

# Dominion Presbyterian

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OTTAWA WEDNESDAY, JUNE 15, 1910.

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FOR THE DOMINION PRESBYTERIAN

## "Lo, I Am With You Always."

[Matthew xxviii: 29.]

BY S. JEAN WALKER.

"I am with you"! Blessed promise,  
Wafted down the ages clear:  
Wondrous sympathy and blessing,  
Love, dispelling doubt and fear:  
Promise that will fail us never,  
One with the great, vast forever,  
Ours to trust its sweet assurance, its eternal pledge to claim.

We must do our Master's bidding:  
We must send abroad His word;  
We must tell the great, good tidings  
Till the World's deep heart is stirred  
With the fulness and the sweetness,  
The richness and completeness,  
Of His blest abiding presence, when we trust Him and obey.

Gift of peace and hope and comfort—  
By its strength divine be strong!  
It will counsel, keep and guide us  
Through earth's great wayfaring throng.  
"Go," He saith, in faith complying,  
On His promise blest relying,  
"For lo, I am with you always, and I shall be to the end."

—Sault Ste. Marie, Ont.

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## BIRTHS.

In Kingston, Ont., on June 3, 1910, to Mr. and Mrs. Wm. G. Ainslie, a son.

On June 6, 1910, at Calgary, Alberta, a daughter to Mr. and Mrs. Fred L. Kemp.

On June 2, 1910, at 1715 St. James street, Hamilton, to Mr. and Mrs. R. W. Ruthertford, a son.

At Cobourg, Ont., June 9, 1910, to Mr. and Mrs. Chas. McCallum, a son.

## MARRIAGES.

At the family residence of the bride, in Finch Township, Ont., on June 1, 1910, by the Rev. S. D. McPhee, B.A., of Avonmore, Ont., James Ernest Hood, of Darlingford, Manitoba, to Isabella Brown, eldest daughter of the late Mr. and Mrs. John A. McDiarmid.

On June 8, at the residence of the bride's parents, Howick, Que., by the Rev. G. Whillans, Lillie Bertha, only daughter of Mr. and Mrs. Thomas Logan, to Rudolph W. Faber, of Toronto.

On June 2, 1910, at St. Andrew's church, Lindsay, Ont., by the Rev. J. W. Wallace, John Alexander Macpherson, elder son of Lieut. Colonel and Mrs. Pennington Macpherson, of Ottawa, to Sarah Edith Spier, youngest daughter of Mr. and Mrs. Robert Spier, of Lindsay.

At the manse, Ramsayville, on June 1, 1910, by the Rev. J. A. Donald, B.A., Frances Maria Croll to Charles James Manson.

At Ahafin House, Ormstown, on June 8, 1910, by the Rev. D. W. Morison, D.D., assisted by the Rev. A. C. Ascah, Frederick Arthur Morgan to Mildred Swan, daughter of the late Thomas Baird.

On June 9, 1910, at the residence of the bride's parents, 27 Ontario avenue, Montreal, by the Rev. Dr. Johnston, Clara Gregg, daughter of Mr. and Mrs. C. M. Hays, to Hope Castle Scott.

At the residence of the bride's father, Mr. Wm. Greig, Briarton Lodge, Cairnside, on June 1, 1910, by the Rev. R. L. Ballantyne, Agnes Greig to Mr. Wm. J. K. Nussey, of Brysonville, Quebec.

## DEATHS.

At Newmarket, on June 9, 1910, Harriet Pearson, widow of the late Alexander J. McCracken, in her 86th year.

At "The Grange," Toronto, on Tuesday, June 7, 1910, Goldwin Smith, D.C.L., in the 87th year of his age.

At St. John's hospital, Toronto, June 4, 1910, Jessie Vernon Millar, third daughter of the late Melville Millar, of Orillia, Ont., aged 23 years.

At Montreal, on June 7, 1910, Robert Smart, aged 86 years.

At the residence of G. C. Bristow, 112 King William street, Hamilton, June 9, 1910, Helen, relict of the late Thomas Duff, aged 81.

Suddenly at the residence of his son-in-law, W. W. Anderson, 132 Close avenue, Toronto, James Burns Blair.

At the manse, Basswood, Man., on May 17, 1910, Florence Herbison, beloved wife of the Rev. T. F. Heaney, aged 37 years.

At her residence, St. Pie, Que., on June 9, 1910, Madame Julie Desrosiers, at the age of 99 years and seven months.

At the residence of his cousin, J. McKellar, Richmond road, Ottawa, on June 6, 1910, the Rev. R. M. Craig, late of Westfield, N.J., aged 55 years.

At his late residence, "Ferncliffe," Massawippi, Que., on June 8, 1910, Walter Gow, third son of the late William Murray, of Montreal, in his seventy-fifth year.

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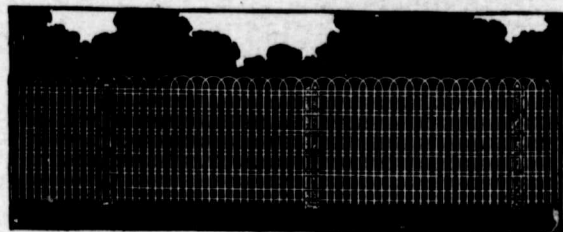
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## NOTE AND COMMENT

A service was recently held in Monmouthshire, England, in which the pastor and visiting clergyman were blind, as were the organist and his ten choristers and the entire congregation.

A bill is to be introduced into the British Commons calling for steps to reduce the tuberculosis death rate in Ireland. It will include compulsory reporting of cases, establishment of sanatoria, and the inspection of meat and milk.

W. J. Bryan, the famous editor and democratic politician who was candidate for President of the United States, has come out unhesitatingly as an advocate of temperance legislation, and is using his high abilities and wide influence in making war against the liquor traffic.

The Moravian Kaffir Mission in Southeast Africa is reported as being "in a condition of healthy development, not only as regards numbers, but in particular with respect to progress in the direction of complete self-support. A theological seminary has been established to prepare the native teachers to become well qualified as evangelists and pastors."

In view of the coldness often spoken of in congregations, says the Presbyterian Standard, it is in order to bear in mind that the fact is a challenge to the pastor to make a bugle call to every member of them "to get to work at once." There is no apathy where all are doing something. Every man has a work to do. The sure remedy for coldness is obedience to the solemn summons, "get busy," by everybody.

There are no half-way measures in China. One prefect ordered the farmers to destroy their poppy crop. They refused. He warned them, but they persisted in their refusal. Then he sent some troops into the neighborhood, and they struck off the heads of those who had dared to disobey. We imagine that "blind pigs" would not thrive under such a prefect. He might make a first-class man for New Ontario!

Dr. W. J. Dawson, in a Vancouver address, describing a certain class of church-going people, referred to them as "the sermon-saturated pagans of the pew." No doubt the description in an accurate one as applied to a certain very limited class, and it gives a hint of danger that besets a very much larger class. It is possible to be a "Christian pagan," with a knowledge of Christianity and a life largely unaffected by that knowledge.

Madagascar was at one time a flourishing mission field. English missionaries have labored there for more than half a century, and the result was a large and prosperous Protestant population. The French Government, some years ago, under an empty pretext, seized the island, deposed the then existing government, and appointed corrupt men who were enemies of the Protestant faith, to office. The result was that the churches were sorely oppressed, the people persecuted and the work disorganized and partly abandoned. The present administration in Great Britain, however, has given its moral support to the London Missionary Society, and the effect has been the removal of the hostile governor of the island, and the appointment of a man whose past record justifies the hope of a reputable administration of public affairs.

The drop of 40c a barrel in the price of flour is again occasioning talk of the bread question. Some Toronto bakers are said to be furnishing customers at 4c a loaf, stipulating that they are to "keep it quiet." The careful housekeeper would like to see a reduction in price everywhere.

A sympathetic echo will be awakened in the minds of many of the Emperor William's subjects by the sharp condemnation which his Majesty is reported to have pronounced on the bibulous habits of German students. Among young men at the universities of this country, says the Berlin correspondent of the Daily Telegraph, the excessive drinking of beer is not regarded merely as a pardonable indulgence but as a positive virtue. Many of the students' clubs or "corps," as they are called, exist for no other purpose than to encourage the consumption of malt liquor.

It was unfortunate to be a freshman in the examinations at Manitoba University this year. Out of 134 students who wrote no less than 34 failed entirely, 58 failed in part, and only 42 passed with a clean sheet. The second and third years also suffered at the hands of the examiners, and there will be a great crop of "supplementals" this fall. Some say the examination standard was too high. No doubt some 92 freshmen will be of that opinion. This is only another illustration of the glaring defects of our present system of judging men by the examination test.

Rev. Dr. McQueen, of Edmonton, appears to be a favorite with young people about to marry. Here is his record of marriages for the month of May, according to report in a local paper:—May 17th, James R. Wilson to Miss Jane Ann McKenzie, of Dundee, Scotland; May 18th, Alex. J. Nicholls to Miss Catherine Kilpatrick, of Edmonton; May 18th, Thomas Bisset, of Lachee, Scotland, to Miss Robina Laing, of Bredin, Scotland; May 19, Charles H. Macleod, of Lawton, to Miss Mary C. Mالدieder, of Paris. The following marriages occurred at the residences of the brides' parents: May 24th, Adam E. Maguire of Camrose, to Miss Ida Kelly, of Ray; May 25th, John Gillespie, to Miss Mary T. Harris, both of Edmonton. During the month of June he will doubtless be called upon by an increasing number of couples eager to enter the bonds of matrimony.

"Whatever may happen, it is useless for a prisoner to complain of ill-usage, or indeed of anything. Whatever lie a warder may proffer is accepted as truth. Whatever truth a prisoner may proffer is held a lie. Prisoners brought from jail to a court of laws witnesses not infrequently are the only persons in a case whose evidence is true. Yet such evidence, though impregnable and unchallengeable on its merits, is by a legal fiction 'tainted' and false." This is a startling statement; it may be exaggerated. It certainly provokes serious thought in the minds of those interested in prison reform. The words express the convictions of one who has been an inmate of English and Australian prisons, and form part of a contribution under the above heading to the April number of the "Hibbert Journal." The writer of the article holds that:—"Imprisonment is slavery;" is a school for crime; for moral degradation; and is wholly evil in its effects. Whether one agrees or disagrees with all the writer's conclusions, it must be admitted that he speaks from experience, and his views are worthy of serious consideration by those who wish to "do justly and love mercy."

Those who know and have the courage to declare their knowledge, declare that polygamy is still encouraged and practiced by the Mormons. The Salt Lake Tribune tells of the prevalence of the crime in Utah. In the Mormon colony in Mexico plural marriages are often celebrated. The paper named publishes a list of a hundred men who have plural wives. The list includes "bishops" and "elders." Mormonism has assumed an outward appearance of conformity to the law but in secret there is indulgence in the old practices.

The Federation of Licensed Victuallers of Quebec Province held its annual meeting recently in Quebec City, with President L. A. Wilson in the chair, and a large attendance of delegates from different parts of the province. A number of resolutions advocating certain amendments to the license law were presented and adopted. Among those was one asking the government to decide the hours of opening and closing of bars, instead of this privilege being in the hands of municipal authorities. Another resolution was in favor of asking the government to appoint a commission in connection with license, while a third favored the licensing of bar tenders.

It is probable that many will want to attend the celebrated Passion Play at Oberammergau this summer. The following information will therefore be of interest. Oberammergau is a small village of Upper Bavaria, reached by railway from Munich in two and one-half hours. As the performance lasts all day, one must remain over night. In 1900, 135,000 people visited Oberammergau and many more are expected this year. Following are the dates set for the performances: July 3, 10, 17, 20, 24, 27, 31; August 3, 7, 10, 14, 17, 21, 24, 28, 31; September 4, 8, 11, 18, 25. In addition to these thirty regular performances, extra ones will be given whenever more visitors appear than seats can be provided for. These extra performances take place on the days following those fixed for the regular ones.

## A TRIBUTE TO CHRISTIANITY.

A remarkable tribute was paid to the Christian religion by a non-Christian Japanese at the dinner tendered the Japanese commercial commissioners a few months ago by the Christian business men of New York City. The principal response on behalf of the guests was made by the chairman of the commission, Baron Shibusawa, who speaks no English and therefore required the services of an interpreter. Whether by intent or misunderstanding, the interpreter failed to transfer to the Americans present the sense of what was probably the baron's most significant and emphatic utterance. But a missionary at the table caught the sentence, took it down, translated it, and verified his translation by submitting the same to a member of the Japanese party familiar with English. The baron's declaration, as thus rendered and verified, was as follows:—"Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith, like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works." As the expression by Japan's most eminent business leader, who is himself not a Christian, this tribute should be sounded throughout our entire land.—Christian Observer.

## Thirty-sixth General Assembly

St. Matthew's Church, Halifax, N.S.,  
Rev. John Forrest, D.D., D.C.L., Moderator.

### MANITOBA AND SASKATCHEWAN.

Rev. Dr. Carmichael, of Winnipeg, submitted a report of his work in Manitoba and Saskatchewan, giving a graphic picture of the manner in which the duties of a missionary are discharged and the difficulties with which the representatives of the church are confronted in the newer districts. He also dealt with the interesting subject of the Presbyterian work among the Gallicans.

The progress of missions is not uniform, but varies, with the kind of settlement, the equipment or lack of it, the continuity of supply, and the efficiency of the missionaries. Two of the difficulties, that stand in the way of progress are first, our inability to put the strong missionaries into the fields needing strong men and secondly, the lack of proper equipment for them to do their best work.

