

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA WEDNESDAY, JUNE 29, 1910.

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GOD'S CONSTANT CARE

FROM THE GERMAN.

Fearest thou at times thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath the comfort spoken,
Better hath He been for years
Than thy fears.

Therefore whatsoe'er betideth,
Night or day,
Know His love, for He provideth
Good alway.
Crown of sorrows gladly take;
Grateful, wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask Him not, then, "when" or "how,"
Only bow.

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BIRTHS.

At 565 River avenue, Winnipeg, on June 18, 1910, the wife of Mayor Jas. A. Cantlin, of a son.

On June 18, 1910, to Mr. and Mrs. H. A. Clarke, 223 Pearson avenue, a daughter.

At Placid Grove, Lancaster Township, on June 29, the wife of Wm. Wightman, of a son.

On June 18, 1910, at Georgetown, Ont., the wife of W. H. Wilson, a son.

MARRIAGES.

On June 18, at the manse, by Rev. Dr. Milligan, Mary Anderson, eldest daughter of D. M. and Mrs. Anderson, to Charles W. Long, both of Toronto.

At the home of the bride's parents, on June 22, 1910, by Rev. H. S. Lee, of Apple Hill, Peter R. Carther, of Apple Hill, to Christena (Tina), daughter of Mr. and Mrs. Duncan Ferguson, Strathmore.

At the residence of the bride's father, on June 18, 1910, by Rev. K. A. Gollan, Harry E. Clements, of Montreal, to Hannah, daughter of David Elyth, Dunvegan.

At Maxville, on June 15, 1910, William Dewar to Miss Mary Ann Cameron.

At the home of the bride, Avondale, by Rev. John Pate, assisted by Rev. John Matheson, Farquhar D. McCrimmon, Lakeview Cottage, Lancaster, to Lillian Catharine, daughter of Alexander Dingwall.

At the residence of the bride's mother, on June 18, 1910, by Rev. C. A. Ferguson, of Vankleek Hill, Alex. Fraser, of Lochinar, to Margaret Helen, daughter of Mrs. A. McPhee.

At Winchester, on June 15, 1910, by Rev. George Yule, William Arnold Gamble to Ruby Evelyn, daughter of Mr. and Mrs. George Salter.

At Dundee Centre, Que., on June 1, 1910, by Rev. W. P. Tanner, John C. McMaster to Barbara Elizabeth, only daughter of William Napier.

At the home of the bride's brother-in-law, Henry S. Baker, River Beaudette, Que., on June 21, 1910, by Rev. J. U. Tanner, Lancaster, John Stevenson, Hamilton, Ont., to Hallie M., daughter of the late Sylvester Alguire.

At Williamstown, on June 24, by Rev. Arpad Govan, Alex. A. Grant to Miss Caroline McLennan, daughter of Peter McLennan, South Branch.

DEATHS.

Suddenly, on June 21, 1910, Anna Douglas, youngest daughter of the late Rev. John Jennings, D.D.

At Brockville, on June 6, 1910, Margaret Ashinghurst, relict of the late Andrew McNish, of Algonquin, aged 78 years.

On June 19, 1910, at her residence, 234 Sherbourne street, Toronto, Margaret Jane Shier, relict of the late John Watson, in her 74th year.

On Sunday morning, June 19, 1910, at the residence of her father, Ira Billings, Lynn road, Stella Billings, wife of James Arthur Paul, aged 34 years.

At Lethbridge, Alberta, May 30, Lawrence Naismith McEwen, aged 47 years, youngest son of the late Dugald McEwen, formerly of Almonte.

At Ottawa, on June 24, Alma H., widow of the late Rev. Dr. Neil MacNish, of Cornwall, Ont., aged 62 years. Interment at Cornwall.

