strong plea for a high education as necessary in order that the Chinese Church may become independent, even as to leadership, in order to develop its religious life on Christian lines. Dr. Gibson, in a few words at the close, summed up, showing that we must recognize the corporate life of the young mission Church, and no longer be the leaders, but the allies, of such a church.

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Bishop Gore, of Birmingham, paid a high tribute to the educational work already done on the mission field under discouraging circumstances, and sometimes even in spite of a hostile home atmosphere. But the feeling of suspicion has now completely passed, and the discouragement at present arises from the fact that every Christian college and school in the Orient is scandalously under-staffed. He at once disclaimed originality in the report, and acknowledged that it was partial in many respects; but the reason of this is that the report is, as far as they were able to make it, a true reflection of the facts which had been sent to them from the mission fields, Oriental and African. The catholic thought and sympathies of the learned Bishop were evident all through his speech, but especially when he referred to what he called "the scandal of training native pastors and teachers through our Western denominational standards, such as the thirty-nine articles, and the Westminster Confession. The Christian education of India, and China and Japan must not be framed upon the lines of the peculiar imperfect doctrinal symbols, but upon what the whole Church must declare to be of the catholic and fundamental substance of our faith. In passing, Dr. Gore referred in high terms of appreciation to the work of Principal Miller, of Madras, who sent a long letter to the Conference. The letter became a paper in the Conference, and, although not referred to by any of the other speakers, except Sir A. H. L. Fraser, its appreciation of the report, and additions to it, and criticism of it will no doubt affect the final form in which the report will appear. The Bishop's closing sentences formed a strong appeal for concentration and co-ordination of educational effort.

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On the subject of "The Missionary Message in Relation to Non-Christian Religions," as on the previous ones, China, India and Japan attracted most of the speaking. The present awakening of these countries caused the crisis, and the opportunity of the foreign missionary enterprise. Several speakers emphasized the necessity of showing how in Christianity they had the completion of many

of the moral ideas in Hinduism and Confucianism. Dr. Hamada spoke of the national ideas of the Japanese, and expressed the conviction that as soon as they learned, as many of them were learning, that in Christian lands the people could be loyal and religious, they would come to accept Christianity. Then the Japanese were hero-worshippers from the top of society to the bottom. If the Church sent out men of pure and strong character, they would have no difficulty in winning to their side many Japanese. One of the most picturesque figures of the Conference, a missionary of the Society for the Propagation of the Gospel, who wears a long flowing robe tied with a sash, took part in the discussion. He expressed his fears that a reformed Hinduism, such as seemed to be rising on the horizon of missionary vision in India, might give new life to Hinduism, and continue its hostility to Christianity as a religion for India for centuries to come. Another Indian delegate, whose venerable appearance has made him a marked personality in the Conference, the Rev. Dr. Chatterji, gave an interesting account of how Christianity conquered, in his personal experience. After several speakers took part, Professor MacEwan, of the new College rose to urge upon the Conference the necessity of studying the history of the early Church for guidance in the great movements of the present. One of the lessons which such a study would teach them was the duty and the influence of tolerance in regard to religious belief.

The present French government professes its willingness to make any reasonable arrangement with the Catholic bishops in France to give them a legal status, and full title of certain church buildings, and to authorize Catholic schools. But it refuses to negotiate with the Pope or any one outside of France.

The Canadian Northern Railway will build this season the line from Hawkesbury to Montreal. The contract has been awarded to J. P. Mullarkey, of Montreal, and the completion of the work will establish another direct connection between Ottawa and Montreal, the line from Ottawa to Hawkesbury being already in operation. Officials of the company state that tenders have not yet been called for the Toronto and Ottawa line, but all the plans are filed.

Rev. Dr. John A. Morrison, formerly of Toronto and St. John, N.B., and well known in Ottawa and Montreal, has resigned the pastorate of the First Presbyterian Church, Chicago, where he has been for the past six years. The reason for the resignation is Dr. Morrison's uncompromising antagonism to conditions in Chicago, which forces pastors of centrally located churches to be institutional heads, society presidents, charity trustees, bond brokers, gymnasium directors, settlement workers, endowment solicitors, school officials and even collectors. Dr. Morrison is a brother of Rev. W. T. Morrison, of Bordeaux, Que., and a nephew of Rev. Dr. D. W. Morrison, so long the esteemed pastor of Ormstown, Que.

We may well be thankful for the brotherly and Christian spirit in which the Union discussions have been on the whole conducted, and this was to be expected. From the beginning all the decisions were in an atmosphere of devotion. Differences there were from time to time, but these usually vanished. There are difficulties now in the minds of not a few Presbyterians, and in the minds of a larger proportion of Congregationalists. We do not yet know how large a proportion of the Methodists will dissent. But of this we may rest assured that there will not in any denomination be any eagerness to compel an unwilling union.

*Presbyterian Witness.*

**SPARKS FROM OTHER ANVILS.**

**Herald and Presbyter:** The question of a pastor's salary is always settled in the call; but it is also settled that he is to have, in addition, whatever else is needed for the honor of religion and his comfort. It is a good thing for a church from time to time to consider this pledge.

**Lutheran Observer:** We have reason to thank God daily for belief in a future life, for, by common consent of thinkers of every school, it is one of the mightiest barriers against an insidious tide of selfishness, gross living and moral evils of every sort. We have reason to thank him, further, that it is a belief so immovably fixed in the mind that it cannot be overthrown. It wells up unbidden in the presence of the facts of life. On every hand there are things that seem to "point out a hereafter and intimate eternity to man," and the sure word of the gospel puts the question beyond any peradventure.

**United Presbyterian:** It is not true that the pulpit is losing its power; it is not true that the world is weary of the word of God; it is not true that the world is turning its back on Jesus. The man on the Cross is still drawing the world to himself. As long as there is suffering so long will there be hearts longing for the consolation of the Gospel of Jesus. So long as there is sin, there will be souls longing to hear the hope of mercy and pardon. So long as there is wrong in the world there will be a demand for the preacher of righteousness. The world is weary of itself, and bids welcome to the man who can lift it up to a higher plane and a better life.

**Presbyterian witness:** There is not a single argument that can be advanced for the toleration of the saloon. It is a source of temptation to the weak and a peril to any community. There is no city or town that would not be unspeakably better off without the saloon. Not a single interest would suffer if every saloon in the land were closed. On the contrary, there is no honest and honorable business that would not be more prosperous. The saloon does nothing to increase the wealth of a community; but it is the source of nearly all the poverty and crime. Why should any one defend an institution with such an awful record.