Another hindrance is the lack of suitable and central places of worship. In the new mission fields, the services are held in private houses. Those that are suitable for this purpose, and that can be secured, are often at one side of the district being served. In older districts schoolhouses are secured, which answer admirably until the second school is built. The people in the vicinity of the second school think they should be formed into a station, and cease going to the first place of worship.

Eleven churches and nine mansees and shacks were built during the year. The interests of the work called for a much larger number. The exhausted treasury of the church and manse building board, and the failure of the crops in so many districts in the two previous years, prevented church building on any extended scale.

Fifty-seven new missions were opened during the year. Sixteen were added to the augmentation fund. Three became self-supporting without augmentation aid. Were all these fields in one group, they would form a presbytery with 19 pastoral charges, and the largest number of mission fields in the church.

### THURSDAY.—Second Day.

After an hour spent in devotional exercises this morning, the Assembly listened to a communication from Rev. Dr. Du Val, of Winnipeg, who is laid aside as the result of an accident, giving his impressions of a celebration which he, as the representative of the Assembly, attended in Geneva, in honor of the four hundredth anniversary of the birth of John Calvin.

#### Statistics of the Church.

The report of the Committee on statistics, presented by Rev. Dr. John Somerville, said that the Presbyterian Church in Canada might well offer the converse of John's prayer for Galus, and pray that in all spiritual things she might prosper and be in health even as in material things she has been prospered. Certain accommodations were made for more effective reporting of statistics, and a large mass of information presented. There are now 157,161 families connected with the Church, and 279,556 members, a net increase of 9,868 during the year. By profession of faith, 15,720 persons were added during the year and the committee think that a gain of one communicant for ten families is something calling for searching inquiry. The amount of five dollars per communicant was set before the Church as the standard to be aimed at for giving for the schemes of the Church. It has been reached by only one presbytery. Westminster gives \$5.56, Halifax comes next, yet its contribution is only \$3.23, closely followed by Montreal with \$3.16, and Toronto, fourth, with \$2.89. Westminster is first in giving per family, with \$3.38 and

Toronto second, with \$6.58. Montreal next with \$6.37. During the year for all purposes, including \$1,410,161 for ministerial salaries, and \$811,526 for missions, an increase of \$130,000—the Presbyterians of Canada raised \$4,078,504 for Church purposes.

The Board of Trustees of the Presbyterian Church in Canada (western section), of which Mr. Robert Kilgour is Chairman, reported the contribution to the schemes of the Church to have been, on the whole, decidedly in advance of those of last year, amounting to \$607,988.12, as against \$542,337.22 last year.

The Convener, Mr. John Lowden, and Rev. Dr. R. Douglas Fraser, reporting for the Committee on Sabbath School Publications, noted several developments in that department. The total circulation of the eleven periodicals was 261,855, a net increase for the year of 8,503.

### FRIDAY.—Third Day.

Reports on Colleges and discussions thereon took up the time at morning and afternoon to-day. In the discussion of the Montreal College report, Rev. A. L. Burch said: "Montreal College is the only institution we have that is making any attempts to solve the problem of Quebec. It stands at the centre of that great French province and the people feel a life of freedom of thought, which they covet."

### FOREIGN MISSIONS.

Dr. Buchanan, of India; Dr. Leslie, of Honan, China, and Dr. Harold, also of Honan, were among the speakers at a great public meeting held in the evening, when the report on Foreign Missions was presented.

In the summary of the work during the year, the foreign mission committee stated that it had started on its work facing a debt of \$19,251.75, with a revenue considerably less than the annual expenditure. A special appeal to the Church had resulted in the practical removal of the debt, but as the revenue had increased by only about \$1,000 over the previous year, the accounts showed a debit balance of \$10,963.67 on February 28th, so that for the time being retrenchment had become necessary. Last year the ordinary revenue was \$53,327.67, but another \$15,000 was needed to properly maintain the work already undertaken and to provide for expenses.

Work in Corea has progressed considerably, but there was need for immediate and energetic action. The new census gave the population of Corea as 16,000,000; but while it was hard to get at the true figures, there was no doubt that the Church had become responsible for at least half a million converts.

In North Formosa there were four departments of mission work, the Evangelistic, the Educational, the Medical and Woman's Work, all of which were showing marked progress. Native evangelists took a prominent part in mission work, and at the end of 1909, four native pastors, forty-two graduated evangelists and eight students were in charge of churches. A number of these native workers showed increased zeal in their work, and one encouraging sign amongst them was an increasing desire to preach the Gospel to the heathen.

A theological college was opened last year, at which nineteen native students were in attendance. The period of instruction was divided into two courses of three years each, the preparatory and the theological. During the session the theological students preached frequently in the streets. The committee emphasized the need of the missionary teachers being well versed in the Chinese language. Five students graduated from the college last year.

### Disaffection in China.

Reports from China showed that a measure of disaffection existed on the part of the Chinese towards the foreign missionaries. Famine and the increased cost of living had created a certain amount of discontent and the natives had vented their resentment on the foreigners. Insubordination amongst the Normal school boys at Wicheh had resulted in the temporary closing of that institution. While this had a salutary effect, yet hard feelings were generated which would take time to allay. Rev. Dr. MacGillivray, of Shanghai, had translated many works into the Chinese language, which would prove a powerful factor in promoting Christian ideas amongst the natives, and work in Macao had shown a steady development in all branches of the mission field.

Though mission endeavor suffered amongst the Chinese owing to the wave of excitement that passed over the country in connection with the murder of a white woman in New York by a Chinaman, many converts to Christianity had been made during the year. Toronto, with a Chinese population of 1,400, possessed nine Chinese classes in different Presbyterian churches, seven men being baptized during the year. The work had also progressed in Winnipeg, Montreal and Vancouver, and the Chinese of Canada had contributed \$3,734 to the Macao mission, which is in their home land and therefore of special interest to them.

### Work Among Indians.

Work by the Indian missions in the synods of Manitoba and Saskatchewan had gone on successfully. In its report the committee touched on the frequent infringement of the law forbidding the sale of intoxicating liquor to Indians, which it stated was practically a dead letter. Another obstacle was the Indian marriage law, which left either party free to break the contract and enter into another marriage. The synods had 16 missions within their boundaries and upwards of 300 individuals were professed Christians. The attendance of children at the schools was also good, 850 Indian pupils being enrolled during the year. With regard to the work amongst the Indians of British Columbia, though no expansion had been reported, yet the work had progressed satisfactorily.

### Toronto Jewish Mission.

The past year in the work of the Jewish Mission in Toronto had been one of unusual activity, though considerable opposition was evinced by the Jews towards the mission, permanent and satisfactory work had been done. With the permission of the General Assembly Mr. S. B. Rohold, the superintendent, had been ordained by the Presbytery of Toronto for work among the Jews. In addition to his work in the mission, he had visited 923 homes, and given 374 addresses to Jews. Some advance had been made towards getting a new home for the mission, a lot at the corner of Elm and Elizabeth streets having been purchased, and building operations will likely commence in the new year.

The Foreign Mission Committee passed a resolution recording its deep sense of the loss sustained in the removal of one of its members, the late Principal Wm. MacLaren, who was appointed a member of the First Foreign Mission Committee of the Presbyterian church in Canada.

The general report on mission work in Trinidad drew attention to the inadequacy of the present staff and the financial resources. The contributions from the members of the native church, however, had shown a marked increase.

### SATURDAY.—Fourth Day.

Mayor Chisholm brought greetings from the city to the Assembly. He was received by the moderator, and when introduced, the Assembly stood as they welcomed him with rounds of applause. The mayor's address was a model in diction, in thought, and in

spirit, and made a pleasing impression. Himself a member of the Roman Catholic church, he rejoiced in the kindly relations existing between the various bodies of Christian people in the city. He assured the Assembly of its hearty welcome, and only regretted that they could not come more frequently. The moderator replied in very felicitous terms, and between the standing ranks of the members, His Worship retired.

**Sabbath Schools.**  
Rev. Alex. MacGillivray, of Toronto, reported for the Sunday School Committee. The work of this committee has greatly expanded. The number of schools that reported is 3,327, a total gain of 173 schools; 24,909 officers and teachers work among the 220,000 scholars enrolled. Teacher training classes and Home Department work have been taken up by many new sections of the church. The organization of the Sunday school work is now perfected, said the speaker, and it remains for the ministers to reap the benefit of it. 7,378 of the scholars joined the church during the year, and now 36,731 of the scholars are communicants.

**Greetings of the Anglican Church.**  
Mr. MacGillivray's address was interrupted by the entrance of Bishop Worrall, of the Anglican church, accompanied by Archdeacon Armitage. The bishop's address was a cordial appreciation of the relations between the churches and the unbroken front they present against the foes of the best life of the land. He congratulated the Assembly on the work done by Presbyterians in Canada, and wished the Assembly success in its deliberations and decisions and doings. Archdeacon Armitage also addressed the Assembly. Nothing could have been more friendly or brotherly than the polished addresses of these Anglican representatives.

The Principal of Queen's University, who is facile princeps in such affairs, responded for the Assembly to the Bishop and Archdeacon. He spoke of the common destiny that is bringing the various branches of the church together. It is not the wake of a ship that we watch when we steer our ships, but some star or mark ahead. He moved a resolution, which was seconded by Dr. Lyle, reciprocating their greetings.

After the delegation had retired S. S. work was again taken up. The recommendations which look to a deeper interest in all departments of this branch of activity were adopted. Rev. J. C. Robertson followed Mr. MacGillivray. He had been five years getting ready to give this address, and it would require only five minutes to deliver it. He dwelt on the rapid expansion of the S. S. in the west and appealed for increased support of the work throughout the church. He eulogized the young people who go out west and take their share in the work of teaching in the schools of the church there.

Rev. Thurlow Fraser, of Portage La Prairie, emphasized the spiritual side of S. S. work in a brief address.

The financial work of the schools for 1909 represents \$183,008. Of this \$99,553 was for running expenses.

#### SABBATH SERVICES.

Rev. C. W. Gordon, of Winnipeg, was the preacher in the Assembly Church in the morning; Rev. Mr. Miller, of Strathcona, Alta., taking the evening service. All the Methodist, Baptist and Congregational pulpits were filled by Presbyterians. Rev. Principal Gordon preached in St. Andrew's church, his former charge when in Halifax. Rev. Dr. Herridge, who succeeded Dr. Gordon in St. Andrew's Church, Ottawa, took the evening service.

At four o'clock the Assembly Communion service was held. Dr. Forrester, as Moderator, dispensed the Communion, assisted by Rev. Dr. Mowat, Erskine Church, Montreal, who delivered the pre-Communion address; Dr. Thomas Stewart of the Halifax Presbyterian College, who read the warrant of Communion, and Rev. Dr. McQueen of Edmonton who delivered the post-com-

munion address. It was a solemn and impressive scene, when ministers and elders from ocean to ocean joined in the communion sacrament within the stately walls of old St. Matthews. The following elders passed the elements:—Hamilton Cassels, Toronto; J. K. Macdonald, Toronto; Walter Paul, Montreal; Judge Forbes, St. John; Professor Dyde, Kingston; Colonel Davidson, Guelph; D. M. Fraser, Vancouver; H. W. Cameron, Halifax; R. Baxter, Halifax; G. A. Redmond, Halifax.

#### MONDAY.—Fifth Day.

The Queen's College discussion was introduced with some sparring as to the reading of the majority and minority reports on the commission to inquire into the university's future relations with the church and the procedure of getting the debate under way. There were objections to both reports, but finally a motion by Dr. Herridge was adopted which waived all objections. This had only been well accomplished when the discussion had to close to take up the order of the day which called for the selection of the next place of meeting. Ottawa was chosen on the invitation of the ministerial association of that city and the meetings will be in Knox church. There were no other invitations.

In the afternoon immediately after the resumption of business, Queen's college was again taken up. Dr. McLeod, of Barrie, began by asking "Are you prepared to give away a university?" The church possessed in Queen's a rich inheritance, an institution which its people have endowed. Are we to give this away? Principal Gordon had asserted that Presbyterians would still take a sympathetic interest in the university, but who knows what may happen in view of the changes to which human affairs are liable? "We have no guarantee for the future. Principal Gordon has said that modifications of the university are necessary, but if you hand the university over to new owners, why need we bother ourselves about modifications, for the men to whom it is given will not pay any attention to our desires. They will be in a position to laugh at us. We are asked to violate the bonds of affection between the church and the university and to do this for nothing at all, so far as we are concerned." Dr. McLeod believed that Principal Gordon and those who were with him are under this apprehension as to the benefits that separation will bring. The same energy that has been manifested in the past will bring all the money Queen's needs, without the loss of the university. "We did not think Presbyterianism was a reproach. It was rather an honor. As to the future we are not to be frightened by the threat that if we do not release Queen's the church must then assume all the responsibility. Not at all, but the church will advise that the storehouses of her wealth be opened for Queen's." (Applause.)

Richard Tees, of Peterboro, followed in opposition to separation of Queen's from the Church. He said the commission enquiring into this had been almost evenly divided, ten for and nine against separation. Mr. Tees said the argument that Queen's would gain the equivalent of an endowment of \$300,000 from the Carnegie fund had been cut down now to \$100,000 and he did not think Queen's would stand everything for that money. He claimed that Sir James Whitney believed the present status of Queen's was the best for the university, and the speaker thought the hope of obtaining provincial aid for Queen's was greater with it as a Church relation than as an independent university. An obligation rests upon the Presbyterian church, to hand down to her children an inheritance like Queen's. Why should we give the college away? Other churches were not giving away their universities.