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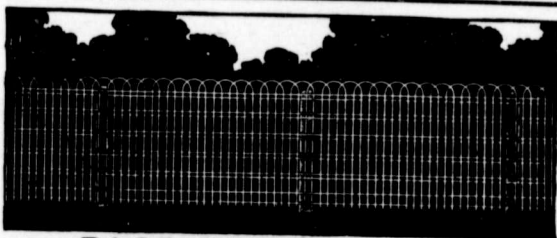
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NOTE AND COMMENT

"An effort is making to have the colored Methodists of the United States formed into one Church. At present there are three or four different denominations with little or no difference except in name.

The fifty-fifth anniversary of the United Kingdom Band of Hope Union was held in London, England, last month and was a meeting of wonderful interest and encouragement and enthusiasm. Reports show that no less than 3,600,000 young people were identified with the movement and enrolled as pledge abstainers.

Calgary's street-car tickets are now carrying a beer advertisement on the back. The church people don't like it. They think that Calgary can get along without the brewer's contributions. Many will wonder how such an advertisement ever got there. "Surely someone was asleep" remarks the Christian Guardian.

There are now over one thousand wireless telegraph stations in the world, over one-half of which are affiliated with the International Telegraphic Union. It seems impossible to believe how short a time ago it is since we were all saying that wireless telegraphy was only the dream of poor deluded romancers. To-day it is one of the ordinary facts of ordinary business life.

Lake Megantic, Que., has banished the bar. The chief figure in the struggle for a dry town was the Roman Catholic priest of the place, Rev. Father Choquette, but the Episcopalian and Presbyterian pastors were also local optionists, and Roman Catholic and Protestant fought the battle side by side, and won. Such church union is to be commended from every point of view.

A new Moravian church building has been erected during the past year at Nain, Labrador. The Eskimos, both men and women did much of the hard work in connection with the building. They helped carry the lumber from the slip landing, hauled stones for the foundation on a dog-sledge from a mile away, and carried sand in half bushel baskets. Best of all they were cheerful workers.

It is estimated that there are now 477,080,158 Christians in the world. Other religions have the following: Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 175,000,000; Buddhism, 147,000,000; Taoism, 43,000,000; Shintoism, 24,000,000; while Polytheistic systems number 117,000,000. The population of the world is about 1,420,000,000. There are almost twice as many Christians as there are adherents to any other faith.

The most extraordinary ancient ruins ever unearthed in America have rewarded the efforts of Dr. J. Walter Fewkes, of the Smithsonian Institution. In the southwest corner of Colorado, along the canon of the Rio Mancos, which ranges from 1,000 to 2,00 feet deep, are newly found houses of cliff-dwellers, which contain from 100 to 200 rooms. Each large house is a complete, fortified house in itself. The walls are as high as 30 feet in places, and as thick as two feet three inches. The builders, however, were a peaceful, agricultural people, who built mainly for defense against Sioux and Apaches. They deserted their homes, probably because of raids upon their crops by hostile tribes, or because of contagious disease or clan feuds among themselves.

Queen Mary is said to be the third English princess since the Norman Conquest to have become Queen Consort of England. The preceding kings have almost without exception married, princesses of foreign blood. Alexandra herself is a Dane, but has lived in England so long that she regards herself as an Englishwoman, and has announced that she intends to make England her home for the rest of her life.

With the death of Dr. Robert Koch, the great German bacteriologist, the world has lost the second noted pioneer in the investigation of the relation between microscopic organisms and disease. The other was Pasteur. Doctor Koch is best known in America as the discoverer of the tuberculosis bacillus and the demonstrator of the curability of the once dreaded disease; and that was only one of his many achievements in the realm of medicine.

The *Acton Free Press* says: "Some English educators are insisting that temperance instruction should rank in the schools in importance with language and arithmetic. If the schools are to fit their pupils for life, they cannot afford to make this big question a matter for occasional reference, and still less to postpone its study to the upper grades or the high school. Every child that spends five years in school should go out into life equipped by knowing something of the effect of alcohol on the human body, and of temperance upon preference.