**N. Y. Christian Intelligencer:** There has rarely been less ecclesiastical uniformity among Christians than there is to-day. There has also probably never been so large a degree of real, practical and living unity. Attempts to "standardize" the Churches have largely failed; witness the case of the Established and the Free Churches in Scotland and of Cumberland and Presbyterian Churches among ourselves. On the other hand all efforts to unite Christian forces for aggressive co-operation, while leaving each denomination free to maintain its historic or creedal preferences are continually gaining greater strength and influence. Brethren, let us cease to grasp after the shadow while we lose the substance. Let us stop wasting time on the non-essentials of methods of ordination or baptism or communion or government or worship, and let us show to the world a united front against sin, the devil and his whole dominion in that spirit of unity in diversity for which our Master indeed did pray and which is so well expressed in the motto of one of the most practical and useful organizations of Christians who declare that they seek "In essentials unity, in non-essentials liberty and in all things charity." True unity will thus be the sooner and the more firmly established.

The Michigan Presbyterian notes the rationalistic utterances of a minister who does not think the Bible inspired, and likens him to a sick man who went to consult the doctor. "What's the matter with you?" the doctor asked. "I don't know; but I think I have the neurology." "Nonsense! what are your symptoms?" "I have a swimming in my head and I don't know where I am." "Well, I guess you're right," was the reply.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## HOW THE CRIPPLE HELD THE PASS.

Hans Anderson was the son of a poor widow in a village in Switzerland. He was a cripple and sickly. Though able to walk and even run, after his crippled fashion, his weak spine would not permit much of such violent exercise. Now, although his body was weak, Hans had an ambitious and noble spirit. He loved his mother, and, as he grew older, and heard the older people of the village talk, and learned the history of his country, he came to feel proud he was a Swiss.

Dame Anderson was a good and trustful soul, and, despite the hardness of her lot, was content that she had food, shelter and clothing, although she was not well supplied with any of these. They both worked all working days, and often on holidays, and from early to late.

One holiday, when the young men were dressed in their best and were enjoying their games, Hans sat at his work until afternoon, and then, putting his work aside, sat for a long time with his elbows on his knees and his face in his hands. His mother watched him for some time, and finally, laying her hand on his shoulder, said: "Come, Hans, put on your hat and go to the village and see the sports. It will make you cheerful. Don't sit here at home and nurse bad thoughts."

Hans turned his tear-filled eyes up to his mother, and as she leaned over toward him he took her face between his hands and kissed her. She was well acquainted with Hans' moods, and, patting him on the shoulder, said: "Come, Hans, I will go with you. Let us go to the village."

"Oh, mother, I can't. Why did God make a cripple of me, when you need a strong son to help you? What good can I be to you or my country? All the young men are armed and drilled ready to defend the valley in case Napoleon's soldiers come this way, but I am no good. I have prayed God to take me away, I am no good here."

"Trust God, my son. Don't be impatient. God has his plan for every man, and He has His plan for you."

"Yes, mother, I do trust God, but it does seem so hard!"

Brushing the tears from his eyes, Hans rose to his feet, and, embracing his mother, said: "Few young men have as good a mother as I have. I'll be patient and trust God, mother. He has His plan for every man, and He has His plan for me. Let us go to the village."

This happened in a Swiss village that stood just below a pass in the Alps that was the only entrance or exit for the village above; a pass where a few resolute men could hold an army at bay. Napoleon at this time was over-running Europe and subjecting everything to his rule. The villages of this valley had watchers stationed with signal fires prepared, and everything ready to sound the alarm. The principal signal-pile was at the pass itself, a little above the narrow gorge that was the point to be defended. A night and day watch was set, and men were told to sleep with guns by their sides, clothed and ready to rush to the pass.

It was coming on evening when Hans and Dame Anderson arrived at the scene of merriment. Hans noticed that some of the young men, who he had supposed were that day on the watch at the signal-pile, were among the merry-makers, and on inquiring of some of them, their indifferent answers showed that their thoughts were more on the games than their duty. This disturbed Hans still more, and, later on, as the moon rose over the tops of the mountains, he left his mother and walked toward the pass. The cool of the evening encouraged him, and his anxious thoughts spurred him into a faster walk than was his custom. It did not seem so very long before he was entering the gorge,

and as he found no guard there his heart rose within him as he thought: "Can it be possible that the guards have left the signal-pile above deserted? How could they do such a thing? No, it cannot be! At least one has been left." But the thought gave him fresh energy and he pressed on up the mountain.

He could not long stand the pace, and stopped to rest a moment. The still night air brought to his now acute ears faint sounds of the revelry going on in the village, and gave him new strength. On, up, up, he went, until finally, after a seemingly endless climb, he reached the signal-pile, completely exhausted. He threw himself upon the ground, and when he had in some measure recovered himself he began to look around to assure himself that the pile was indeed deserted.

Hans, after examining the pile, began to search for the torch, tinder and flint, and soon found them under the shelter of a large rock close at hand. Although he had brought no blankets or wrap to protect him against the night air that in the mountains is quite sharp, he now determined to watch until relief came.

After the first feeling of excitement had passed away he fell upon his knees and thanked God for the opportunity now offered of being of service to the people of the valley. As he rose from his knees he felt stronger, and, carefully hiding himself in the shade of the rock next to the pile, he strained his ears and eyes to hear and see anything that might come.

The moonlight bathed the side of the mountain and gave fantastic shapes to the rocks. After he had sat there about an hour, feeling quite chilled, he thought he would walk about to warm himself, but his quick ear detected a sound of stealthy footsteps, and, peering into the moonlight, he saw a French soldier step into full sight from behind a rock not fifteen paces away. After taking a look around the soldier withdrew, evidently to notify his comrades that the coast was clear.

Hans' heart beat high, but, hiding behind the rock, he struck the flint with the steel, and, quickly blowing the tinder into a blaze, fired the torch, threw it upon the signal-pile and started on a run toward the pass.

The French advance guard by this time was coming forward. They fled, expecting a volley from the signal guard. This gave Hans a moment of time to get somewhat ahead. As no firing came, the soldiers rushed forward, some to destroy the now blazing pile and the others to look for the guard.

The latter saw a boy running down the mountain and fired a volley after him. The bullets whistled around Hans and one struck him, lodging in his shoulder. Spurred on by the excitement, ignoring the pain and the blood he now felt running down his back, Hans kept on. As he reached the pass and staggered on, he saw that the signal fires were burning on the mountains and that the valley was aroused, and he thanked God that he had been the means of doing it.

As he came out on the other side he met some guards and a host of the villagers rushing to the pass to defend it.