#### The Principal on the Situation.

Principal Gordon in replying took the platform. He asked at the first that there be a distinct statement of the issue. Has the church confidence

in the trustees? Is Queen's to be a denominational or a national university. He recognized the value of denominational colleges. The Roman Catholics held strenuously to the value of church universities. So, do the Anglicans of the United Kingdom. That has not been the policy of the Scottish church. There the outlook is broader—national rather than merely ecclesiastical. The church's duty in regard to denominational colleges is the same as in regard to denominational schools—just they should be made national. Newfoundland has carried denominational education to the farthest extreme and there the worst educated people in British America are to be found."

Principal Gordon traced the history of Queen's college, showing how it had come under the control of the church, and in recent years the gradual loosening of the bond uniting it to the church. The spirit of Queen's has become more and more national. The petition of the trustees is that the constitution of the university be made more in harmony with that national spirit—that it be made in name as it is in effect, a national rather than a denominational college.

Sir James Whitney's statement that his belief was that Queen's would do better to remain in connection with the church, for herself and for the church, was discussed by Principal Gordon, who said that a statesman would naturally desire to avoid problems, and he held that if it would have a stronger claim for provincial aid, a claim which Sir James Whitney could not recognize so long as the university remained denominational.

Principal Gordon proceeded to show that the church could not dispose of Queen's college property, which is vested in the trustees. The church can neither remove nor appoint any professor except in the theological department. "What then is the relation of the church to the university? The only thing was that it could prevent things being done, besides adding the trustees in the fulfilment of their trust in securing funds."

The assembly adjourned at this stage for the harbor excursion given by the board of trade.

#### TUESDAY.—Sixth Day.

When the discussion on the report of Queen's University Commission was resumed, after Mr. E. Brown, of Winnipeg had urged in a brief speech the adoption of the report, Mr. J. K. Macdonald, Toronto, seconded by Dr. C. W. Gordon, moved—"That in view of the wide difference between the Church and the governing body of Queen's no action be taken on the recommendation of the commission, and that the matter be allowed to stand until the next Assembly in the hope that the trustees and those opposed to the change may agree upon some course satisfactory to all." This motion, according to the rules of the Church, had to be put without discussion. When put it carried almost unanimously.

At this morning's sederunt thirteen ministers from other churches were received as follows: Rev. G. A. Logan, Picton, Congregational; Rev. A. F. Thompson, Truro, Presbyterian; Rev. W. B. Muir, Halifax, Presbyterian; Rev. E. F. A. Rivoloir, Montreal, Congregational; Rev. J. A. Hiltz, Kingston, Baptist; Rev. John Banford, Toronto, Presbyterian; Rev. John Mackersie, Barrie, Presbyterian; Rev. R. M. Rollo, Brandon, Presbyterian; Rev. S. P. Rondeau, Regina, Congregational; Rev. Geo. Jack, Battleford, Presbyterian (this appears different, lack of information); Rev. Elmer E. Hench, Calgary, Presbyterian; Rev. A. J. D. Black, Toronto, Reformed Episcopal; Rev. L. R. Burrows, Sydney, Presbyterian.

Dr. C. W. Gordon made an appeal for a committee to devise means for securing men for the home mission fields in the West, and he attacked the methods of the theological colleges. "In the next five years," he said, "we will need from 800 to 1,000 more men to overtake the work in

Continued on page 12.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE ART OF HEARING.

By Professor James Stalker, D.D.

As this is the first recorded parable of our Lord, it is sometimes taken for granted that it was the first he ever uttered. But this would be a rash inference. It is supposed by some that during the first period of his ministry our Lord spoke no parables, but that he began to make use of them at a certain point and for a certain purpose. This, however, is too mechanical. Parables flowed from him because he was a poet; they were the natural form which the truth assumed in such a mind. On this occasion the materials may have come to him in the simplest manner. As he sat in the boat, he may have seen, over the heads of the crowd, an actual sower at work in a field that eyed, the lake. As such a one sowed, some of the seeds out of his basket might fall on the footpath separating one field from another—this is "the wayside." Others might fall on a rock jutting out above the soil, or rather on the soil round this object, where the earth would be scanty—this is, "the stony ground." Others might fall in an unstabbed corner, where the not very energetic Oriental farmer had not thoroughly rooted out the under-growths—this was "the thorny ground." And some would fall on ground well grubbed and well plowed—this was "the good ground." No doubt, however, Matthew is right in placing this parable at some distance from the commencement of the ministry of our Lord, because it embodies the experience not of a beginner in the art of preaching but of one who has found out by trial in how many ways the word may come to nothing. Still, in a sense, this is the first of the parables, because it informs us how all the rest are to be read or listened to.

**THOSE WHO HEARING HEAR NOT.**—There are those whose bodily presence is in church when the word of God is preached, but whose minds are absent; and these resemble the seed on the wayside, which never had a chance of growing because it did not penetrate the soil but lay on the surface where a bird might pick it up or a passing foot destroy it. Dr. Guthrie tells of a dying farmer who said: "I have never listened to a single sermon." "What!" exclaimed some one, "you are raving; you have heard thousands of them." "Yes," he replied, "I have heard thousands, but I have never listened to one; for, regularly, when the text was given out, I began to review the business of the bygone week or to forecast that of the week to come." As a sower in the field is followed by birds, searching with eager eye for anything they can pick up, so, whenever the Word is preached, there is hovering above the congregation an invisible flock of fancies and distractions, to draw away the attention; and behind these, Jesus teaches, there is a sinister power; Satan is on the watch lest hearers should believe and be saved.

**THOSE WHO HEAR BUT SOON FORGET.**—It is not "stony" ground; for such ground may yield a good crop, but "rocky" ground, with the rock only a little way beneath the surface. And this stands for persons of sanguine temperament but no depth of character, who are easily attracted by novelty or stirred by enthusiasm, but the fuel of whose nature is soon burnt out. There were many such in Christ's own ministry, who began to follow him, but soon turned back; and there are such in every revival of religion.

**THOSE WHO FORGET, THOUGH NOT SO SOON.**—Were the three parables of life in the mind of Jesus when he was describing the unsatisfactory kinds of soil? Childhood has a certain resemblance to the wayside; for

children lose a great deal of what they hear because they do not understand. Youth is obviously like the rocky ground, being responsive but changeable. Then, manhood is like the seed among the thorns; for it is in manhood that the cares and riches and pleasures of life assert themselves, often stifling the religion which has seemed to flourish in childhood and youth. It is remarkable that our Lord attributes the choking of the Word to opposite causes—namely, the care of the world, which besets those at one end, and the deceitfulness of riches, which besets those at the other end of the social scale. Yet this is true to life; for poverty and riches alike may be fatal to that peace which forms the atmosphere in which religion flourishes.

**THOSE WHO HEAR WITH PROFIT.**—In one of the Gospels the good ground is said to represent those who receive the word "in an honest and good heart;" and this has puzzled some readers, who have questioned how a human heart can be honest and good before the word of God has changed it. But there is a conscience in man, though fallen; and there is a work of the Holy Spirit in the unregenerate. The point made by Matthew is that the good hearers "understand." Their own intelligence is aroused; and the more keenly this works the greater is the profit. There are hearers who enrich what they hear because they add to it the wealth of their own mental resources. Still, even those who hear with profit do not all hear with equal profit. Among genuine Christians there are differences, some being what may be called minimum-Christians, others average-Christians, and a few maximum-Christians. Of none of these, however, does Jesus speak here with disparagement; he praises them all; though his words are well fitted to excite in those who may be attaining only to thirtyfold an ambition to covet earnestly the best gifts.

Aberdeen, Scotland.

## STAINS.

The three ghosts on the lonesome road  
Spoke each to one another,  
"Whence came that stain about your mouth

No lifted hand may cover?"  
"From eating of forbidden fruit,  
Brother, my brother."

The three ghosts on the sunless road  
Spoke each to one another,  
"Whence came that red burn on your foot  
No dust or ash may cover?"  
"I stamped a neighbor's heart-flame out,  
Brother, my brother."

The three ghosts on the windless road  
Spoke each to one another.  
"Whence came that blood upon your hand  
No other hand may cover?"  
"From breaking of a woman's heart,  
Brother, my brother."

"Yet on the earth clean men we walked,  
Glutton and Thief and Lover;  
White flesh and fair it hid our stains  
That no man might discover."  
"Naked the soul goes up to God,  
Brother, my brother."

"A Christian, being only a traveler through the world, must expect a traveler's fare—bad roads, sometimes bad weather, and bad accommodation; but since his journey is short, and his home is in heaven, all his actions, sufferings, prayers and conversation, turn that way."—Bogatsky.

## WITNESSING.

The great work of the church individually and collectively is that of witnessing. "Ye are my witnesses, saith the Lord." "Ye shall be witnesses unto me" is the comprehensive work for all men of all the ages given as a part of the final words of our Lord in His ascension command. The word witness occurs perhaps a hundred times in the Scriptures, and means telling out what we know. Anybody can do that. All excuse, therefore is shut out. Knowing about God and telling out what we know is witnessing. So every man can do that which is the appointed means of saving the dying and conquering the world for Christ. The Lord Jesus Christ is dependent upon the witnessing of Him to the perishing.

That against which the gates of hell shall not prevail is testimony. What Peter witnessed of Christ is that upon which the church is built. "Thou art the Christ, the Son of the living God." This is the foundation upon which the church is reared. Naught but this can stand unmoved before the malice and rage of devils and men. It is the denial of Christ as the Divine Son of God that is giving in some quarters of the world such great power. In New York Presbyterian students from Union Theological Seminary, in New York, upon examination recently for licensure, denied the miraculous birth and miraculous resurrection of Christ. Yet they were admitted to the ministry. No wonder we see the "gates of hell" prevailing in that latitude. Why commission men to preach who go out to the field with nothing to preach about. There is no other Saviour of the dying but the Lord Jesus Christ, Son of God and Son of man.—Presbyterian Standard.

## A GOSPEL THAT GROWS.

Religion might have been revealed complete, fixed, final. The Bible might have been packed full of rigid legislation forestalling every human contingency. The Son sent to make known the Father might have put forth a symposium of systematic theology or an encyclopedia of canon law.

But such is not the Bible we have. Its rigid commandments are but ten. Its Supreme Authority preaches not a science, but a life—a life that grows. He does not exhaust truth; He tells learners that many things are left unspoken, and promises them a spirit to guide their further excursions into truth. That is to say, God has given to the world a religion whose great over-riding landmarks are plain, sure and immovable; whose Master will suffer no obedient soul to be lost from the mighty goal of the eternal fact. But as the follower presses forward, pursuing that Master in faith, and watching His great sentinel marks, many things are to be learned along the way.

There is nothing to learn which contradicts or obscures the landmarks the traveler saw at the outset. But much appears to make the Leader's purposes clearer, his insight into the affairs and nature of men more marvellous, and the opportunities of serving with Him for the weal of the world more thrilling. So none of us must go along that path with eyes blinded.—The Interior.

The University of Calcutta is said to be the largest educational corporation in the world. It examine more than ten thousand students annually.

The greatest trust between man and man is the trust of giving counsel.—Bacon.

**THE GREAT COMMISSION.**

Few utterances from the lip of our Divine Master are quoted more frequently in this age of Christian evangelism than the words of "the great commission." It was one of the last utterances of our crucified Lord. He was soon to go home to his God and ours. He had finished the work that was given him to do. He had offered himself on the cross; he had risen from the dead; and now he turns the work of the world's evangelization over into the hands of his chosen ones, with this particular instruction: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." That is the great commission. In it we have:

I. A preceding assurance. "All authority hath been given unto me in heaven and on earth." That being true, the commission goes out with all authority in heaven and on earth back of them. They are assured of the rightfulness of their Master to send them out on this great work. It was a greater commission than if it had come directly from Caesar. It was from one whose power superceded all thrones and dominions, and before whose authority even kings must ultimately bow. Every true follower of Jesus has the guarantee that in his work of hastening the kingdom of Jesus Christ in the world, he has "all authority" back of him. He is in the Master's work; he is about his "Father's business"; and that his justification to engage in this service comes from him to whom was given "all authority in heaven and on earth." The pastor, the missionary, the herald of the gospel, or whatever name he is known by, is a sent one, a commissioned one, and in his hand he bears the Saviour's appointment in these words: "All authority hath been given unto me in heaven and on earth. Go ye, therefore."

II. A present responsibility. They are not sent forth on a blind and indefinite mission; nor are they sent out with sealed orders. Theirs is an open message, and their assignment anyone may read. Here it is: "Make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." This commission shows where they were to go and what they were to do. They were not to cease in their great work until "disciples" were made of all the nations. Not one must be omitted from the great propaganda. The commission will not lose its significance, nor its imperative force until all the continents, and all the dominions, and all the islands of the seas shall be converted unto the Lord. It goes farther than a mere proclamation of the truth. It included "all things" which he had previously taught them. These truths must be emphasized and impressed on the minds and consciences of men until the inhabitants of "all nations" have been Christianized. The truth must enter the heart and produce conviction. Men must give up their sins. They must be renewed in heart. They must come out from the world and make profession of their faith in the Lord Jesus; in other words, be "disciples" and be baptized "into the name of the Father and of the Son and of the Holy Spirit." The "discipling" is not finished until the "baptism" is accomplished. That is our work to-day; a public proclamation of the gospel of Jesus Christ until all the earth has been brought to an open acknowledgment of the Son of God as his rightful Lord and Redeemer.