The skill and knowledge of the modern explorers of the lands of ancient civilization are being rewarded by wonderful discoveries. The Berlin Archaeological Society has found on the site of Pergamon, in Asia Minor, the remains of a great sanctuary and temple of the goddess Demeter, built about 262 B.C., to which additions were made after the country passed under the Roman rule. Within the sanctuary, besides the high altar to the goddess were altars to over half a dozen other deities. Of special interest is an imperfectly preserved inscription on a marble altar which is deciphered to be a dedication to "the unknown gods." This recalls Paul's address in the Court of Areopagus in Athens, when he was asked about the foreign deities he was talking of. In his reply he said that when he was going about and looking at the objects that you worship "I observed an altar on which the dedication was inscribed: 'To an unknown God.'"

A striking testimony to the value of home training and its possibilities for recruiting the ministry is given in the facts furnished by the report of the Secretary of Ministerial Education and Relief to the recent Assembly of the Southern Presbyterian Church, in which it is said: Of four hundred and sixteen candidates who have reported as to their age at the time of their decision to enter the ministry, three hundred decided before they entered college, eighty-eight decided while in college, and twenty-eight after leaving college. Only fifty-eight of the entire number made the decision while in our own Presbyterian colleges. These verified figures indicate that the problem of recruiting the ministry lies largely in the Christian homes of our Church. Decisions are made before the boy enters college. Fifteen made decision before they were ten years of age, for God calls some even as he called Samuel in very early childhood. This throws the responsibility with tremendous force upon Christian parents.

The "Quebec" Government License Bill is meeting with opposition in the Legislature, *The Pioneer*, and it is difficult just yet to predict what will be the outcome of the debates that are going on. It is gratifying to find a general opinion in favor of more rigid restriction of the traffic and a curtailment of its opportunities to do harm. One amendment that was voted upon and defeated was proposed by Mr. Gird, of Compton, aiming at the prohibition of the practice of treating.

The extent to which the telephone has come into use is hardly fully appreciated. Certainly no greater convenience has been developed and applied in the business and social life of the times than is provided by this now indispensable instrument. Engineering is authority for the statement that there are in the whole world 9,600,000 telephones, and the lines have an aggregate length of about 12,500,000 miles. There are 1,800,000 telephones in Europe, 56,000 in Asia, 9,000 in Africa, 7,700,000 in Canada and the United States, and 53,000 in Australia.

It is significant of the progress that is being made in Turkey under the Young Turk party that a commission has been organized, of which a Presbyterian missionary is president, and leading officers of state and representatives from all the churches, Mohammedan, Jewish and Christian, are members, for the purpose of providing "a means of livelihood for poor girls and women of every sect and faith. This commission is to have charge of \$18,000 of Government money, with which it is proposed to encourage various Oriental handicrafts that may help the women and children suffering from the massacres in Adana of a year ago.

Rev. Jonathan Goforth, M.A., who recently started back to his field, after a furlough in Canada, has written concerning the observance of the Lord's Day in China. He says: There are records in China which show that in ancient times the Sabbath was honored and strictly observed. The princes even were forbidden to go out of the city on Sabbath to view their lands. It is remarkable, however, how completely the Sabbath as a day of rest for man has been forgotten by the Chinese. Tracks of this ancient custom can be seen in the ceremonies for the dead. If the person who dies has relatives that can afford it, for weeks every seventh day after death, priests are invited, and elaborate ceremonies are gone through with for the repose of the soul. We constantly hear the Chinese preachers making a strong argument on this point in favour of the fourth commandment. They charge their ancestors at some time in the past of wilfully turning aside from God's ordained plan of a seventh day of rest for the living workman, and applying it to the dead, who had no need of it. Everywhere in China where I have seen God mightily moving the churches, conviction of sin because they had not observed the Sabbath as God had decreed, was very prominent. After God with great fervour for ten days had moved the Church at Chang-fu-Honan, we asked all who were resolved to keep the Sabbath holy, to stand up. Instantly, everyone in the tent stood up. The fact that the Holy Spirit so distinctly emphasized the Sabbath in the Chinese revival, has led me to believe that God would have us be much more strict on Sabbath observance. I have a strong conviction that the prevailing laxity about Sabbath observance in Christian countries deeply grieves the Holy Spirit.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSIS YOUNG SCOTLAND ON THE
DOWN GRADE?