"Who lit the pile?" they cried.

"I did," said Hans, "the French are there."

Now that friends were met, Hans could hold out no longer, and fell fainting at their feet. He was quickly taken in strong arms and borne to the village.

As Hans was carried to his home his name was passed from mouth to mouth as the one who had lit the fire. As he lay on his bed in pain, with his life-blood slowly ebbing away, he told what he had done, and when the news came of how the French had been driven back, and how he was hailed as the deliverer of the valley, he turned to his mother and said: "Mother dear, God has his plan for every man, and

he had his plan for me. May he forgive me for my impatience and want of trust!"

The people of the valley erected a monument here to his memory. It bears this inscription:

HANS ANDERSON.

"God has His plan

For every man,

And he had His plan for me."

—Christian Endeavor World.

## ADELE'S MILLION GUESTS.

"Mamma! Mamma! Mamma!" screamed Adele rushing downstairs to the sitting-room. "There's a million big flies in my room, a whole million!"

"Why, dearie!" said Mrs. Green. "How can you say such a thing? Don't you know it is a very bad fault for any one, even a little girl, to exaggerate? It is telling an untruth to make things larger than they really are in speaking about them."

"But, mamma, you just come and see," said the little girl. "I know there's a million, sure. The room is just full of them."

So Mrs. Green had to leave her work and go up the pretty blue and white chamber that belonged to Adele. Adele was only six, and she had been sleeping alone in her dear little room just a week. "There may be a few flies in the room because papa took the screen out to mend it," said Mrs. Green on the way upstairs, "but not a million, of course."

But when she opened the door she hastily slammed it shut again.

"Dear! Dear!" she exclaimed. "What can be the matter? Adele, your flies are honey bees."

The little room was full of a buzzing, humming mass, and the insects were crawling over everything. "There must be a swarm somewhere," said Adele's mamma, running out into the yard. "Dearie, I don't wonder you thought there was a million."

When they reached the lawn, they found that a swarm of bees were hanging on the limb of a pear tree, right against the window, and that a great many had gone through the open window. "Will they never come out, mamma?" asked Adele, ready to cry. "Will they always stay in my little room?"

Just then an old gentleman from across the way came hunting the lost bees, and he was very glad to see them on the pear limb. "Don't you cry, Adele," he said. "I'll soon have your visitors in their own little house."

From a safe distance Adele watched him sprinkle the mass of bees with water, and then carefully saw off the limb on which they were hung. Slowly he came down the ladder, and when he shook the bees in front of the hive a little brown procession started right in as if to begin the housekeeping at once. A little more water sprinkled on them hurried the procession, and very soon they were going back and forth as if moving was a very easy task.

"Mamma, you said guests should always be treated nicely," said Adele, when she could see her room again, "but we drove mine out. They gave me a kind of surprise party, and I didn't wait for it. I guess when visitors invite themselves they never get treated very nice, do they? Anyway, mine didn't."—*Journal and Messenger.*

According to an electrical engineer, bed is the safest place in a thunderstorm. Mattresses are non-conductors. Once between the sheets, he adds, one can snap one's fingers at the lightning. So far, good. But on the very next page (says the "Daily Chronicle") we find reported the case of a railway porter who was struck and stunned by lightning as he lay in bed. The only explanation would seem to be that the unlucky porter must have forgotten to snap his fingers.

## AN UNCOMFORTABLE BED-FELLOW.

A dog may be man's best friend, but one can have a bit too much even of a friend. At least, such was the conclusion Mansfield Parkyns came to while travelling in Africa. He tells his experience in "Life in Abyssinia." The whole country was moistened by rains; in the low plains the deep mud was highly disagreeable to bare feet, softening the skin and rendering it more easily penetrated by thorns.

The reader may ask how we managed to sleep on the sloppy bosom of a bog. It was quite simple. We got hydropathic treatment gratis. Our mattresses were pieces of wood and stone placed on enough stones to keep them out of the mud. These, with pieces of tanned hide spread over them, formed our beds.

When the rain came the hide was our covering, too. Now this may not seem a comfortable sort of a couch; indeed, it is not luxurious, and requires a knack of turning round like a dog, and an adapting of the body to the risings and hollows of the bed. One couldn't sleep well if he rested his hipbone on the apex of a conical pebble.

My dog did not like rain, so when it stormed he came whinnying, determined to get under cover. He was a good, friendly beast, but he was rather large for a bed-fellow, being as big as a Newfoundland. His long, thick, coarse hair when wet was odiferous. The day's tramp through the mud did not tend to cleanse him, and he was never very choice in his dirt. So, when he would attempt to force his way in, I would say, "Maychah, so far as board goes you shall share my last crumb, but, really, my bed is just large enough for me."

But he would never listen to reason. He would seize the corner of the leather in his teeth and tug away at it, letting on to me a few quarts of water. As the best of a bad job, I would at last let him in, but he would not be satisfied until he got the best place.

Fifty times, roused by some sound, he would plant his great paws on my nose, eyes, mouth, anywhere, bark with fury, dash off, dragging the comforter with him, and then come back, wet and reeking, and demand to be taken in again.

This was a sample of my nights.

## NEVER SAY DIE.

I saw this on a calendar: "Don't whine. What if you have had a knock out? Tighten your belt a hole, and go at it again."

Pretty good. I just read in the daily paper that a man shot and killed himself in his room at a hotel. Reason, financial reverses. Why, some of the best men in the world fall flat financially. But they need not get discouraged, whine, give up, kill themselves. An honest failure is no disgrace. To give up is. To murder oneself is. Black disgrace, and sin.

A fine young man told me he taught a school when quite young and made a failure of it. "But I'm going to try it again. I learned a lesson. I can do better." Of course he can. Fools fall over failures, and give up. Wise men step up on them and reach success, that before was too high for them.

A farmer failed by reason of a drought. He moved to another section, when the crop was good, and another drought hit him. He moved to a third section, when the crop was good that year, and a third drought hit him.

Then he moved back to his original neighborhood and they had made good crops every year since he left. If in a good section, one had better stand and take the average. Complaining, one can't run fast enough to outrun failure.

Wasn't it simple-minded Barnaby Rudge that taught his pet raven to say, "Never say die," whatever hard knocks they run against? Hard knocks are healthful, if laughed at; but spoil the liver, if whined over.—(Selected.)

## THE LITTLE RED BUSH.

O, the little red bush, it was brave, it was gay,

On the hilltop so dreary and bare!  
When summer was over, and skies were dull

And the cold winds were fighting for victory there,  
In the midst of the stone  
And the stubble alone,  
Flamed the little red bush.