III. An encouraging guarantee. "Lo, I am with you always, even unto the end of the world." Christ's presence with us in all our labors is guarantee sufficient that our labor will not be in vain in the Lord. He who is mighty to save, even unto the uttermost, would be by our side. He will be with you and me and with all who go forth bearing, in his great name, his own authoritative commission. Jesus sends

no man to engage in this mighty warfare "at his own charges." He is at the head of the column, and carries the banner to victory. "I will never leave thee nor forsake thee." "My presence shall go with thee." "Lo, I am with you always." There can be no greater encouragement to the commissioner with a divine message than that. He carries with him the assurance of ultimate success. Our duty is: "Go." There can be no shorter, no more definite command, and Christ's guarantee of his personal presence makes possible all the rest.—United Presbyterian.

**THE OUTGOINGS OF THE MORNING.**

That phrase in one of the loveliest psalms shows fine courage and faith in David. The outgoings of evening are always pleasant, and in a quiet way rejoice everywhere. There is no more perfect picture of peace on earth than a mountain-shadowed lake at sunset. The only other scene that comes near equalling it is a valley of farms when milking is done.

The holy time is quiet as a nun Pensive with adoration; the broad sun Is sinking down in his tranquility.

Except in actual storm, it is everywhere the same at the close of day in a twilight attitude; the breeze drops, and sounds of evensong are softened and yet carry far; it is not hard to believe a divinity in the air; God's peace is brooding on the earth and hushing its busy life to trustful slumber. He makes the outgoings of evening to rejoice.

But with morning it is far different except to the calm, happy eye of faith. The first waking thoughts of the busy man are anxious, and the rush of breakfast drives away the poetry of dawn. Life takes its hue not from the morning watch, but for the drive and burdens between sunrise and sunset. Yet the busiest of kings could write with sweet, serious courage and detachment that our kind God made the outgoings of the morning as well as of evening to rejoice.

Morning is the important time for us to regulate and learn to enjoy. Some men seem to have no morning worth mentioning. In this we ought to be, as Lowell said of himself, "incurable boys"; or like Job, "as I was in the days of my youth, when the candle of the Lord shone on me." Hurried Christians need to pray Keble's words, which have been cut in the gate leading to the loveliest view in the English lake country:

Thou who has given me eyes to see  
And love this sight so fair,  
Give me a heart to find out thee,  
And read thee everywhere.

That vision in the freshness of morning will glorify the day.—Chauncey T. Edwards.

**WHEN THEY DON'T "MAKE GOOD."**

No one has ever "made good" in any walk of life by his own unaided efforts. There is no such thing as a self-made man, either in business or in religion; only the most blindly conceited suppose that they have done by themselves what they never could have done but for the help of others. Yet we constantly forget, in our own attitude toward others, what has been done for us. The employer says of the employee: "If he doesn't make good, get rid of him." There is a better way. "If he doesn't make good, make him good." If the "get rid of him" policy had been adopted toward us, those many times when he failed so miserably, what would have become of us? Only because some one was ready to hold on to us and try to make us over is there any hope for us to-day. None of the men whom Jesus had in training for world conquest "made good" for a long time; but he held on to them until he had shown them how. There is no greater work that we can do for Him than to hold on, hopefully and confidently, to those who are not "making good."

**\*THE YOKE OF CHRIST.**

By Robert E. Speer.

A yoke is borne by two. We do not bear the yoke for Christ; we bear it with him. It is a fellowship. We are not called, accordingly, to any singular or exceptional experience. We go nowhere without him. We draw no burden alone. One stronger than we is yoked with us. There is no burden that cannot be borne with his unlimited power joined to our weakness. Let us remember that beside us, under the same yoke, he is standing.

Yoke-fellows are yoked together. That means each is yoked to the other. Until that yoke is lifted they cannot be separated. When Christ invites us to take on his yoke he asks us to become his inseparable companion. That is the joy of it. We do not take on a burden. We make a friendship and get a brother.

The yoke of Christ is not his commandments. He does not lay orders on men. His yoke is the purpose of his own life, his spirit, his plan. These all found expression in his commandments, but it was this purpose and spirit and plan which men took on because they took it in and made it the controlling principle of their lives. "I call you no longer servants, but friends."

The yoke which Christ bore was the yoke which tied him to human suffering and need. To be yoked with him means to be yoked to the want and necessity of the world. That is the lesson of Mrs. Richards' little parable:—

"Now came the day when the Prince should be brought to judgment. Slowly he came, under the weight of his fetters, that clanged about his wrists and feet. His head was low on his breast, and his eyes heavy; so he stood before the judgment seat, and spoke not, nor raised his eyes.

"The little Judge looked on him, and sighed, and spoke.

"It was you who saw me hungry and naked and cold, and drew your furs round you and passed by."

"Yes," said the Prince.

"It was you who set me cruel tasks, and smote me when I fainted under them."

"Yes," said the Prince.

"It was you who cast me into prison, into darkness and bitterness as of death."

"Yes," said the Prince.

"Alas," said the little Judge. 'Poor soul, did you know no better?'

"When the Prince heard that a great sob burst from him, and he fell on his face before the judgment seat, and his fetters clanged loud on the stone.

"Oh! then came little feet pattering down the steps, and little hands lifted him, and he rose to his feet, but the chains lay where they fell.

"Come, Brother," said the little Judge. 'We will go back, and begin again together.'"

Are we bearing the yoke of the Saviour's ministry to all human need?

**DAILY BIBLE READINGS.**

- Mon.—Purity and humility (2 Cor. 10: 1; Phil. 2: 7, 8; Luke 23: 4).
- Tues.—Self-control (Heb. 12: 3; 1 Peter 2: 23).
- Wed.—Obedience (Heb. 5: 7-9).
- Thurs.—Sacrifice (Isa. 50: 6; John 10: 17, 18).
- Fri.—Love (Matt. 22: 37-39).
- Sat.—Prayer (Mark 1: 35; Matt. 26: 36-44).

The power of Christ on the heart needs no other argument than itself. Men only doubt when the life has died out, and the light has waned, and flickered, and spent itself. \* \* \* It is when faith is not in evidence that we can dispute faith. It is when love is dead that we can question love.—Hugh Black.

Do you know what Luther said? "Suffer and be still, and tell no man thy sorrow. Trust in God—his help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrows to Him who heareth in secret makes one strong and calm.—Tholuck.

\* Y.P. Topic, Sunday, June 19, 1910. The yoke of Christ. (Matt. 11: 25-30.)

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The absence of Rev. Dr. DuVal, because of an accident, was regretted. The minister of Knox Church, Winnipeg, is a distinct acquisition to any deliberative body, and he was greatly missed from the Assembly of 1910.

Much regret is expressed at the resignation by Rev. Dr. W. S. McTavish of the Convenership of the Committee on Young Peoples' Societies. He had for several years given such splendid services, and had managed the business with so much success, as to render his withdrawal from it a distinct loss to the work.

Of the Union Debate the Globe says: It was conducted with ability and vigor. Principal Patrick is always a master, The Lieutenant-Governor of Nova Scotia, never, in his palmiest days on the hustings, spoke more effectively than when his Celtic fire glowed as he made appeal for union. In opposition Principal Mackay spoke with even greater effect than in past years.

A noticeable feature of this Assembly, remarks "A Chief" in the Halifax Chronicle, is the large number of the tender sex who have come with their husbands to the old town by the tidal sea. The men whose wives write their sermons for them and preach homilies and deliver lectures at all hours in the home, know that these same husbands would be "feckless bodies" unless their better nine-tenths came to keep them in the ways of industry.

This is the way a number of Presbyterian pulpits were "manned" on Assembly Sabbath in Halifax:—St. Matthews, 11, Rev. C. W. Gordon, D.D., Winnipeg; 7, Rev. J. M. Millar, B.D., Strathcona, St. Andrew's, 11, Rev. Principal Gordon, D.D., Kingston; 7, Rev. W. T. Herridge, D.D., Ottawa. Fort Massey, 11, Rev. Principal Gandier, D.D., Toronto; 7, Rev. D. G. McQueen, D.D., Edmonton. Chalmers, 11, Rev. D. G. McQueen, D.D., Edmonton; 7, Rev. W. S. McTavish, Ph.D., Kingston. Park Street, 11, Dr. S. W. Dyde, Queen's University, Kingston; 7, Rev. David Christie, B.D., Winnipeg; St. John's, 11, Rev. A. J. Mowat, D.D., Montreal; 7, Rev. Principal Gandier, D.D., Toronto. Grove, 11, Rev. W. D. Reid, B.D., Calgary; 7, Rev. A. L. Geggie, Toronto. St. James, Dartmouth, 11, Rev. Dr. Scott, Montreal; 7, Rev. Dr. Baird, Winnipeg. Bethany, 7, Rev. J. C. Robertson, B.D., Toronto.

## THE LAW AND THE PROPHETS: WESTPHAL AND DU PONTET.\*

Professor Westphal's important work, now rendered available to the English-speaking world by Mr. Du Pontet's admirable translation, is really another "history of the Israelitish religion," following in the main the order of the Old Testament history. The book is written, it is almost needless to say in these days, frankly along the lines of modern critical inquiry. To the student of the literature of the Old Testament it may appear surprising, at first sight, that the author has adhered so closely to the order of the Old Testament books. The stories of the Creation, the Fall, Cain and his Descendants are not the earliest pieces of Hebrew literature, nor do they represent the earliest stages of the religious life of the Hebrew people, and yet they are the subjects of the first three chapters of Prof. Westphal's book. Perhaps it is too great a concession to make to the traditional arrangement of the Old Testament writings, but the author, of course, has carefully justified his procedure. It has the merit of rendering his work the more easily available to the non-specialist reader; but, on the other hand, it seems to have laid an undue constraint upon his material.

The First Part deals with "The Pre-historic Age or The Postulates of the Religion of Jehovah," and under it the author treats of Genesis I-XI. In Part the Second we have the Patriarchs, and in it we find a discussion of the historical origins of religion. It is not until Part the Third that we come to "the Revelation of Jehovah" in the age of Moses. Coupled with it is given a full and carefully expressed review of the stages of religious development among the Egyptian, Semitic, Chinese and Aryan peoples in the fourteenth century B.C. This is a very important preface to the history of the religion of Jehovah as first revealed to Moses. In this chapter Prof. Westphal devotes considerable space to the explanation of the origin and character of "Jehovism,"—its relation to the earlier "Elohimism," and "Animism," the nature of the primitive worship of Jehovah. Part Four deals with the "Failure of the Theocracy" and Parts Fifth and Sixth with "The Messiah Announced" and "The Messiah Rejected." Chapter III. of the latter part is entitled "Triumph of Priest over Prophet (of Elohimism over Jehovism). Final Downfall of the Chosen People." This shows clearly the author's view of the character of the religion of Jehovah. The nine appendices are well chosen and are valuable additions to the book, which is also excellently equipped with maps and indices.

Mr. Du Pontet's painstaking work has added another extremely valuable book to the already considerable literature on Old Testament subjects that is available to English readers. This book is written in a fine style and spirit. As the translator says in his preface: "If Professor Westphal is a scholar and a thinker, he is above all a Christian and a man of faith, as truly as those Bible heroes he loves and admires as the real 'men of God.'" As such his book is one that may be gladly and warmly recommended to our ministers and Bible-readers who are interested in the rich treasures of the Old Testament.

"The Law and the Prophets, or, The Revelation of Jehovah in Hebrew History from the Earliest Times to the Capture of Jerusalem by Titus. Being the work entitled 'Jehovah' by Professor Westphal, of Montreal, Translated and Adapted by Clement Du Pontet, M.A., Assistant Master at Harrow School: Macmillan and Co., London. 1910. Pp 457.

## OLD TESTAMENT STUDIES.\*

The six chapters of Prof. Jackson's book are six lectures delivered before an unnamed American university. That the name is not given is doubtless due to the subject and character of the lecturer; apparently there are universities across the border where such a man as Prof. Jackson is welcomed and yet where critical "Studies in the Old Testament" may be given but not mentioned abroad. The book, however, is one to dispel all fears of heresy and the imagined perversions of the "higher critic." No one could handle such controversial subjects with a gentler touch or a finer spirit. Frank, sincere and glowing with spiritual warmth and insight is every word of his book. One who can write such a sentence as the following is surely a safe guide for minds and souls distressed by the very problems with which he deals. He thus concludes chapter III.: "The Bible is, indeed, a manifold book, as wide in its outlook as human life; but its supreme message, first, last, everywhere, is God, God, always God. And just as men cut down trees to let in the sunlight, so the strong hands of scholarship, which is God's servant and ours, are clearing away the thick undergrowths of human tradition, that henceforth, when we lift up our eyes, we may see nothing and no one save God only."

The book is almost elementary in its treatment of these much-vexed problems and no intelligent Bible-reader could possibly be misled or troubled by the living, sympathetic way in which he unfolds the purposes and results of the critical study of the Old Testament. It is a promise of rich things in store for our churches when we find men of the type of Professor Jackson in charge of so all-important a department as that of "the English Bible."

The *Edinburgh Review* article on "The Centenary of the Telescope," which *The Living Age* for May 14 reprints, is of interest both to the scientific and the unscientific reader in its review of the progress of astronomy and its instruments for three hundred years.

Michael Macdonagh's article on "The New House of Commons," which *The Living Age* for May 14, reprints from the *Pall Mall Magazine*, is not a discussion of the political problems which the new House has to deal with, but a diverting personal sketch of the trials and tribulations which beset a new member.

The pulpit of Knox church, St. Thomas, is to be occupied throughout the month of June by Rev. Hector Mackay, of London Junction, the pastor, Rev. Mr. Pidgeon, taking his holidays. Mr. Mackay is the guest of His Honor Judge Hughes, of St. Thomas.