Scotland is passing through a critical period. She is no longer the traditional Scotland of the true-blue Presbyterian, the Scotland of a serious-minded, sober church-going people. The Scotland pictured in "The Cottars' Saturday Night," when the head of the household "took the Book," and poured out his nightly petition to the God of Bethel in the midst of his assembled household—that Scotland is in sad process of dissolution. It is told of Shelley, the poet, that when he was in Edinburgh in 1811, some one reproved him for "laughing immoderately" in Princess Street on a Sunday. You may now laugh on Princess Street on a Sunday as on other days, and no one will think of checking your hilarity."

The Mad Passion for Pleasure.

The late Mr. James Payn, the novelist, who, as editor of *Chambers' Journal*, lived for several years in Edinburgh, used to tell how, in his time, even the window blinds were kept down on the "Sabbath," as an outward and visible sign of seriousness. Nowadays, the clergymen themselves are seen boarding the Sunday cars, and, as for the people, the young people especially, judging by the empty pews in many of the churches, the one Scriptural injunction which they would most seem to ignore is that which commands the "assembling of yourselves together" for worship and prayer. The week-end habit has touched Scotland as acutely as it has touched England, and the country roads on a summer Sunday are often so crowded with wheelmen and pedestrians as is the road to the Derby on the annual race day.

But apart from that, there is a deplorably lessened interest in religious observances and in the things that make for righteousness. That mad passion for pleasure, which is one of the features of our age everywhere, has taken possession of the people, of the younger generation especially, until not work but amusement seems to be the chief end of existence. Every spare hour is spent in some form of diversion, or in what is falsely called recreation. The remark of the enthusiast that "business interferes terribly with golf" is familiar enough to be classed among the "chestnuts," but it is "significant of much," as Carlyle would have said.

Why the Young Scot Does Not Go To
Church.

The effect of this insatiable craving for excitement and pleasure is bound to be deteriorating. It must spoil the home life, it must weaken all the finer qualities of the moral character, and deprive the mind and soul of that nourishment which the higher being calls for. Quite recently there was a long discussion in a leading Edinburgh paper on "Why young men don't go to church." Scores of reasons were assigned, the lack of attractiveness and intellectual stimulus in the pulpit being prominent. But it was generally admitted that the inducements and enticements of the world, the craze for athletics, for football and golf and tennis, the afore-mentioned "week-end" habit and the facilities for getting away into the country, the restlessness which eagerly seizes every opportunity for running away from home; it was generally admitted that these were the main deterrents to churchgoing among young men.

In a short article like the present it is impossible to enlarge, as one might easily do, on the evil effects to the young men themselves of this sapping of the fine old, sturdy, serious, independent, thrifty character of the Scot. It used to be

said in jest that if the North Pole were ever discovered a Scot would be found clinging around it. This, of course, as an illustration of the persevering, dominating, ever-forging-ahead quality of the sons of Caledonia. But the new humour is not likely to assign these qualities to the young Scot of to-day unless he takes heed to his way.

Has Mr. Carnegie Made Things Too
Easy.

It is a debatable point whether Mr. Andrew Carnegie, with all his munificence to his native land, is not directly responsible for much of the enervated spirit of independence which now prevails. Time was, and not so long ago, when the Scottish University student worked his way to high place literally on "a little oatmeal," toiling with his hands on the harvest field or wielding the blacksmith's hammer during his vacations. Now Mr. Carnegie has made everything pleasant and comfortable for him, and he smokes his cigarettes and flirts with barmaids and makes familiar with stage girls when his predecessor was "toiling upwards in the night." The result is that he does nothing with his life which of old would have been regarded as the creditable characteristic of the Scot. Where to-day is the working Scottish mason who will become a Hugh Miller? Is there any policeman walking the streets of Edinburgh or Glasgow or Aberdeen who will become a Dr. John Mackintosh, the historian of his country? Where to-day is the blacksmith who, like the late James Annand, will exchange the anvil for the editor's chair and a seat in Parliament.