Thought the little red bush, "Down below where it's green

May be easier living than here;  
'Twould be pleasant to grow there where one must be seen

And not have to make every bit of good cheer

For yourself all alone  
In the midst of rough stone—  
Just one little red bush.

"But it's here I've been set by the planter, who knew

Where a little red bush ought to be;  
So instead of complaining, the best thing to do

Is to flame, O so brightly! that someone may see,

And be glad that alone  
With the stubble and stone  
Grows one little red bush."

## WOMEN WHO WORRY.

There are few miseries in life greater than the companionship of a worrying woman. Nothing is too small for her to make into a gigantic evil and to be offended accordingly.

The wind is in the east, and she is personally injured. The rain has come on a pleasure day, and she frets grimly and makes every one about her fret, as if the weather were a thing to be arranged at will, and a disappointing day was the result of willful mismanagement. Life is a burden to her and all about her, because the climate is uncertain and elements are out of human control.

Worrying women never have done with their prey, be it a person or a thing, and they have the art of persistence that drives their poor victims into temporary insanity. Their total indifference to the maddening effect they produce is the oldest part of it all.

They begin again for the twentieth time, just where they left off, as fresh as if they had not done it all before, and as eager as if one did not know exactly what was coming.

It makes no difference to them that their worrying has no effect, and that things go on exactly as before—exactly as they should have done had there been no fuss about them.

Imbued with the unfortunate belief that all things and persons are to be ordered to their liking, they think themselves justified in flying at the throats of everything they dislike, and in making their dislikes peculiar grievances.

The natural inclination of boys to tear their clothes and begrime their hands, to climb trees and poles at the peril of their necks, is a burden that is laid especially upon worrying women, if they chance to be mothers of vigorous, healthy, robust boys.

The cares of their family are greater than the cares of any other family; no one understands what they go through, though everyone is told pretty liberally.

Hint at the sufferings they inflict on others, and they think you unfeeling and unsympathetic. Unless you would offend them for life, you must listen patiently to the repetition of their miseries.

These women may be good Christians theoretically. Most likely they are, according to the law of compensation, by which theory and practice so seldom go together. But the elementary doctrine of peace and good-will are beyond their powers of translation into deeds.—(Selected.)

To cultivate good thoughts is to be loyal to one's better self.

Obedience is the price of spiritual knowledge.—Joseph D. Burrell.

## COUSIN EFFIE'S LAWN PARTY.

BY MARTHA H. ABBOTT.

Meribah lifted a very distressed face. "Must I go, mama?" she said.

"Yes," answered Mrs. Carlton, "Cousin Effie would feel offended otherwise. Besides, you must go into company more."

An invitation to a lawn-party would have delighted most little girls. But Meribah did not know the people at the Lower Village, where Cousin Effie lived, and she was always unhappy among strangers.

So, in spite of her dainty white gown and pink rosebud sash, Meribah was a very unhappy little girl as she stood at the door waiting for the carriage, on the afternoon of the party.

Miss Connor, Meribah's teacher, came along, with her hands full of river-pinks, and stopped to greet Meribah. "What a good time you'll have!" she said brightly. "Big folks miss so much! I think a friend of mine will be there who will be wanting a favor. If you can help her I shall be very grateful."

Then papa drove up with the colt that did not like to stop for people, and they were dashing down the road before Meribah remembered that Miss Connor had not told the name of her friend. How provoking it was! She loved Miss Connor, and would have liked to do a kindness to a friend of hers.

When they reached Cousin Effie's, the guests were arriving. In the dressing-room, the girls were retying ribbons and smoothing crumpled dresses. Meribah almost fell over a little girl on her hands and knees under the table.

"It's my beads," she wailed. "The string broke and they're all over the floor, and nobody minds."

Miss Connor's friend! Meribah was so glad, and she joined in the search till all the pink treasures were found and the little girl was happy.

Under the maple was the lemonade well, a big tub covered with vines, from whose cool depths Aunt Clara served the refreshing drink. Meribah was sipping her glassful on a rustic seat, when she heard Aunt Clara say anxiously to the girl who assisted her: "We're almost to the bottom, now. There's another pail in the ice-house, but nobody is here to bring it. John is up at the stable and I can't get word to him. What shall we do?"

Perhaps, after all, it was Aunt Clara whom Miss Connor meant. It was not best to run any risks, so Meribah offered her services to find John, and Aunt Clara gratefully accepted them.

Meribah saw so many people who wanted things done for them that she smiled to think Miss Connor had expected her friend to be known in that way. So she helped them all, lest she should miss the particular one.

Effie's grandmother had been invited to the party. She sat on the veranda, and she looked so lonely in the midst of the gay company that Meribah, whose eyes had suddenly grown very sharp, noticed it. So when the gusts paired off to go to supper, she invited grandma.

Meribah had dreaded most of all to sit at the table with strangers, and be expected to talk. But she was so busy helping grandma that she did not think of herself. She helped her to goodies and told funny stories, till the old lady laughed like a girl, and Effie, from another table, looked gratefully over to Meribah.

When the party broke up, there were six people who came up to thank Meribah again for some little kindness done them, and grandma whispered, "I haven't had such a good time since I can remember." "I enjoyed it so much," Meribah said, when she was at home again, "and I never thought of my hands all the time. But I can't make out which one was your friend, Miss Connor."

"All who needed help," said Miss Connor. "You've found out the very best way of forgetting yourself in company." "Have you?—Sunday School Times.

"Covet earnestly the best gifts" and develop them.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Ramsay and family have gone to Norway Bay for the summer season.

Rev. D. Stewart of Finch, will be the preacher in St. Paul's church, next Sunday.

Rev. J. H. Turnbull, of Bank street church, along with his family, will spend the summer in his cottage at Meach Lake.

Rev. P. W. Anderson, of Mackay church, goes to Fitzroy Harbor for four weeks, commencing with the last week of July. His pulpit will be filled by Rev. A. Stuart Woods, B.A., of Chesterville, during his absence from the city.

A wonderful example of well-sustained strength and vitality is presented by the Rev. Dr. McKeekin, who, notwithstanding his advanced years, preaches every Sunday with such power and unction as to make him a welcome pulpit supply wherever he is able to respond to requests for services in that capacity. For the last two Sundays he has been preaching at Athens; for two previous Sundays he took the services in St. Andrew's church, Buckingham; for eight or ten weeks before that he acted as stated supply at Vars and Navan; and next Sunday he will occupy the pulpits at Shawville, Starks and Bristol Corners, Que., where three services are involved, and several miles of travel. This veteran will overtake the work with comparative ease, and without any complaint of fatigue. Certainly it does not often happen that a minister in the neighborhood of four score years shows the physical and mental powers displayed by Dr. McKeekin.