Communion service was held in St. Columba Church, Kirk Hill, last Sabbath, June 12. The pastor Dr. McPhail, was assisted by Rev. D. Stewart, B.A., of Alexandria, who preached a preparatory sermon on Friday evening, and by the Rev. K. A. Gollan, of Dunvegan, who had charge of the Gaelic Saturday morning and Sabbath, while the pastor took the English. Notwithstanding the wet weather the congregations were quite large. Twelve new members were received.

\*Studies in the Old Testament, by George Jackson, B.A. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: T. W. Mosher.



## LAWS OF FRIENDSHIP.\*

It is the author's purpose in this very readable and stimulating book to treat of friendship in a purely philosophical manner and to set forth the highest "conception of life and of religion as friendship." When the book is spoken of as philosophical it is by no means inferred that it is dry and prosy,—merely that it is a serious attempt by a gifted and able thinker to set forth friendship as the highest ideal of human life. One feels that to so designate friendship is to elevate it beyond our ordinary connotation of the word; but we may also confess that the term needs to be uplifted if it is to represent the very best of life's relations. Perhaps, too, we would prefer to cling to the more familiar ideas of the fatherhood of God and the brotherhood of man. But the author is concerned to show that the ideal relationship between man and man and between man and God is the same in kind, and his word friendship serves this purpose well.

In a beautifully simple, direct manner Dr. King expands the laws for "establishing the friendship" and then for "deepening the friendship." Some of the chapter headings are significant of the character of the book: "Breadth of Personality," "The Giving of the Self," "Paul's Sketch of the Friendly Life," "The Self-Forgetful Mood," etc. For a quiet hour or two this little book on Friendship will prove itself very attractive and will establish firmly a point of view which, as the author contends, is the basal fact of all real religious life.

## LITERARY NOTES.

The May *Contemporary* contains a varied and attractive table of contents. We mention as of much interest "The Opportunity of the King"; Second Chambers; Halley's Comet; Foreign Affairs; The Case of Russia against Finland; the case of Finland against Russia; The "Reviews of Books," as usual, is well done.

Among the leading articles in the *Nineteenth Century* and *After* for May will be found four articles on the Political Situation in Britain, contributed by well known public men; The Submerged half in India, England and Germany; compulsory Insurance against unemployment; and the Insufficiency of Official Statistics.

The *Fortnightly* for May has many articles of more than passing interest. Why Russia went to war with Japan; Ireland between Parties; the Bankruptcy of Liberalism; England's Peril; Invasion or Starvation; Shal Women Work; Imperial Scholarships; and a dozen others, all well calculated to keep up the reputation of this favorite magazine.

The June number of *Current Literature*, as might be expected devotes much space to the late King and his successor King George V. The articles are well written and fully illustrated, that on "The King of Great Britain as a Family Man" furnishing a number of interesting side lights on King George, as husband and father. Every department of the magazine is well sustained and the illustrations throughout are numerous and illuminating. Address 134 West 29th Street, New York City.

\*The Laws of Friendship, Human and Divine, by Henry Churchill King; President of Oberlin College. New York: The Macmillan Company. 1909. \$1.25 net.

## PRINCIPAL PATRICK AND CHURCH.

By Rev. A. B. Dobson.

Dr. Patrick only begins to approach the subject when he announces: "The Historical Argument for Union." He is much more careful about quoting Scripture than he and his friends were at London in 1906, when they claimed that all Scripture, all piety, all common sense, and all else worth considering, were on their side of the controversy. The Principal still looks fondly back at the Gospel of John, chapter 17, but merely remarks: "An argument which commends the support of the Greek and Roman Catholic churches . . . is not to be thrust light aside." The same remark would apply to other doctrines held by one or both of these churches. In future, therefore, we shall have to be very tender towards such doctrines as Infallibility, Transubstantiation, Purgatory, etc. A few years ago the writer asked Dr. Patrick and his friends several questions on this passage. Two of them will be appropriate here:

(1) Did not Christ Himself and His followers separate from the only organized church in the world of his day and form a new organization called the Christian Church?

(2) Must not therefore, all His utterances as well as those of the Apostles be interpreted consistently with their own action in forming a new organization? Unless Dr. Patrick can show that a new church was not organized by Christ and His apostles, we can "thrust lightly aside" all reference to our Lord's prayer as irrelevant. But the Doctor is really cruel to some of his own friends when he states: "The suggestion that the conditions prevailing in Canada to-day represent the conditions existing in N.T. times is ludicrously absurd." No one but Unionists have ever in this controversy made such a "ludicrously absurd" statement.

The next step in the historical argument is based on the opinion of the Presbyterian Fathers. Dr. Patrick doubtless knows the church history of all times. But what value is to be attached in this particular movement to the opinions of men who lived from 50 to 250 years ago in a country several thousands of miles away? Those worthy men, according to Dr. Patrick, declared for organic union in their own country, and then deliberately proceeded to tear their own church into a half dozen similar pieces. And Dr. Patrick quotes them as good authorities for organic union in Canada between dissimilar churches one of which was not in existence when most of the Fathers died. Let us however suppose the argument sound. Let us agree with the Principal that the opinions of these men of long ago should shame us of to-day into this proposed union. Let us agree with him that they had the proper instinct and believed in this Canadian union. What then? The admission will prove more than Principal Patrick will care to admit. For if any weight is to be attached to their views on this Union question, equal weight will have to be attached to certain other views of theirs. For example, they believed in the Canon of Scripture as stated in the Westminster Confession; they also believed in the plenary verbal inspiration of the Scriptures. Will Dr. Patrick quote their views as authoritative on these subjects? The Principal states that these men "never ceased to deplore the necessity of their separation." "Necessity" is a good word, but it is rather hard on Dr. Patrick's argument. The Fathers believed that separation was for them a "necessity" because they were sensible enough to perceive what the best conceivable is not always the best practicable. Mother words, they believed that, in their circumstances, separation was both a privilege and a duty, and they acted accordingly. What has this to do with the union of Methodism, Presbyterianism and Congregationalism in Canada to-day, except to condemn it? Unless, indeed, Dr. Patrick can show that the separate existence of these bodies is an unnecessary obstacle to the Kingdom of Christ in this land. This is the task he set for himself, but the Fathers do not help his case. They recognized a "necessity" in the nature of men and times and things which cannot be argued down. With some rhetorical flourish the Principal says: "Call Cunningham, Candlish, Guthrie, Rainy, call . . . and inquire as to the duty of the three churches concerned. Their answer would be swift. . . . You are one in doctrine and policy: you must unite." Dr. Patrick might also call Michael the Archangel, and he would be honest enough to declare that all this grandiloquence is no more an argument of this proposed Union than that similarity of language, government, nationality, conditions and aims is an argument for the union of Nova Scotia and Ontario, or even for the union of Canada and the United States.

Dr. Patrick's witnesses, if called, might possibly declare that Uniformity is a fine ideal, i.e., if we are to judge by the spectacle. Every one would probably admire such an aggregation from that standpoint much as he might deplore it from others. There are many things which would be very fine but which are not easy to obtain. The abolition of war, crime, poverty, etc., are grand things in the ideal. But it is not the ideal which is before the church as Principal Patrick assumes. It is the very practical question whether this particular Union is at this moment a proper act; whether the Kingdom of God would be the better or the worse of it. This was the only question Principal Patrick had to prove and he has not yet touched it.

Forwich, June 18, 1910.

## ENTER IN BY THE NARROW DOOR

Sir,—In conversation with a newspaper interviewer, a Toronto pastor, it is reported, was emphatic in his denial that a distinguished attendant at his church, now deceased, was an atheist or an agnostic. He took issue with Christians on dogmatism, but he was one with them in practical Christianity. . . . He certainly believed in the nature of God, and in Christ as the founder of Christianity."

Is this enough? If so, there was little ground for the exclamation of the disciples, "Who can be saved?"—nor, I would say it reverently, for the Master's reply, "With men it is impossible." If a man can be saved by accepting "Jesus as the final and perfect revelation of God," what need was there that he should die the accursed death which is the penalty of sin? The man who teaches that any belief short of accepting Christ as what He claimed to be, the Saviour who came into the world and paid the full ransom for sin, and who does not, believing, accept Him as his Lord and God, as did Thomas Didymus, is not a Christian in the proper sense of the word. And the man—be he pastor or layman—who teaches a smoother doctrine than this, incurs a fearful responsibility. ULLSTER PAT.

On Sabbath morning, June 6th, the Sacrament of the Lord's Supper was administered in Knox Church, South London, by the pastor, the Rev. J. G. Stuart, B.A. The attendance was good though the day was wet and cold. The address was on the finished work of Christ, text "It is finished," of which an individual application was made. The service was impressive and profitable.

We cheerfully make room for the following, sent us by Mr. W. Sanderson, an Elder in the Congregation:—Please permit me to thank you for your kind reference to Springville Congregation (Rev. Dr. Marsh, Pastor) relative to their givings. Permit me however, to make a correction. The average giving per family, for all purposes, is \$38.47c.; the average giving per member for all purposes is \$13.56c. The secret of our success is not in a few large givers, but nearly every one gives something. Ours is not the stout man's lift, but everybody, young and old lifting.

Articles from the *Spectator*, the *Economist*, the *Outlook* and the *Saturday Review* upon the death of King Edward VII, the succession of King George V and the home and foreign political questions affected by the change of rulers in England make *The Living Age* for June, a notable number.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## FIXING UP THE CHURCH.

By James William Jackson.

With the letter was a check for two hundred and fifty dollars, sufficiently explained in the words, "A thank-offering which you are to use for such good purpose as you may select."

The minister was glad his grateful parishioners had returned safely from the sea. He decided to use the contribution as the basis for a church repair fund, and a half hour later he was pleading with Miss Lois Felner for a donation.

"The organ needs overhauling," he reminded her. "The mice have made it a playground. The church roof leaks and the sidewalk should be re-laid. The carpet is worn out and the building needs a coat of paint."

Warming up to his subject Lawton leaned over in his chair and touched his finger tips with rhythmical emphasis on each detail until Miss Felner's hands lifted protestingly.

"I'm poor this year," she declared. "There's that Peter Brent owes me a hundred dollars back rent. But as soon as he pays me something—"

Unsuccessful in getting anything more encouraging Lawton was soon wending his way toward the office of a board member. His route lay through a street of shabby houses, one of which stood in the middle of a stable yard. Every second or third pale was gone from a tottering fence and a stunted rose bush fought stolidly for continued existence as it looked out over an empty flower bed with clam shell border. An old sleigh with one runner and a wheel-less, frazzled buggy top littering the yard made cozy corners for the pecking chickens.

Lawton recognized the home of Peter Brent, who picked up a living for himself and his granddaughter with the help of an old horse and a ramshackle wagon.

A few blocks more brought the minister to an office building, where the general owner of a Van Dyke beard welcomed him. Lawton brought his finger tips into play again.

"Starting a fund, Houston," he commenced, "to eject the mice from the organ pipes, mend church roof, new sidewalk, carpet, paint, storm windows, plaster in study, steeple painting, drain, fresco patching, leaders rusted, grate in heater—I have two hundred and fifty for a start. Will you give another hundred?"

Lawton had by no means exhausted the possibilities of the repair list, but he was a trifle out of breath and saw, moreover, that Lawyer Houston was losing the real point as he stared with open-mouthed admiration at the minister's memory. So Lawton merely repeated, "Will you?"

Houston shook his head slowly and—in the presence of such a mind for details—reverently.

"No," he replied, regretfully; "no; I can't. I'll tell you what, though, I'm a lawyer, you know. I'll serve a correct legal notice on the mice in the organ to vacate. Then you get Plumber Matthews to attend to whatever is in his line; and so on. See?"

"But seriously," he continued; "can't afford it. Now, if I had won that patent suit for Peter Brent I wouldn't mind turning over the fee. But"—the lawyer turned up his palms—"it was money wasted. Feels it too, poor fellow. He has found a specialist who can help his grand daughter—for money."

Lawton nodded as he sighed and got up to leave. He was new to the town but he had heard a little about Brent's grand daughter.

The office of John Morris, M.D., was his next objective point. A little, wiry man expressed pleasure at seeing the minister. The old list was fired at him:

"—Coal bin, additional register in the body of the church, three broken panes of glass in the cellar and several slats out of the louvre windows in the steeple. Now, my dear doctor," Lawton begged in a brisk tone; "don't tell me you are too poor because Peter Brent or somebody else owes you money."

"Brent does owe me money for a fact," the doctor protested, with a gasp at the long list of specifications. "He's been sick off and on all winter. Unless he pays me something I couldn't afford—"

"I understand," the minister sighed again and went forth once more.

It was time for lunch. As Lawton took the short cut home through Brent's street he espied a child on the crumbling stoop of the old house. She sat with her hands in her lap, one little fist resting in the palm of the other hand, her tiny feet not quite reaching to the step below.

Lawton paused at sight of the sweet faced child, rocking back and forth with her head stiffly upraised.

"Poor blind bit," Lawton pityingly murmured, noting how she failed to sway her face from side to side after the usual restless fashion of children who can see.

He turned in impulsively between the gateless fence posts, hailing the girl with a kindly word as he crunched through the soap-box walk. She returned his greeting with a gentle smile and shifted a trifle in the direction of his voice. Lawton sat down and put a hand on hers.

"All alone, little one?" he asked, to make talk.

She nodded. "I'm watching for granddaddy," she explained brightly. "He's out delivering a load of wood; and he's going to buy me a blind book when he gets the money."

"Granddaddy is good to you, isn't he?" Lawton observed, scanning the child's face and marking the evidences of character in the regular and pretty features.