The Better Way.

"Quit you like men! be strong!" is the Scriptural injunction which young Scotland requires to give special heed to to-day. If young Scotland does not, then young Scotland will soon be unfit for its duty. Let our young men be warned in time. As the President of the Baptist Union said the other day, they were made, as all of us were made, for something infinitely higher than the pursuit of pleasure and self-gratification—to do the will of God, to achieve noble character, to serve their fellows. Let them give themselves to these things, and the more assiduously as they see the trend of modern life. Let them cultivate, as their forefathers did of necessity (and happily for them), simplicity of taste and of living, nourish in their hearts a love of duty (instead of regarding duty as something disagreeable, to be got through in the cheapest and easiest way), practise self-denial, and exercise themselves towards godliness, that they may know by experience the pleasures that last forevermore.

"The over secure and self-confident person placeth his fond presumption on the rock of God's promise, and thereby draws as certain a ruin upon himself as he who ventures to go over a deep river without any other bridge than his own shadow."—Spurgeon.

The British antarctic expedition, to be commanded by Captain Scott, composed of twenty-eight officers and men of science and a crew of twenty-seven picked men, sailed from the Thames, June 1st, in the *Terra Nova*. Captain Scott hopes to reach the south pole in December, 1911. In addition to ponies and dog-teams, the party is provided with a novel means of transport in the form of a motor-sledge, which has been satisfactorily tested on the snows of Norway.

THE WORTH OF FAME.

In the diary of William Allingham, an Irish poet, whose work has a singing quality as tuneful as the melody of the thrush, we find many suggestive entries and not a few intimate touches that bring nearer to us the great ones of the past. Allingham had in him the stuff of a hero worshipper. He loved Tennyson and Carlyle with intense devotion, and the records he made of his visits to them are revelations of both men finer than any in their published lives. His diary was written for his own pleasure and information, and was not meant by him to be shown to the public. Therefore, it is the more illuminating in the glimpses it gives of various well-known people.

When Carlyle was eighty-four he made a pilgrimage to his birthplace in Scotland. There stood the tiny house in which he was born, not a feature of the surrounding landscape altered. The people in the streets of Ecclefechan looked much as they did in the days when Carlyle was a boy. He had gone from them and had gained world-wide renown. As a scholar and thinker, a lecturer and historian, he had won unfading laurels. Everywhere men of genius honored him, and the British Empire took pride in his work as that of a man who had influenced thought and molded character. He was in every sense of the word a famous man. In Ecclefechan nobody cared for this. The old man aroused no curiosity and received no plaudits. One sedate, elderly man, not unintelligent, told Mr. Allingham that he had heard of Carlyle and understood that he had written something that was called clever, but what it was he did not know.

A young woman was asked if she would not like to meet him. Not she. The aged philosopher came and went in his native place with as little attention as if he had never left it. Only a single farmer, standing at an inn door, stepped forward with a request that he might shake the old man's hand. "I have read your works," he said, "and I count it an honor to speak to you."

Young people at the outset of their career are apt to put mistaken value on fame. They see names that are often repeated in the papers, those of men in public life, of men who write books, men who control armies, or men who paint pictures. "Such a man is famous," they say, and their souls spring forward with eager yearning to a future day when they may be famous, too. If they live long enough they are disillusioned. Of all bubbles that break at a breath, fame is the readiest to break. Of all hollow shams on the face of the earth, fame is the hollowest. The fame of very few endures beyond their own period. Often persons now famous have died in ignorance of the esteem in which the world would by and by hold them. In the widest calculation, fame is partial and limited. Society is composed of innumerable mingling and intermingling circles, and a majority of these are so absorbed in their individual affairs that they would not step to the window to look should a hero pass down the street.