The following from the N.E. Christian Intelligencer will be interesting to many of our city readers. It has reference to Dr. Elliott's recent visit to the Capital: "The work was truly a wonderful illustration of the triumph of the Gospel in answer to prayer, and as a result of careful preparation and persistent effort. The chief meetings were held in the large Stewarton Presbyterian church, Rev. W. A. McLroy, pastor. This great church, with its large membership and seating capacity of about twelve hundred, assumed all the responsibility and extended the invitation to the evangelist, but other churches gladly co-operated in the work. From the outset God's blessing seemed to be upon the work and it steadily grew in interest and power until the whole city was mightily moved. One who had long been a resident of the city and who had watched and worked in some of the former efforts under Dr. Chapman and Dr. Torrey, said that in his judgment none of these had gripped the city more profoundly than the mission under Evangelist Elliott. \* \* \* One of the striking incidents of the campaign, and one that made a very deep impression, was connected with the visit of a woman of considerable wealth and social position, who came from one of the neighboring towns to Ottawa to attend the meetings. She took rooms at the Young Woman's Christian Association Building and was regular in her attendance and outspoken in her appreciation of the blessings received. Coming back to the building one Friday she gathered about her a group of the young ladies, told them of the sermon and of her impressions, referred to the preacher's wonderful voice and earnestness, and gave a testimony for the truth that impressed the young ladies deeply. Saturday morning she was dead."

## WINNIPEG AND WEST.

Rev. W. D. Tate, of Q'Apple, Sask., has been elected Grand Master of the Masons of the Province of Saskatchewan.

Rev. Dr. Du Val, it is hoped, will be able to re-open Rilverview church after repairs and enlargement.

In the course of his discourse in St. Andrew's church on a recent Sunday evening, Dr. Perry alluded to the scarcity of men for the ministry which contributed one of the most serious problems which the church had to face. This he attributed to a growing spirit of materialism which was benumbing and deadening spiritual life.

Rev. J. U. Tanner, of Lancaster, and Rev. A. Lee, of St. Elmo, were guests at the Appa Hill manse last week.

Rev. Dr. McPhail, of Kirk Hill, preached in Dalkeith school house last Sunday evening. There was a large congregation present.

The Westboro congregation held a lawn social on the church grounds last week. Refreshments were served, which with singing, recitations, etc., helped to make the evening a most enjoyable one.

The Foreign Mission Tidings for July gives the following list of life members:

Mrs. Mary Findlay, in memory of her daughter, Mrs. T. S. Laidman, Birtle W.F.M.S. Auxiliary, Gladstone; Miss Jean Muir, presented by W.F.M.S. Auxiliary to their organist, Port Elgin; Mrs. A. J. Leslie, presented by Westminster Auxiliary, Mount Forest; Mrs. S. S. L. Smellie, presented by the Sunbeam Mission Band, Fort William, Ont.; Mrs. Kate G. Rowen, presented by her sister, Mrs. Wm. G. Ross, in memory of her uncle, Mr. Peter Ferguson, of Brussels, Ont., McKellar Auxiliary, Calgary, Alta.; Miss Annie Watt, presented by Knox Church Auxiliary, Elora; Mrs. C. W. McMullin, Cook's Church Auxiliary, Toronto; Mrs. John H. Consett, presented by the W.F.M.S. Auxiliary, Hill's Green, Ont.; Miss Helen Coulthard, presented by Central Auxiliary, Galt; Miss Jenny Murray, Burn's Church Auxiliary, Tass Zorra, Hickson; Mrs. Johnston Patterson, presented by the W.F.M.S. Auxiliary, Northcote; Miss Jessie Gibbons, presented by the W.F.M.S. Auxiliary, West Toronto; Miss E. Moss, presented by W.F.M.S. Auxiliary, Portage la Prairie; Mrs. J. A. Wilson, presented by St. Andrew's Church Auxiliary, Hamilton; Mrs. Elizabeth Kerwell, presented by Rev. Dr. McLean, Eglington Auxiliary, Eglington; Mrs. Warren Darling, Hopeful Gleaners' Mission Band, St. James Square Church, Toronto; Mrs. F. McIntosh, presented by St. Andrew's Church Auxiliary, Smith's Falls; Miss Jessie R. H. Panton, presented by W.F.M.S. Auxiliary, Oshawa; Mrs. John Fleming, W.F.M.S. Auxiliary, Guthrie Church, Harriston; Miss Susan Thompson, W.F.M.S. Auxiliary, Niagara Falls; Miss Mary J. Crawford, presented by a friend, Knox Church Auxiliary, Dundas; Mrs. John Howarth, presented by Calvin Church Auxiliary, Pembroke; Mrs. Samuel Wallace, presented by W.F.M.S. Auxiliary, Brampton; Miss Eliza Wallace, W.F.M.S. Auxiliary, Brampton; Miss Martin, presented by MacKay Auxiliary Cowan Avenue Church, Toronto; Mrs. A. M. Stewart, presented by MacKay Auxiliary, St. John's Church, Vancouver; Mrs. E. Garrett, presented by Barrie Presbyterian, Bradford; Mrs. Gilbert Gordon, Hamilton, presented by Mrs. E. Dodds, Cecilia Jeffrey Auxiliary.

## WESTERN ONTARIO.

Rev. Dr. McCrae, of Westminster, has been preaching in First Church, London, Ont.

At the last meeting of Chatham Presbytery, Dr. Battsiby's name was added to the roll as a retired minister.

The congregation of Newcastle and Newtonville have called Mr. P. McLeod, one of this year's graduates of Knox College.

Rev. Dr. Battsiby, of Chatham, has returned from a visit to California, and is announced to preach at Bothwell in the near future.

The Presbyterian garden party at Leifroy last week was a grand success. The programme was good, and the proceeds were over \$100.

Rev. John Bailey has declined the call to St. George's Church, London Junction. Rev. W. Moffat, 362 Horton Street, London, is interim moderator of the vacancy.

The Rev. G. L. Johnston, who has been pastor of North Bay Presbyterian Church for twelve years, has resigned to take effect early in August. He expects to spend the summer at Niagara-on-the-Lake.

On the 25th anniversary of the induction of Rev. A. Blair, B.A., as minister at Nanagawaya, his congregation presented him with a congratulatory address and a purse containing \$300 in gold.