"Oh, yes," she agreed, enthusiastically. "And he is saving up to take me to a great doctor in the city, so I can see. Twenty dollars, maybe. Granddaddy says it will cost more than a horse and wagon. How much does a horse and wagon cost?" she asked wistfully. "Do you know, mister?"

"Well," guardedly ventured the minister, "it costs as much as twenty dollars at least."

"Granddaddy would sell the horse and wagon he has now," the child explained; "only he did sell it already. He got sick working over in the swamp and he had to sell it to buy groceries, because he couldn't work. The grocer won't trust us any more," she conceded, with cheerful indifference to the pity of it.

Lawton nodded, forgetting that the child could not see. Then he fell to meditating until a horse and wagon came in sight around the corner. A peculiar halloo turned the face of the girl quickly in granddaddy's direction. With an inner sight she saw her beloved coming; and a radiant smile lighted her features.

A bent old man drove slowly into the yard and clambered laboriously from his seat to take the child in his arms, greeting her by name as he lowered his gray head to kiss her.

"Mary and I have been visiting while we waited for you," Lawton explained. "If you are not too busy I'd like to talk with you a little now."

The old man's eyes, later on, shone brilliantly, as he signified his readiness to go to the ends of the earth if so he might restore sight to the little one.

"Well," Lawton observed quietly, "I have two hundred and fifty dollars given me for just such a purpose. We'll see what the specialist can do."

Mr. Lawton mused while he ate his lunch that day. "The old church will

have to hold itself up as best it can," he decided. "The Lord will never be ashamed to come into it, thank goodness."

Dr. Morris met him at Brent's after lunch, by appointment. Mary had been given to understand somewhat. She threw her arms about the minister's neck. "I know you are beautiful," she declared, as she played the touch of her sensitive fingers over his smooth-shaven face. "I'll come to church and look at you when I can see."

Encouraging reports were forwarded from the city hospital during the weeks that followed. These sufficed to comfort Peter Brent in his loneliness, especially as Lawton had taken care that the old man should have work to occupy the waiting time.

Meanwhile the deflected finials of the church continued to deflect, the plaster fell bodily from the study wall; and an occasional mouse in the organ pipes came in on the anthem a shade late or a tone off.

But it was a gala day when the little one arrived home. Lawton was not at the station to see the glances of Peter Brent, to hear the sob of joy as the grey head bent to kiss the still bandaged eyes; but he came to the house later and was privileged to receive the affectionate greetings of the young lady in a darkened room.

And a Sunday or two later he had the pastoral satisfaction of seeing both Mary and her grandfather in a pew near the door. No other incumbent had ever seen Peter Brent in church.

The congregation knew all about it, apparently. Many stopped to greet the shy Mary, to watch curiously when the minister shook hands, first with Peter and then with the child.

"And did you like the church?" he asked.

"It is beautiful," she reverently declared. "I love it—and you." She reached up her arms to him.

"She thinks the church is beautiful," the minister repeated, after the two had gone, and while he was on his way up the aisle to answer a summons. "We'll just have to shut our eyes to the leaky roof, paint, drain, fresco, leaders, grate, plaster—"

His foot caught in a rent of the carpet. In the task of saving himself from a fall he forgot the remainder of the lawyer.

Lawyer Houston and Dr. Morris were waiting for him. The doctor, as treasurer, had just been counting the offertory.

"Ahem!" he began, eloquently. "I took the liberty to present this matter of the repair fund to the congregation, Mr. Lawton. I explained the situation thoroughly, and pleaded for a special donation at this service. We have here nine hundred dollars in cash and the returned check of the specialist. Eleven hundred and fifty! One-third is for Mary Brent, and the balance for the fund. That will repair some, won't it?"

The minister folded his arms and frowned at his officious lieutenants. But they knew the scowl was intended to hide his gratification.—Sel.

## 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 plans, 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 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.

## TEACHING BABY TO OBEY.

"I would not let baby walk about the room while he is eating, if I were you, Marcia. He drops crumbs all over the carpet, which really makes you more work than it would to feed him; and, besides, you are allowing him to break an important law." Grandmother spoke earnestly, for she was looking ahead to the possibilities and probabilities of the matter. "Order is heaven's first law," she went on. "It is this which keeps in place the heavenly bodies and causes the trees and grass to fulfill the mission for which their Creator placed them here. Is it not, then, of sufficient importance to teach a little child?"

"But, grandma, he is so little. You cannot expect him to learn much yet." "He has learned that he must not touch my books and papers, and I never spat his dear little hands once. It seems to me that such soft little velvety cushions were made to be kissed and patted, but never spat-  
ted."

"That all sounds very well in theory, grandma, but I do not see how it can be carried out with such an active child as Richard."

"It takes a great deal more time, Marcia, I will allow, and you do not seem to have it to spare, but, all the same, it is a method that will save time later on. Now, there was your Cousin Amanda. She never gave her children lunch without setting them up to the table and making them stay there until they were through eating. It was 'sit still or no lunch.' It did not take them long to learn it. And see how much less work it was to clean up the crumbs than it would have been to follow the four all about the rooms. I think she gave them their lunch regularly, too, which no doubt proved quite an item in the after condition of their stomachs."

"O, grandma, I cannot fuss so with Richard. He is the dearest little fellow that ever was and perfectly healthy too, for all I can see."

"I said after condition of their stomachs," quietly remarked the old lady as she took up her knitting.

"How did you teach Richard not to touch your books, grandma? It was quite a while ago, was it not?"

"Two or three months, surely. He could not have been a year old. Why, I merely said, 'No, no, Richard,' and looked him squarely in the eye until he took his hand away. I did not raise my voice or lock cross. It was all I could do to keep from smiling, for the little rogue looked at me as squarely as I did at him, and to me it seemed a long time before he took his hand off, but he did it at last and looked up into my face and smiled. Of course I smiled back and we were immediately the best of friends. When he touched them again I did the same thing and it was not long before he learned. Now when he passes, the books he casts one of his sly glances at me, but never touches them. O, he is a rogue from the top of his curly pate to the sole of his fat little foot."—Housekeeper.

## A PROBLEM IN THREES.

Three little houses stood in a row,  
With never a fence to divide;  
And if each little cat had three little kits  
At play in the garden wide;  
And if each little maid had three little cats  
Three times three times three;  
And if each little cat had three little kits,  
How many kits would there be?

And if each little maid had three little friends  
With whom she loved to play;  
And if each little friend had three little dolls  
In dresses and ribbons gay;  
And if friends and dolls and cats and kits  
Were all invited to tea,  
And none of them should send regrets,  
How many guests would there be?

—The United Presbyterian.

## "IN A MINUTE."

Ethel was on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces.

But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner and the big, brass dinner bell, just as she had one ever so many times before. She had only one cracker left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly. And what do you think? Every one of those baby ducklings scrambled and scrambled, and into the water they went with a splash.

"Quack!" said the mother duck again; and all the little duckies swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them."

Very still she stood for a second, thinking; and then she gave her basket to Bruno and ran quickly up the wharf, across the street, and into the house.

"Late, as usual," said brother Hal, as Ethel came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel, decidedly; "cause—cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody but the big, white mother duck knew who taught it to her. And I'm sure that she always kept her secret. Because why? Because she can't tell it; that's all.—Selected.

## MOSQUITOS ISMS.

By L. P. Bowen.

A Mosquito nipped my forehead,  
Scientific, fair and square;  
Only pure hallucination, Mrs. Eddy  
would declare;  
Matter never in existence and no  
sort of evil creatures,  
Nothing but the mortal mind and no  
forehead and no skeeters;  
No buzzing horde infesting with their  
venomous intrusion—  
Ergo, all this buzz and biting but  
phantasmal, sheer illusion.

All your skeeter bars abolish, down  
with all your foolish screens;  
Discard your smokes and smotherers and  
forswear your human means;  
For all that's necessary in the good old  
summer time  
Is to think there are no skeeters, not  
in all this skeeter clime;  
Don't you try to brush them off, don't  
you fidget, don't you twitch;  
Don't you use your finger nails for  
forsooth it doesn't itch.

Yet I make my affidavit—there's the  
lump and there's the bump;  
Otherwise I'm an impostor or the ver-  
lest sort of rump;  
But I stand on my veracity—there's  
that irritating patch.  
And that tantalizing itching that I've  
got to die or scratch;  
And if Mrs. Baker Eddy thinks Mos-  
quitodora folks  
I would love to have her test it on the  
classic Pocomoke —Ex.

## EMPTY LIVES.

Think of the result of existence in  
the man or woman who has lived chief-  
ly to gratify the physical appetites:  
think of its real emptiness, its real re-  
pulsiveness, when old age comes, and  
the senses are dulled, and the roses  
have faded, and the lamps at the ban-  
quet are smoking and expiring, and de-  
sire fails, and all that remains is the  
desire, insatiable, ugly craving for de-  
lights which have fled for evermore;  
think of the bitter, burning vacancy of  
such an end, and you must see that  
pleasure is not a good haven to seek  
in the voyage of life.—Henry van Dyke.

AN EXCELLENT REMEDY  
FOR ALL BABIES.

Baby's Own Tablets are an excellent remedy for babies of all ages. They cure all stomach and bowel troubles; make teething easy, dispel worms; and make baby fat, good-natured and healthy. They are sold under the guarantee of a government analyst to contain absolutely no opiate or narcotic, and thus they can be given to the new born baby with perfect safety. Mrs. Benoit Martin, Avignon, Que., writes: "Baby's Own Tablets are an excellent remedy for babies and should be in every home where there are young children." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## A HAWAIIAN PICNIC.

One day, while riding, I saw a Hawaiian picnic party seated on the grounds of a private school for children, says Effie W. Merriman in an article on Honolulu in The House-keeper. There were as many grown people as children, and, although the appearance of the group was somewhat spoiled for me by the prevalence of European attire, yet I could see that many of those present were evidently pure-blood Hawaiians. I was told that it was as near to being "the real thing" as I was likely to see in Honolulu, so I left the car and walked back for a closer view.

The "tablecloth" was woven of a coarse grass or reed and was very pliable. It was long enough to accommodate the entire party and must have been quite ancient, since nothing of the sort has been woven in many years. I should judge that this mat would sell at curio stores for four or five hundred dollars—possibly more than that, for the design was quite intricate.

Down the centre of the table was a row of wooden dishes called calabashes. At one time this was all the dish the native Hawaiian owned; but on this occasion common porcelain dishes were used in addition to the calabashes—of course, quite spoiling the effect for the prying tourist behind the high hedge of hibiscus.

These calabashes are each cut from a single block of wood, which is as hard as our black walnut and which takes on a far more beautiful polish. I think it is prettier than either rose-wood or mahogany. In older times these dishes were made with stone tools, and, knowing this, one wonders at the perfection of their workmanship. I have seen calabashes that were hundreds of years old, yet were hardly cracked or warped at all, and time had imparted to them a wonderfully fine color. There was one used for cooking a large-sized ham—for these dishes served for cooking purposes as well as for serving food. The food to be cooked is put into the dish, then red-hot stones from a nearby fire are thrown into it, and exchanged for other hot stones as they become cool. This process is kept up until the food is cooked to taste. It must have been nicely flavored with ashes, for, of course, the hot stones could not be washed; but why should one be troubled about such trifles.

Banana Snow.—Free banana pulp from skin and coarse threads and press enough through a ricer or vegetable press to fill a cup; add one cupful of granulated sugar, the juice and grated rind of a lemon and the unbeaten white of one egg. Beat with a perforated wooden spoon until solid to the bottom of the bowl. It will take about 20 minutes. Use between and above the layers. Put on a part of the mixture with a pastry bag and tube. Decorate with candied cherries. This mixture may be served in glasses or as a filling for Charlotte Russe.—Ex.

It is a great thing to begin well, but it costs more and means more to en-  
dure to the end.

Continued from page 5.

### GENERAL ASSEMBLY REPORT.

the West, if we are not to fall down before it. The tremendous growth of the west was pictured by Dr. Gordon, 400,000 of an immigration being expected this year and the likelihood of 3,000,000 to 5,000,000 more people in the west than there are to-day. This year they were getting only 57 out of the colleges and not one of them for the west, needing 250 men this year and with 1,000 vacant posts. He considered this the most solemn thing before the assembly.

Rev. Dr. George Arthur, in an address, asked for a scheme of education among the Galicians, of whom there are 50,000 in Alberta. The churches' efforts in this respect needed strengthening. The plan he outlined was endorsed by the Synod of Alberta, and he asked that the assembly approve of it, and authorize the raising of money to finance it. Five thousand dollars would be needed at the start. Carried.

### SKILL AND KING CASE.

At the evening session the assembly dealt with questions arising out of the Skill and King case, reported on by the Moral and Social Reform Committee. After reciting the leading facts of the case, the assembly said: "Whereas the assembly, in the light of the facts narrated above, cannot but feel that a situation of the utmost gravity has in consequence been created, inasmuch as if the action and utterances of the Minister of Justice remain unchallenged and are to influence the administration of law in similar cases, our country lies exposed to the unrestricted continuance of the traffic in such debasing literature, therefore the assembly deems it to be its solemn duty respectfully to lay before the Right Honorable the Prime Minister this deliverance, and it appeals to him to take such action as will avert this grave peril, which imminently threatens our national life." The motion was unanimously adopted. Rev. R. G. MacBeth, of Paris, Ont., made a strong speech on the various subjects embodied in the report and moved their adoption.