What then is worth while? The doing of the day's work well. This, and this only, is really rewarding to the doer. Never mind about fame; do the thing that must be done, as well as ever you can.—Aunt Marjorie in New York Christian Intelligencer.

Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality a gate to the first beatitude—substance and inspiration of your character.—Joseph Parker.

THE SURVIVAL OF THE UNFIT.

SUNDAY SCHOOL TIMES.

The "survival of the fittest" is a fact as old as the law of cause and effect. It was proclaimed by our Lord when he said, "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him." Those individuals or species which were best adapted to their environment, or were capable of adaptation, lived, flourished, and advanced. Those which were not, or could not be made to be, perished. One observes the workings of the law everywhere, among plants and animals and men.

And yet there seem to be exceptions. We sometimes find the survival of the unfit. Some who do not at all seem to display the qualities that match their surroundings are found not only to be surviving, but to be magnificently successful. We hear of a great leader, and picture to our imagination a being strong, robust, confident, self-assertive. Ushered into his presence, we find a man weak of physique, stammering of tongue, mild of manner, an asthmatic skeleton, like William of Orange, an epileptic like Cæsar, perhaps like Paul. The revulsion of the surprise is almost ludicrous. Yet these outward weaknesses may hide a frame of steel, a heart of fire.

Often the realization of unfitness is truer because it is by the man himself. He is entrusted by God or circumstance with honors and tasks and responsibilities, and he sees nothing in himself that measures up to them. He has to act like a man of iron; he feels himself to be a man of lath. He is thrust into the battle, sword or spear in his hand, while every fiber of his nature protests against it. The situation demands qualities that he knows he does not possess. Men insist on placing him there, and he looks with incredulous wonder at them. Timid, retiring, self-distrustful, without popular gifts, he finds himself pushing some aggressive enterprise, some venture of daring boldness, perhaps in the teeth of bitter opposition, as if his face were indeed the flint he knows himself not to be. Perhaps a quiet man, a domestic man, a man of peace, he is forced to be a warrior, a world-traveller, a man of affairs. And in observing others we are at a loss, again and again, to understand how equipments such as theirs could be entrusted with such endeavors. We could have chosen a thousand men better adapted to the situation. Yet strange to relate, those who seem, and feel themselves, and are, so tremendously unfit, are not only managing to live, but are conspicuously "making good."

Is it all a travesty of the law, or at least an overriding of it? Is God's world topsy-turvy, and the law of cause and effect sometimes operative and sometimes not?

That men may for their own good know the true sources of power, God purposes to show mankind that Jehovah can save with many or with few, and can make the weak things of the world confound the mighty. Let the successful man reflect on that! Perhaps he is simply a modern and conspicuous instance of God's power to make a thing that is not as though it were. It may be very often that the Father, willing to show at once his power and his grace, chooses to let his lightnings flash through a thing of clay. But God is not a God of caprice, and it will be found, if we look far enough, that some thread of character, found or made by God, ran through the clay, and conducted the divine electricity to its goal.

These cases may simply reveal to us the fact that God's estimate, infinitely more accurate, is also very different from ours. Few people are strong where they think they are, and very often men are not weak where they think they are. Two confessors were facing the great ordeal of martyrdom. One feared greatly that his courage would fail and that he would dishonor His Lord. The other was sure he never could. In the face of the flame they changed places.

Our estimate of our own ability and fitness goes oftener astray, no doubt, in the direction of exaggeration, but sometimes it is the other way, and sometimes both. Not few have been the authors who have scorned the "potboilers" in which their most splendidly effective work was done, while they chased ridiculously some phantom of a "masterpiece." A man can often have no worse judge of his abilities than himself. Therefore if a man find himself, by no eager self-seeking of his own, in a place for which he feels himself inadequate, why not assume that He who placed him there knows his size best, and will not desert him in his task? "Behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls." The brass of God's making is worth a thousandfold the "natural" variety.