Rev. A. Henderson, Clerk of Presbytery of London, is leaving for a visit to the far west. Parties having business to communicate will kindly write during the next two months to Rev. Walter Moffat, 362 Horton Street, London.

Rev. E. Leslie Pidgeon, of St. Thomas, is invited to become associate minister of St. Stephen's church, Winnipeg, of which Rev. C. W. Gordon, D.D., is minister. The salary offered is \$4,000. Mr. Pidgeon takes the pulpit during the months of July and August, and his visit may result in his leaving St. Thomas for the prairie city.

At the last communion in Knox church, Paisley (Rev. G. C. Little, minister) 19 members were added to the roll—10 by profession of faith, and 9 by certificate. Since the induction of the present pastor, ten months ago, 82 new members have been added to the roll, and of these 58 united in profession of faith. It is certainly a growing season for this congregation.

The Simcoe Reformer of a recent date says:—"The Rev. W. J. Dey, M.A. pastor of St. Paul's Church, Simcoe, has had the honorary degree of Doctor of Divinity conferred upon him. He has been for the past ten years chairman of the International Committee on Psalmody, which represented most of the Presbyterians of North America. The work of the committee was to prepare a new version of the Psalms in metre. The work was completed last September, and is already adopted by the United Presbyterian Church of the United States as their Book of Praise, and it has been accepted by the other operating churches to be adopted in whole or in part. The United Presbyterian members of the International Committee presented Mr. Dey's name to the board of directors of Westminster College, Pa., their strongest and best equipped institution, and heartily and unanimously his name was enrolled among their doctors and announced at their annual commencement last week." The distinction is well merited; and we join with Dr. Dey's many friends throughout the Church in offering him hearty congratulations on the honor thus conferred on him.



## MONTREAL.

Montreal Presbyterians are about securing a suitable property for their Italian mission.

A committee of Presbytery, with Rev. J. R. Dobson as convener, is at work in the effort to bring about the amalgamation of interests at present divided between Inspector Street Mission, Nazareth Street and St. Mark's Church.

The reordination of Mr. Gallo, an ex-priest of the Roman Church, to the Christian ministry, was fixed by Presbytery for July 10 at 3 o'clock, when Dr. Amaron will preside and preach and Principal Brandt will address the minister and congregation.

At last meeting of Presbytery, Rev. Dr. Morrison from the Augmentation Committee was able to state that in view of the increased liberality of the churches toward this scheme, it was possible to raise the minimum stipend to \$850, and the committee hopes to be able to increase it to \$900.

The largely signed call from MacVicar Memorial to Rev. G. Potter, came before the Presbytery at its recent meeting. The stipend promised is \$1,800 with four week's holidays; and Rev. Mr. McLennan, of Chateaugay, was appointed to prosecute the call before the Peterborough Presbytery.

Rev. James G. Potter, M.A., is called to the MacVicar Memorial church; and, it is said, will accept. He will prove a marked addition to the ministerial forces in the city if judged by the excellent record he has made for himself in Toronto and Peterboro, In. In the latter place, moral and social reforms claimed a large share of Mr. Potter's time and attention; and he was always active in Sunday school, Christian Endeavor, Brotherhood and Y.M.C.A. work. Memorial church is to be congratulated on its choice.

At last meeting of Montreal Presbytery, Rev. A. S. Ross reported as follows on the important question of the immigration population in our large cities. "We have 42,000 Jews in Montreal, 3,000 Syrians, 12,000 Italians, 1,500 Greeks, 16,000 Eastern Europeans and 1,600 Scandinavians. With a few others, we have in the city a foreign population of 65,000. These facts constitute a most serious problem for our city. In many instances houses built for one family do services for eight or ten families. The agencies at work to help these people are, one synagogue, the All People's Mission, the Methodist Italian Mission, and that of the Presbyterians. The Anglican Church has a mission among the Jews. It is felt that greater effort should be put forth to evangelize and Canadianize these strangers within our gates. Left to themselves they become a menace to our Christian civilization.

The last quarter's report on French Evangelization, presented to the Presbytery by Dr. Amaron, was of an encouraging nature. Several changes were reported. The Rev. R. P. Ducloux, who had ministered for over twenty years at Lacroix church, has retired. He will sail for Switzerland and Belgium, and will interest himself in some French Protestant families who desire to make Canada their home. The Rev. J. Ray, of Namur, will replace Mr. Ducloux. The Rev. I. P. Bruneau has gone to Cornwall. The field has been supplied by Mr. Magnon and the Rev. J. A. Langlois, two new workers. The Rev. P. E. S. Gormain, after spending one year at Pointe-aux-Trembles, has gone back to his old field at Bellefleur. Mr. P. Lebal, a licensee, who has just completed his course at the Presbyterian College, has taken charge of Grenville, a mixed field. The field at St. Gabriel de Brandon, is supplied by Mr. Ernest Tremblay, of Pointe-aux-Trembles, aided for the English services by Dr. Amaron. The convener spoke of the missionary convention held in Ottawa the first week of May as most successful. Important speeches were made by some of the leading men in the church. A similar convention will be held in Montreal the last week of February.

## WESTERN ONTARIO.

Rev. Principal and Mrs. Gandler, of Toronto have taken quarters for the month of July at Cap A L'Aigle, Que.

Rev. A. Bowman, M.A., of St. Theresa, has been elected moderator of Montreal Presbytery for the ensuing six months.

Rev. P. D. Muir, B.A., of Leeds Village, in the Presbytery of Quebec, has been called to Windsor Mills in the same Presbytery. The Presbytery has granted the translation, and fixed the induction to take place at Windsor Mills, on the 14th July, Rev. J. C. Nicholson, Sherbrooke, to preside and preach, Rev. H. Carmichael, Richmond, to address the minister, and Rev. H. C. Sutherland, Kingsbury, to address the congregation. Dr. Kellock, Kinnear's Mills, is moderator for Leeds Village.

At last meeting of Presbytery Rev. W. R. Cruikshank reported on Home Missions and Extension Work. All the fields are manned and the work is prospering. He also reported that the growth of population in the city and suburbs is such that the extension committee is not able to cope with it. More money is needed to plant churches in important centres, where the need is felt. A deputation formed of the Rev. S. J. Taylor, Dr. Amaron, D. K. Clendinning, and Wm. Darling was appointed to confer with the officers of St. John's Church, with the view of securing the use of the church edifice on Sunday afternoon for the Italian services. Authority was given the French committee to purchase a property for this important mission. Dr. Thompson gave a brief report on foreign mission work.