### WEDNESDAY—Seventh Day.

In introducing the proposed union of the Presbyterian, Methodist and Congregational churches Principal Patrick placed before the General Assembly the following motion: "The Assembly declare their approval of the documents agreed upon by the joint committee as a basis upon which the church may unite with the Methodist and Congregational churches, and they direct that this resolution, along with the above-mentioned documents, be transmitted to Presbyteries for their judgment under the Barrier Act, instructing Presbytery Clerks to report the decision arrived at to the Clerks of the General Assembly not later than May 1, 1911. The Assembly are of opinion that in the event of the returns from Presbyteries warranting further steps being taken in the direction of union, the Assembly of 1911 will proceed to consult sessions and congregations regarding the whole matter." Dr. Patrick said the goal was the wider union of all the Protestant churches, but in the meantime the union now contemplated is the more practicable. "This movement," he declared, "is the greatest thing that has been attempted, and the greatest that has been accomplished since the beginning of Protestantism. The basis is one in which all three churches can unite. In Korea, the problem of the church union arose, and the committee there has adopted the doctrinal basis framed by the Union Committee in Canada. Union is a duty wherever it is not forbidden by conscience. Will anyone challenge the doctrines which the Union Committee has drafted? There is in them no barrier to union. There is nothing in the basis of union at variance with the convictions of Presbyterians as expounded to-day. Are the doctrinal articles,

as framed by the Union Committee, orthodox? The late Principal McLaren was satisfied with those doctrinal statements, and what satisfied him should be satisfactory to any man. He deplored very much the fact that some times four or five men labored in a little village where one or two would do more and better work. "A man should have an adequate stipend, but he needs far more, an adequate sphere in which to labor. The situation in Canada is almost intolerable. The rival churches are so near that they must unite. There is no other solution. Canada cannot play her part in the world's evangelization unless union takes place. Having to provide for such a large immigration, can we find men enough if we continue our present methods? The sooner all Christian men meet and plan to give the Gospel to our incoming population the better. "The subject which will now be sent down to Presbyteries for their approval or disapproval will not be the abstract question of union, but the basis of union as framed by the Union Committee. The issue is a grave one, but it is inspiring. The Presbyterian church is able to do to-day what she is doing because of the unions of the past, and a larger union will produce larger results."

In seconding the resolution Lieutenant-Governor Fraser said: "I am in accord with the basis of Union so far as I, a layman, understand it. Certainly the foundation of truth is in it. I yield to no man in my love for the Presbyterian Church, but I shall not be so small as to live on the memories of the past rather than work on the achievements of the future. There may be much in a name. We love the name Presbyterian, but we must not forget that there is a name above every name. I appeal to you, for I believe that union will be a blessing to our country and will advance the glory of God."

### The Action Questioned.

Principal Mackay questioned the right of the Assembly to take the step proposed, because the Barrier Act was intended for the protection of the Church, whereas the contemplated action was for the annihilation of the Church. He said it was intended to railroad the question through the Assembly. The Moderator besought the speaker to be careful of his language, but Dr. Mackay said he had chosen his language deliberately. He quoted several of the Scottish divines to the effect that the Church was not intended to be one. Dr. Denney and others, he said, took this view. He quoted Thomas Chalmers in favor of his position, and referred to some of the living Scottish divines. He questioned the right of Dr. Patrick to predict that there would be a great religious forward movement if union took place. Such had not been the results in the Scottish churches. The only organism without differentiation in it is a jelly fish. That surely is not a model for the church. Every denomination feels kindly toward the Presbyterian Church, but if union takes place many will go into the Anglican Church. The plea has been put forward that we ought to have a national church. That sounds well. But the Presbyterian Church is, to all intents and purposes, national now. The only possible national church is a federation of all the churches. The creed formed by the Union Committee is one of compromise. Shall we try to convert the world with such a creed? We shall have to go through life apologizing for that creed. Our old creed put iron into the blood. Dr. Mackay was no better satisfied with the policy than with the doctrine in the proposed basis of union. No guarantee was, he said, provided for safeguarding of funds, and none for the perpetuity of our colleges. The provision made for the settlement of ministers is altogether unsatisfactory. It will result in wire-pulling and hypocrisy. The speaker warned the Assembly that if it passed Dr. Patrick's resolution the Union would be forced upon the people whether they liked it or not. He could worship with

Roman Catholics or the Salvation Army or Plymouth Brethren, but we should lay emphasis upon the things in which we agree and we ought to go together to form a federation. He charged that the result of history given by Dr. Patrick was inaccurate and misleading.

In amendment, Principal Mackay moved, seconded by Rev. R. G. MacBeth, M.A., of Paris:—

"That the proposed Basis of Union be sent down simpliciter without further delay to Presbyteries, sessions and congregations for the fullest discussion and for the expression of their opinion thereon, their decisions to be reported to the clerks of the Assembly not later than the first day of May, 1911, in time to be considered by the General Assembly of 1911, thus placing that Assembly in a position to decide what steps should be taken under the circumstances, be taken, and that Presbyteries, sessions and congregations be invited to consider at the same time, the feasibility of some scheme of co-operation or federation between all Protestant churches in the Dominion of Canada."

When the vote was taken at the close of the debate this amendment was lost by a vote of 85 to 81 for an amendment by Rev. W. C. Clark, of Quebec, and Mr. Brown, of Winnipeg, to the effect, that the Basis of Union be sent down to the congregations and sessions as well as to Presbyteries, but without mention of federation as an alternative for union. On the next vote 107 stood for Mr. Clark's amendment and 171 for Principal Patrick's original motion. When the yeas and nays were taken on the original motion the vote stood 184 yeas and 73 nays.

### THURSDAY.—Eighth Day.

Perhaps the most important deliverance in to-day's proceedings was that on the Coronation Oath. Dr. McLaren, Rocky Mountain, from the committee appointed to deal with the matter brought in this resolution: "Whilst we hold that the constitutional principles determining which the Coronation Oath is intended to guard shall be duly preserved, we are of opinion that it would be inadvisable to take any action in regard to it at present."

### YOUNG PEOPLE'S SOCIETIES.

The Committee on Young People's Societies, Rev. Dr. W. S. McTavish, convener, recommended as follows:— That, in view of the immense growth and the hopeful outlook of the Dominion and the supreme importance of holding the young people in living connection with the Church, your committee, having studied the matter for years, is convinced that the future of this vital work depends on the appointment of a Field Secretary to organize and develop it, and recommends that such an appointment be now made. The total membership of young people's societies is 29,961 in 855 societies, as compared with 30,978 in 885 last year. Of these, 11,364 are young men and 16,131 young women. The number in communion with the Church is 15,797, which is 2,006 fewer than last year. The contributions for all purposes were \$42,962, an increase of \$407. All the recommendations were adopted except the last, and that one which had reference to the appointment of a Field Secretary was sent down to the Presbyteries to be considered and reported on next year. Having presented his report, Dr. McTavish resigned the Conventorship of the committee, and on motion of Rev. R. Haddow and Dr. Gandler he was cordially thanked for his long and efficient services as Conventor. Rev. W. R. Macintosh, Elora, was appointed in his stead.

### Protection of Church Property.

For Sir Thomas W. Taylor, convener of the Committee on Protection of Church Property, Dr. Somerville reported the enactment of an amended act securing a needed change in the legislation respecting the property of religious institutions. By this amended act, when land is held for the use of a congregation, and a separate congregation is formed therefrom, the trustees for the time being may convey to trustees of the separated congregation such part of the land as is no longer required for the original con-

gregation, but the consent thereto of that congregation must first be given. The act further provides that any conveyance heretofore executed, with such consent, conveying land to a separated congregation shall be valid, unless already, on any legal proceedings, declared invalid. The act will thus not only permit of land being so conveyed in future, but will relieve the two Toronto congregations, and possibly others also, of the expense of applying to the Legislature for special Acts to make good the title to their property.

Prof. Laird reported that Queen's Endowment Fund was now over the \$400,000 mark. On motion of Dr. McQueen and Rev. R. R. Haddow, the report was received and read.

Dr. Bryce reported for the committee appointed to consider the securing of assistance for Rev. E. R. McLaren, D.D., in his heavy work as Home Mission Secretary. The committee recommended that the necessary help be given to Dr. McLaren. On motion of Dr. Bryce and Dr. MacQueen, the report and recommendation were adopted. The Robertson Memorial Fund was commended to the generous sympathy of the church for support, on motion of Dr. Bryce and the Assembly Clerk.

#### Queen's Endowment.

Prof. Laird reported that Queen's Endowment Fund was now over the \$400,000 mark. On motion of Dr. McQueen and Rev. R. R. Haddow, the report was received and read.

Rev. W. J. Dey reported for the Hymnal Committee. Sales for the year amounted to 82,092 copies. Royalties on sale of hymnals amounted to \$93,234.50.

#### A Record Year.

The Record reported a good year, with a larger issue than ever before—62,000 monthly. The editor and manager, Rev. D. E. Scott, had some criticism to offer of the failure of committees to utilize The Record as a free monthly bulletin to keep the schemes before the church, and their issuing of statements and appeals in separate leaflets with much smaller circulation at extra cost. The receipts for the year were \$15,441.77, and disbursements \$16,467.54. The balance on January 1, 1909, was \$12,875.77, and on December 31, \$11,850.

After a brief address by the moderator, the Assembly was declared adjourned, to meet in Knox church, Ottawa, in June, 1911. Pronouncing the benediction the proceedings closed.

Rev. F. H. Robinson was appointed assistant to Dr. Shearer, and Rev. Dr. Patterson, Philadelphia, was appointed an evangelist at a salary of \$3,000. It is understood that Mr. Robinson will accept, but Dr. Patterson asked time for consideration.

The Assembly congratulated Dr. J. G. Shearer on the excellent work he is doing in connection with moral and social reform.

An application from Toronto Presbytery to have Rev. S. B. Rohald's name added to the roll was laid on the table.

Toronto Presbytery was refused permission to put names of assistant ministers on the roll.

#### Reformation in Scotland.

The 350th anniversary of the Reformation in Scotland was recognized by the Assembly, and the ministers were asked to note this fact in the month of August, the anniversary month. The Assembly will send a delegation to the centennial of the landing of Selkirk colonists on Red River in 1812. The Assembly voted \$350 to defray the expenses of the next meeting of the Pan-Presbyterian Alliance. Resolutions of thanks to the Assembly, Church and the citizens of Halifax were passed.

The General Assembly reports that the number of families in the Presbyterian Church in Canada is 157,161, an increase of 18,787 during the year. The number of communicants is 279,558. That is quite a large family. The total amount raised for all purposes was \$4,078,304, which is an average of a little over \$14.50 a communicant.

#### MONTREAL.

Rev. Dr. Dewey, wife and daughter, have left on a trip to Europe, and will be absent until next September.

Last Sunday Rev. Dr. Wm. Patterson, of Philadelphia, preached in Stanley Street Church; Rev. Principal Mackay, D.D., of Vancouver, in Crescent Street Church; and Rev. J. Jeffrey Johnstone, Ph.D., in the American Presbyterian Church.

The Church at Lake Megantic is desirous of an early settlement. This is a small and compact charge on the shore of this beautiful lake. There is a church and manse with a good sum of money in the bank for a new church building. The church has lately become an augmented charge and the prospects are bright. Ministers will please write to Rev. W. T. McKenzie, Scotstown, who will give any further information.

The Rev. J. W. Johnston, M.A., B.D., having accepted the call from Verdun congregation, the induction will take place in the church, Ross street, on Friday, June 17th, at 8 p.m. The Rev. K. J. Macdonald, B.A., B.D., will preside; Rev. John Lochhead, M.A., will address the congregation; Rev. John Chisholm will address the minister, and the Rev. N. H. McGillivray, will preach the sermon.

The marriage of Miss Ethel G. Ramsey, daughter of Mr. G. B. Ramsey, of Quebec, and Dr. J. Oscar Thomson, son of the Rev. J. C. Thomson, M.D., of Montreal, is announced to take place at the home of the bride's parents, on Thursday, July 7th. Dr. Thomson has accepted a position on the staff of the Canton Hospital and Medical College, Canton, China, and they expect to sail on July 16th, for a six weeks' tour in the Old Country and Europe, on the way to China, arriving at their destination towards the end of October.

#### EASTERN ONTARIO.

Rev. F. C. Overend, of Sutton, exchanged with Rev. D. W. Best, of St. Andrew's, Beaverton.

It is gratifying to learn that Rev. A. E. Duncan, M.A., of Bancroft, is convalescing after a serious illness.

Oliver's Ferry congregation calls Mr. Alex. Rintoul, a recent graduate of Queen's College.

Rev. D. J. McLean, of Arrnprior, was the preacher in St. Andrew's Church, Carleton Place, on a recent Sunday.

Rev. D. H. Currie, of Omemeo, and Rev. J. A. Molr, of Eramosa, have been preaching in Knox Church, Cannington.

The ladies in the choir of St. Andrew's Church, Gananoque, now appear in black surplices, wearing Scotch caps with a band of blue. The Journal commends the change.

Rev. Dr. H. H. Maclean, lately of Avonmore, conducted service in the Maxville church on a recent Sunday. Rev. R. McKay by appointment of Presbytery being at Moose Creek.

Rev. and Mrs. T. A. Sadler, Cardinal, were the guests of Rev. and Mrs. N. D. Keith at the manse, Prescott, on Friday. Mr. Sadler assisted at the preparatory service in the Presbyterian church on Friday evening.

Rev. A. C. Cameron, pastor of St. John's Presbyterian Church, Port Perry, who was married on June 1, to Miss Bradshaw, Toronto, has been granted two months' leave of absence during which time he will visit the British Isles. Mr. Pilkey, of Knox College, will take Mr. Cameron's work during his absence.