It is plain, moreover, that in most things fitness is not so much a matter of equipment as of will-power. What we do and are depends little upon our equipment, much upon how we use our equipment. Power lies deeper than in equipment. Men do not see with the eye, however dull or however delicate; they see with the brain. They do not see even with the brain; they see with the mind. In the last analysis they do not see with the mind; they see with the will. The old skit at the evolutionist told a great story nevertheless:

"A deer with a neck that was longer by half
Than the rest of his family's—try not to
laugh—
By stretching and stretching became a
giraffe,
Which nobody can deny."

We develop new organs or make the old ones over. The will runs new grooves through the brain, almost literally makes itself a brain to its own order. Fitness, within limits, lies not in the wit, nor in the weight, but in the will. Wilt thou?

And some of us may comfort ourselves in the thought that simple proximity is one of the greatest elements of fitness. There is everything in being on the ground. A thing at hand is vastly better for God's purposes than a thing a thousand miles away. The man seems to a good many of us, and to himself, like the jawbone of an ass, or even the ass itself, certainly no better than an ox-goad; but the Philistines are here, and the battle is on,—and the battle is won.

Therefore no man need spend much time in underestimating himself, or in estimating himself at all, or in bewailing his own weakness and looking for the thousand men who no doubt are far superior to him. All that is neither here nor there, since he is here and they are there. God knows where he is, and has put this upon him. Who is he that he should question? Let him push on, knowing that he is just the one man for that task, since he is the one man who is in it.

And let us remember that no man radiates force; he simply transmits it. He is not a source; he is a channel. The reason why God so conspicuously uses the "unfit" is because they are the more willing channels of his force. They are the poor in spirit. They are not forever thrusting themselves in the way, and shutting him out. They "give God a chance." Their very sense of unfitness casts them upon God's strength, and removes the obstacles that hinder his power,—pride and self-will and self-direction. Their very agony of helplessness is the condition of his help. He found them, or made them, more willing to be made the channels of his grace.

The survival of the unfit? Can there be a more magnificent picture of fitness than this? Behold this man, chosen by God rather than by himself, equipped, not with accomplishments and powers, but with will and purpose, surrendering his own judgment, pleasure, self-estimate, at the call of need, which is the call of God, ready to do the thing that lies at hand, in touch with the God and surrendered to him. Do these "exceptions prove the rule?" They are the rule—at its highest.

OVER-DISCIPLINE OF CHILDREN.

BY IRENE GARDNER.

Where discipline leads to deceit, then better no discipline at all

The majority of children, after they begin to get away from the constant surveillance of their parents, do many things of which those parents know nothing. The little ones practice deceit through fear of being harshly reprimanded. Many times they fib regarding where they have been and what they have been doing, when in reality they have done nothing of which to be ashamed. But they are afraid the parents will disapprove, and so don't care to take the risk of meeting that disapproval.

This trait in children was illustrated a few days ago. Two little boys and a girl, all between the ages of six and eight, were playing on a raft in a creek. They were having no end of fun, when suddenly the little girl fell overboard. The boys realized that unless they saved her she would drown, for the water was deep enough for them all to be in serious danger. Nevertheless the boys jumped in to save the girl—and succeeded. After a few exciting moments they all climbed up on the shore, very much frightened.

Of course, they were dripping wet, and one would naturally suppose all three would have run home for consolation and dry clothes. But no, indeed. Instead, they sat down together in the sun to get well dried before they went home, and pledged themselves that they would never, never tell their parents what had happened. They were afraid if it became known that they had been near the water, a severe whipping would result.

After they considered themselves sufficiently dry, home they went. The boys managed to keep their secret well, but the little girl's mother soon discovered that her clothes had been wet, and after many questions drew from her the truth regarding the matter. To the child's amazement, she received hugs and kisses, instead of a scolding.