Mrs. A. G. Watson, sr., of Montreal, a former respected resident of Cornwall, says The Standard, passed away on Tuesday last in Montreal, at the age of 70 years. The deceased, whose maiden name was Janet Monro, was born at Blackness, Scotland, being a daughter of the late Hugh Monro. Her marriage took place at Grahamstown, Scotland, and the family came to Canada about 38 years ago. They first lived in Montreal, but afterwards went to Ottawa for a time, from which place they removed to Cornwall, and lived there for many years. Mr. Watson was for some twenty years Secretary-Treasurer of the Canada Cotton Co. of Cornwall. A few years ago Mr. and Mrs. Watson left for Montreal to take up their residence. The deceased made a great many friends during her residence in Cornwall, and the announcement of her death will be received with universal regret here. Had she been spared for a few months, she and her husband would have celebrated their golden wedding.

The death of Mrs. MacNish, widow of the late Rev. Neil MacNish, LL.D., formerly pastor of St. John's church, Cornwall, took place at her residence, Ottawa, on the 24th ult.

The deceased, whose maiden name was Anna Harriet Campbell, was born in Argyleshire, Scotland, being a daughter of the late Rev. James Campbell. After her marriage to the late Dr. MacNish she came to Cornwall and resided there until the death of her husband, when she removed to Ottawa with her three daughters, who survive her. Mrs. MacNish was held in high esteem here and in Cornwall and her death is profoundly regretted. The interment took place from St. John's church, Cornwall, the remains being laid to rest beside the grave of her husband in Woodlawn cemetery. The service was conducted by the Rev. Dr. Campbell, of Montreal, a cousin of the deceased, assisted by the Rev. John Pate, of Lancaster, and Rev. Dr. Moerdyke, of South Bend, Indiana. The pall-bearers were His Honor Judge Liddell, Messrs. D. B. MacLennan, K.C., A. P. Ross, Duncan Monroe, Robert Flanagan and G. C. Colquhoun. A very large congregation assembled to pay a last tribute of respect.

## BRITISH AND FOREIGN.

It is rumored that the King and Queen will arrive at Balmoral early in August.

An Edinburgh woman has been sent to jail for fifteen months for stealing a minister's pulpit gown.

Enthusiastic support is being given to a movement to start a zoological garden in Edinburgh.

On an average every inhabitant of the United Kingdom spends eleven guineas a year on foreign produce.

Rev. T. R. Ballantine, of Belfast, has accepted an invitation to the pastorate of the Boksburg church, South Africa.

The report of the Suez Canal Company shows that nearly \$25,000,000 was received last year, making it the most profitable year in the history of the canal.

Since the starting of the Carnegie Hero fund about eighteen months ago, there have been grants for conspicuous bravery made to 225 individuals.

Mr. Alfred Austin, who recently celebrated his 75th birthday, has been Poet Laureate since 1896. He was born at Headingley, Leeds, and was the second son of Mr. Joseph Austin, merchant.

Rev. Islay F. Burns, M.A., has been reappointed tutor in Westminster College, Cambridge, for the ensuing year. Mr. Burns is a son of the late Professor Islay Burns, D.D., of Glasgow, and a nephew of Rev. W. C. Burns, the famous Chinese missionary. In the original "Nicholas Nickleby" in the original twenty numbers, with pictorial wrappers, and "David Copperfield," in the original wrapper, at Sotheby's realized £4 17s. 6d. each, while a first edition of "Pickwick Papers" sold for five guineas.

Raspberry jam made of turnips and sawdust, cakes and pastry stiffened with plaster-of-paris, tea mixed with beach and oak-leaves are among the faked foods on view at the Pure Foods Exhibition at the Royal Horticultural Hall, London.

Belfast is fortunate in the possession of fine botanic gardens, situated in the Botanic Gardens Park, University road. The park covers a space of 17 acres, and is a popular resort of the citizens as well as of the excursionists who visit the city.

Pauperism in England, according to the April return, has fallen to the ratio of 1904, but the total number of paupers, 789,008, was exceeded only in 1909 and 1908. London has 121,749, a fall of 1,600. This means 25 paupers per thousand people in England.

A Tyrone farmer, while cutting turf, found a small wooden keg embedded in the bogland 14 feet below the surface. The vessel crumbled away on being lifted out, but the contents, about 28 pounds of cream-colored butter, were in an excellent state of preservation, without any sign of decay or moisture. It is believed that the keg was several centuries old.

In Ramsay, Isle of Man, there is an agitation against Sunday golf, which has hitherto been tacitly, though not openly, countenanced. Recently a representative meeting of ministers of the Anglican and Free Churches of all denominations was held by way of protest, and it emphasized the desirability of maintaining the proverbial sanctity of the Manx Sabbath. It was decided to obtain the feeling of the inhabitants by plebiscite.

Rev. Harvey Carmichael, of Richmond, Que., is spending his holidays with relatives in Spencerville. Next Sunday he will occupy the pulpit of the Methodist church.

A lawn social under the auspices of the united congregations of Spencerville, Ventnor and Roebuck, was held on the manse lawn, Spencerville, on the evening of Wednesday, July 6th. A splendid musical programme was rendered, and addresses were delivered by Rev. Mr. Keith, Prescott, Rev. Mr. Mix, Brinfield's Corners, Rev. Mr. Hicks, of the Methodist church, Dr. J. D. Reid, M.P., and Mr. G. H. Ferguson, M.L.A. The social was a most successful one in every particular.

## HEALTH AND HOME HINTS.

Coffee stain, even when there is cream in it, can be removed by rubbing in pure glycerine. Leave for a little, and then wash out with warm water.

For tired feet try a warm foot bath with an ounce of sea salt in it. Paddle in it until it cools, dry the feet, put on clean stockings, and you will feel rested.

Washing blouses and other light things is done at home nowadays by many ladies. The hands will be much more comfortable after the washing, if well rubbed with dry salt.

A towel rail in the kitchen is an essential. Buy a twopenny bamboo rod and two long brass cub hooks to hold it. This will hold your towels, so that they dry well and be far more tidy than a piece of string.

Pure grape juice, says an authority on foods, is invaluable in either sickness or health. In fevers it is both food and medicine, and is more and more used by physicians. Oranges and pineapples make a delicious juice, but the small fruits are more valuable. Currants, used alone or mixed with a third of raspberries, are more so, and the huckleberry and elderberry yield products not to be despised. Blackberries, field or garden, are valuable medical agents, and the poorest cherry, inedible as a fruit, becomes nectar when made into a drink.