The members of the W.F.M.S., the C.E. and King's Own Mission Band of Dunvegan church, united in presenting Mrs. (Dr.) McEwen with an address and a handsome and elegantly fitted travelling case. The address was read by Mrs. Gollan and Mrs. Neil Macdonald made the presentation.

The ladies of the Central Church, Hamilton, have presented Mrs. Lyle with a solid silver entrée dish and a solid silver tray, the latter bearing a suitable inscription.

Jesus Christ lifts the mortgage of our past.—John Douglas Adam.

#### THE CLERGY IN SPAIN.

Of the present religious and political situation in Spain, the Marquis of Salamanca, interviewed by the Witness, when in Montreal, a few days ago, said, among other things:—

"Within a short time, he predicted, his land would see some great changes. His reason for so believing was that King Alfonso was a friend of progress, and the present Prime Minister, a strong supporter of reform. Most of the young Spaniards go either to France or England to complete their studies. A strong pro-British feeling considerably augmented by the bringing of an English-speaking Queen to Court, prevails throughout the country. Queen Victoria, he said, speaks good Spanish, and has become very popular with her subjects.

The Marquis further expressed confidence that the present Premier was sincere in his desire to do something towards the education of his country's sons, but the Church of Rome was suspicious of his actions. There would be trouble in that direction, and the trouble might end in the placing of the church in Spain on the same footing as in France. It is very evident that the higher clergy have interfered in politics to too great an extent. The lower clergy had little power, but the Jesuits were the most active in political interference, and as they controlled many of the colleges of the country, their influence was great.

It was absolutely necessary that something be done for education in Spain. As much as 40 per cent. of the whole population, he thought, were illiterate being unable either to read or write. The people hoped and believed that the present Premier would do something to ameliorate this condition of affairs.

He also expressed the opinion that the clergy, who had been supported by the state, would be thrown back on their individual parishes, which would be in every way a good thing. How Rome would regard such a policy on the part of the authorities at Madrid, he could not say.

#### OTTAWA.

On Sunday morning, Dr. Herridge, in St. Andrews, and Dr. Ramsay, in Knox, reviewed the work of the General Assembly at its recent meetings in Halifax.

Rev. Dr. George Bryce, of Winnipeg, is in the city on his way back from the General Assembly. He had an interview here with Hon. MacKenzie King, Minister of Labour, regarding the duties of his appointment to the Technical Education Commission which proposes to start work early in July.

The Foreign Missionary Tidings for May contains the following list of new life members:—

Mrs. Robert Milne, presented by the W.F.M.S. Auxiliary, Arnprior; Mrs. R. H. Waddell, presented by the W.F.M.S. Auxiliary, Spelling, Man.; Mrs. A. B. Gilbert, presented by the W.F.M.S. Auxiliary, Park Hill; Mrs. Chas. Wm. Doty (Miss Grace Dyke), presented by the MacGillivray Mission Band, Goderich; Miss Nellie A. Beatty, presented by Mission Band, Calvin Church, Pembroke; Mrs. Alex. Harper; Mrs. Helen Martin, presented by W.F.M.S. Auxiliary, College Street Church, Toronto; Miss N. Agnew Brown, presented by her mother, Mrs. David Brown, College Street Church Auxiliary, Toronto; Mrs. John W. McElroy, presented by the members of W.F.M.S. Auxiliary, Carp; Mrs. James E. Amos, W.F.M.S., Leury; Miss Mary B. Smith, W.F.M.S. Auxiliary, Leury; Miss Margaret H. Robertson, presented by her mother, W.F.M.S. Auxiliary, Bank Street Church, Ottawa.

Rev. John Little, of Holstein, Ont., has been visiting his brother, Rev. A. Little, at Battleford, Sask.

Rev. J. S. Duncan, B.A., a recent graduate of Montreal College, has received a unanimous call to Lucknow. Stipend offered, \$1,200 and four week's holidays.

## HOUSEHOLD HINTS.

To relieve bunions, paint daily for about a week with tincture of iodine. After ten days paint again, and so on till the inflammation is all gone; wear well-fitting boots, avoiding very pointed toes and high heels.

If chickens have cholera give them wet food for a few days, well stirred into one feed a teaspoonful of sulphur, and into the next about a teaspoonful of powdered charcoal, and so alternate the food for about three days.

Raspberry cake — Two eggs, butter size of a large egg, one cup granulated sugar, one cup preserved raspberry, one tablespoon cinnamon, half nutmeg, half cup sour milk, one teaspoon soda, one teaspoon vanilla, one and one-half cups flour. This is very nice if iced with boiled icing.

Soft Ginger Bread — 1 egg, 1 cup sugar, 1 cup molasses, 1 cup milk, either sweet or buttermilk, 1-2 cup shortening, butter, lard or dripping, 2 1-2 cups of flour or a little more, 1 teaspoon ginger, 1 teaspoon soda, and a little salt. If sweet milk is used add 2 teaspoons of cream of tartar.

Savoy Cake. The weight of four eggs in pounded loaf sugar, the weight of seven in flour, a little grated lemon peel or almond extract for flavoring. Break the seven eggs, putting the whites into one bowl and the yolks into another. Beat the yolks very light, and mix the sugar with them and the flavoring; beat them well together; then add the whites, which have been beaten to a froth. Put the flour in by degrees, and after it is all stirred in, keep on beating the dough for at least fifteen minutes. The cake should be baked in a loaf, and it will require from one hour and a quarter to one hour and a half for it to bake.

With proper care table ferns should last two months. Many people are even more successful with them.

They must be kept moist, not soaking wet.

Do not allow them to become chilled. A temperature of from 60 to 70 degrees is best.

The plants should be placed in a window, where they will receive light and sun for at least a part of the day.

They should be watered every day, but not too much. Be sure that the water is cold as warm water is injurious to ferns.

As soon as any of the leaves get yellow down near the root, cut them away.

## A CHEAP WEATHERGLASS.

Take a broad necked bottle, such as are used for pickles or fruit jellies, and fill it with water within two or three inches of the brim; turn a clean oil-flask upside down, with its neck within the pickle bottle. Should the weather be set fair, the water in the neck of the flask will remain about half an inch above the level; but if rain be near the water will rise gradually but quickly in the neck of the flask; and if rain be very near, and the atmosphere in consequence very heavy, the water may rise in the flask's neck as much as two or three inches within a few hours. No one should be without this useful instrument; it gives no trouble; the water does not require changing—outdoors or indoors, heat or cold, are alike immaterial. In frosty weather it should not be forgotten that this instrument must be kept in a temperature above freezing, otherwise it cannot act; and should the bottle be left full of water it will probably break in the ordinary course with the congelation of the water. It is obvious that this simple apparatus will not indicate with scientific precision the amount of moisture in the atmosphere, but the warning given by the rise of the water in the neck of the flask may be sufficient to prevent disappointment in domestic arrangements, especially with regard to such an important matter in the household as the selection of a good "drying day" for the family wash, a matter of great interest to the careful housekeeper.—Cassel's Household Guide.

## SPARKLES.

"Yes," said the determined man, "when that waiter resented the smallness of my tip I took the case to the proprietor of the restaurant."

"And what did the proprietor do?"

"He gave the waiter some money out of his own pocket and apologized to him for having such a customer."

One of the best stories told about Mr. Birrell concerns a poor client whose case he took up for nothing. When the case had been won the client gratefully sent him the sum of 15s., which he accepted in order not to give offence.

A colleague reproached him, however, for this "unprofessional conduct" in taking less than gold.

"But I took all the poor beggar had," said Mr. Birrell, "and I consider that is not unprofessional."—M.A.P.

"They say Thelma's husband is a very amiable man?"

"Amiable? I should say so. I have known that man to laugh at a joke when he was taking down the stove-pipe."

Pat on Baptism—Pat who was noted for quick tongue, was digging potatoes when the parish priest came by. By way of a pleasant salutation the priest said:

"Good mornin' to ye, Pat, and what kind of p'tatoes are ye diggin'?"

"Raw ones, your riv'rin'ce."

"Och, ye're so smart. I'll just give ye a question on the catechism. What is baptism?"

"It used to be four shillin' afore ye came, but now it's twenty shillings."

"I want to look at some canes," said a magnificent young man to the shopkeeper, "and I'm in a great hurry."

"Yes, sir; yes, sir," responded the shopkeeper, very much flurried. "Here James," to shop assistant, "show this gentleman some hurricanes."

Mrs. Chugwater—Josiah, what is an autobiography?

Mr. Chugwater—It's the story of a man's life, written as he thinks it ought to be. Couldn't you tell that from the word itself?—Chicago Tribune.

Mabel, aged three, taken to the butcher shop for the first time, gazed in horror at the sawdust on the floor.

"Ma," she whispered, "does he butcher dolls?"

"Rufus, you old loafer, do you think it's right to leave your wife at the wash-tub while you pass your time fishing?"

"Yassah, Jedge; it's all right. Mah wife don' need any watching. She'll sholy wuk jes' as hard as if I was dah."

Take the juice of six oranges and six lemons, adding sugar to suit the taste. Put to this a quantity of pounded ice and some sliced pine-apple, pouring over it two quarts of water. This is an agreeable beverage, for anybody, sick or well.

"Let the GOLD DUST Twins do Your work"



**GOLD DUST**

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY  
MONTREAL

## FORCING YOURSELF TO TAKE FOOD

The Torture of Indigestion Banished by the Tonic Powers of Dr. Williams' Pink Pills.

Victims of indigestion have small choice between two evils—on the one hand a starvation diet, which means great weakness and depression of spirits, and on the other hand forcing themselves to take nourishment in spite of the acute suffering inflicted by each meal.

In the search for a cure they find common medicines upset the stomach and render the food more difficult to digest. Laxatives are violent and weakening, and so-called "pre-digested foods" merely evade the cause of the trouble and the stomach steadily grows weaker.

The common sense way of curing indigestion is the Dr. Williams' way—the making of new, rich blood by Dr. Williams' Pink Pills that gives tone to the weakened system and invigorates the distressed digestive organs. Dr. Williams' Pink Pills have cured thousands of the worst cases of indigestion through their simple tonic treatment and one excellent example of these cures is the case of Miss M. Y. C. Roberge, Sorel, Que., who says: "For upwards of nine years I suffered almost continuously the tortures of indigestion. At times I had no appetite; at others there was a craving for food, but whatever I took caused me the greatest pangs. As the result of the trouble I suffered from violent headaches, and I grew pale and weak. I tried many different medicines; some gave me a little relief, but none gave me any permanent benefit until I began using Dr. Williams' Pink Pills. I had only taken these a few weeks when I found such help as I had not found before. The pains after eating gradually disappeared, my appetite grew better, and after using the Pills for a couple of months I found myself completely cured, and have not since had a twinge of the trouble. I gratefully recommend Dr. Williams' Pink Pills to all who suffer from any form of indigestion."

Through their action on the blood Dr. Williams' Pink Pills cure such troubles as anaemia, indigestion, sick headaches, rheumatism, and all forms of nervous troubles such as neuralgia, St. Vitus dance, and partial paralysis. These Pills are especially valuable to growing girls and women and cure the headaches, dizziness and other pains known only to them. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## A STRANGE LAKE.

Captain Tilho of the French mission to the Lake Chad region in Africa has discovered some new vagaries of that puzzling body of water, which has long exercised the minds of geographers with its problems. He found in 1908 that caravans were crossing on dry land the northern part of the lake-bed where, in 1904, the captain himself had navigated an open expanse of water. The lake covers an area of about four-fifths as large as Belgium, but its average depth is only five feet. Even the winds suffice to change its level to such an extent as to submerge or leave bare portions of its shores. It is entirely independent of the rivers that flow into the Atlantic and the Mediterranean. Curiously enough, the lake does not occupy the lowest part of the great plain of which it is approximately the centre, for observation shows that northwest of the lake there are plains of considerably lower altitude than that of the lake.

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Medicinal Preparations Are Not "Cure-Alls"  
Neither are they intended to take the place of your physician

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To claim that any remedy will cure half a dozen, or even two or three, totally distinct diseases, is to at once discredit that remedy with every thinking man or woman.

To claim that any household remedy can take the place, when you are ill, of your physician's skilled diagnosis and prescription, is equally absurd.

We make no such claims for NA-DRU-CO remedies. But we do claim that in emergencies when you cannot get the doctor quickly, and on the many other occasions when a reliable household remedy is needed, the right NA-DRU-CO preparation is the safest and best thing you can use.

If, for example, you feel an attack of sore throat or tonsillitis coming on, two or three applications of NA-DRU-CO Stainless Iodine Ointment will check it at once, just as NA-DRU-CO Wild Strawberry Extract will cure bowel complaint or NA-DRU-CO Toothache Gum stop a toothache.

If any NA-DRU-CO preparation you try, whether medicinal or toilet, does not entirely satisfy you, the druggist from whom you bought it will willingly refund your money. Your druggist can supply you with any NA-DRU-CO preparation, for even if he has not the particular article you ask for in stock, he can get it within two days from our nearest wholesale branch.



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There are over fifty separate and distinct NA-DRU-CO Medicinal Preparations. Each one is compounded by expert chemists from the purest and best ingredients that money can buy. Each one has been tested for years, and has been proved worthy of confidence before being admitted to the NA-DRU-CO line.

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To put the reliability of the NA-DRU-CO Preparations beyond doubt or question, we are prepared to furnish to your physician or druggist, or to any other physician or druggist in Canada, on request, a full list of the ingredients in any NA-DRU-CO medicinal or toilet preparation.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.20 p.m.	Rochester	8.45 a.m.
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