**Breakfast Dishes.**—An excellent dish is made of six eggs and three tablespoonfuls of ham chopped very fine; beat the eggs, and after melting a lump of butter in the frying-pan drop the eggs into it and stir the ham in; the ham has, of course, been cooked, either fried or boiled; season with pepper. This is a good way to use up pieces of meat that are left from dinner. A nice dish for breakfast or for tea is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flat cakes, dip into flour and fry in hot butter.

**Strawberry Custards.**—Half fill custard cups with bits of sponge cake. Make a custard with a pint of milk, the yolks of four eggs, and a heaping tablespoonful of sugar. Flavor it very slightly with almond or vanilla, and add half a cup of finely-chopped almonds. Put a few small berries on the cake, pour over the warm custard, and let all grow cold; then add a large spoonful of whipped cream to each, and a few berries. Stand the cups on a platter, and surround with strawberry leaves and some large berries.

**Frozen Strawberries.**—Mash a quart of berries, and add a syrup made by boiling a cup of sugar with half a pint of water for five minutes. Put in the juice of a lemon, and strain. Freeze solid, and pack into a mold; turn out, and garnish with whole berries.

**Perfection Muffins.**—Seal one pint of milk, and while hot add to it one teaspoonful of sugar, half a teaspoonful of salt, and one tablespoonful of butter. Stir several times when cooling, then add one-half cake of compressed yeast, dissolved in a little warm water, and two beaten eggs. Stir in flour to make a medium batter, let rise until light, then bake in muffin rings or gem pans.

"Were you ever up before me?" asked a magistrate.

"Sure, I don't know, yer 'Anner," was the reply. "What time does yer 'Anner get up?"

"Say, pop, may I ask you a question?"

"Yes, Teddy. What is it?"

"When a man's finished milkin' a cow, how does he turn off the milk?"

"Father, what is meant by bankruptcy?"

"Bankruptcy is when you put your money in your hip-pocket and let your creditors take your coat."

## SPARKLES.

Tramp—You musn't jedge a man by the clothes he wears.

Policeman—I don't. I could tell you were a tramp if I saw you in swimming.

Clarence—Percy has a job as a director. He reports at noon each day, and if there is nothing to do he goes out to lunch.

Freddie—But suppose there is.

Clarence—Then he goes out to lunch just the same.

How did you come to leave your wife in Paris?"

"She couldn't decide whether she wanted three yards and a half or four yards, and I got tired of waiting."

Medium—Here is a spirit who seems very anxious for news from this world.

Believer—What does our poor friend want to know?

Medium—He wants to know who had the highest batting average for 1904.

Mrs. White—Did you see that rat jump out of the oven?

Mr. White—Sure.

Mrs. White—Then why didn't you shoot it?

Mr. White—Because it was just out of my range.

The girl was very pretty. Leaning her dimpled elbows on the table, she said to the critic:

"And what is your lecture to be about, Professor?"

"I shall lecture on Keats," he replied.

"Oh, Professor," she gushed, "what are Keats?"

Little three-year-old Elner received a dime for taking a dose of castor oil. The next day her big brother Fred asked her to pick up a basket of cobs.

"How much will you give me?" she asked.

"A nickel," replied her brother.

"Humph!" said Elner, "I can make more than that taking castor oil."

## WHAT WAS WORTH DIVIDING.

An old Jew attended a meeting called to settle the affairs of a merchant who had failed for a large amount. The merchant stated the situation to his creditors—that his assets were nothing.

"Who owns the house in which you live?" asked one creditor.

"My wife," was the reply.

"And that farm in the country?"

"My daughter."

"And the store over there on the corner?"

"My son owns that, gentlemen, and I must reiterate that I have nothing—except my body, which you can divide among you."

"Well, shentlemen," spoke up that thrifty son of Abraham, "if you do dot, I speaks right now for his gal."

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## GOLD DUST

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

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Montreal, Chicago, New York, Boston, St. Louis.  
\*Makers of COPCO SOAP (oval cake)

## NERVOUS SYSTEMS.

ALWAYS FOLLOWS A RUN  
DOWN CONDITION OF  
THE BLOOD.

It is an old story now that nervous people tell of how the blood becomes poor and thin, and then the nervous symptoms followed. How many really know that the thin blood was responsible for the nervous disorders? The nerves get all their nourishment from the blood, and as thin blood is deficient in nerve-building material, the nerves become starved and pain and nervous breakdown is the result. Dr. Williams' Pink Pills are a tonic for the blood that supply it with the necessary elements to nourish and tone up the nerves and, the cause being removed, nature does the rest and health is fully restored. Mrs. Harry Patterson, Dauphin, Man., tells how she was cured of nervousness and general debility through the use of Dr. Williams' Pink Pills. She says: "A few years ago I was all run down, and my nervous system apparently all broken up. I was weak, tired and nervous all the time. When I got up in the morning I seemed to be more tired than when I went to bed. I could not walk up an ordinary flight of stairs without sitting down passing for breath, and my nerves trembled like a leaf. I got so that it was almost impossible to do any housework, and so nervous that I wanted to cry about everything I did. I took several different medicines without the least benefit; then I read of Dr. Williams' Pink Pills and decided to try them. After taking two boxes I felt a little better and I got a further supply which I continued taking for about a month when I was as well as ever; could do all my housework without difficulty and could walk for a long distance without being all tired out. In view of the wonders Dr. Williams' Pink Pills have done for me I sincerely recommend them to all weak, nervous, run-down people."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

\* Telling a falsehood to get out of trouble generally leads into worse trouble.

What kills men is discouragement. It is sitting down under trouble that destroys men; it is standing up and mocking trouble that enables men to go through it without harm.

\* Beyond all wealth, honor, or even health, is the attachment we form to noble souls, because to become one with the good, generous and true is to become in a measure good, generous and true ourselves.—Thomas Arnold.

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HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior,

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

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for boilers, &c., Langevin Block, Ottawa, Ont., will be received until 4 p.m., on Monday, July 11, 1910, for the supply of the boilers mentioned.

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

Plan and specification to be seen at the Department of Public Works, Ottawa.

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

By order,

R. C. DESROCHERS,

Asst. Secretary.

Department of Public Works,

Ottawa, June 27, 1910.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Aibany	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.

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PLEASE MENTION THIS PAPER.

At the general assembly of the Free Church of Scotland, a petition was received from Roderick Mackay, of Fort William, Ont., which pleaded that an unscriptural method of worship was carried on there with the use of hymns and an organ, and requested that a missionary speaking English and Gaelic be sent out. The committee was instructed to investigate.

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G. C. ANDERSON,  
Superintendent.

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