The next day, the mothers of the two boys were much surprised to receive a call from the little girl's mother. She had come to thank their sons for their heroism. That was the first the mothers had heard their sons were heroes. The boys were called, and for some time stoutly denied that any such event as that described by the little girl had happened. They felt sure if they owned up that dire wrath would descend upon them. But at last they weakened, and the whole story came out. They could hardly believe their senses when they received violent embraces from three women and a well-filled purse from the rescued child's fond parent.

How is that for discipline? Of what use is it to whip a child for doing wrong when, at some other time, he lies for fear he will get punished for doing what in the end, proved to be right?

That those two boys should repeatedly deny that they had saved a child from drowning because they were afraid of being whipped if they told the truth, is both humorous and pitiful.

This state of things is almost universal. Children early learn to deceive through fear. This shows how far grown-ups are from understanding the real nature of the little ones. Strange, too, when all of us were once children ourselves.

Perhaps this deceit among children comes because parents find it so much easier to punish carelessly than to explain carefully.

Mr. Howard—Isn't it wonderful what force Niagara has?

Mrs. Talkmuch—Marvelous! Do you know when I first saw it, for a full moment I couldn't speak.

"There are three kinds of people in the world—the wills, the wunts and the can'ts. The first accomplish everything, the second oppose everything and the third fail in everything."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THREE STAGES OF THE CHRISTIAN LIFE.

By Professor James Stalker, D.D.

In this chapter there are, besides the Parable of the Sower, three parables of the progress, and the perfection of Christianity. The arrangement of the material by the author of this Gospel does not seem to have proceeded on this principle; yet it will assist the exposition to take them in the order indicated.

THE COMMENCEMENT.—The parables dealing with the origin of the Christian life are the Treasure hid in the Field and the Pearl of Great Price; and they depict it as a discovery and a surprise, as well as a supreme good and a priceless possession. No notice is taken of the moral question, whether the man who found the treasure ought to have revealed the fact to the owner, or of the circumstance that, in certain states, treasure trove is the property of the government; the single point on which the emphasis falls is the sudden transition from poverty to riches, with the joy thereon ensuing. In the same way, the pearl-seeker has reached the supreme moment of life and, without hesitation, gives up everything to enjoy it. Such is the Gospel; in other aspects it may be a yoke or a martyrdom, but its genius is not known at all unless it is an overwhelming happiness. Still, there is a difference between the two parables; in the one the finder comes upon the treasure when he is seeking for no such thing, whereas in the other the finder has long been a seeker of things rare and fine before finding the rarest and finest of all. So among those who have not yet found the secret of Christianity; some are wholly occupied with the ordinary tasks and pleasures of the world, thinking nothing of the soul or eternity, but others have already reached a higher level, being bent on ideal ends such as art, literature, philosophy; such a pursuit may be a schoolmaster leading the aspiring soul to Christ.

THE PROGRESS.—The Parables of the Leaven and the Mustard-seed set forth the progress of Christianity; for it is a progressive thing; wherever it truly exists it must grow and expand. This is a test, but it is also a great encouragement. The illustration taken from the leaven may be a recollection from the tender years of Jesus. It was His own mother that he saw taking three measures of meal, wetting the mass, hiding the leaven in it, then covering it with a cloth, and laying it away overnight, for a baking in the morning. As he lay in bed, he heard the little explosions caused by the fermentation going on; and his keen imagination followed the process, as, like a living thing, the leaven took possession of grain after grain of the meal, till the whole was leavened. In the other parable it looks at first as if he had missed an opportunity; for he might have compared the kingdom to some great and far-spreading tree, like our oak or the cedar on his own native hills. But something in the mustard plant fascinated him; and evidently this was the smallness of its beginning. The seed is no bigger than a pin's head, yet there is such vitality in it that, though only a shrub, it is able to attain to the dimensions of a tree.

Both parables depict progress, yet each specially sets forth a certain kind of progress—the one inward, the other outward. The three measures of meal may stand for the three parts of human nature—body, soul, and spirit—or for thoughts, words, and actions; and the progress of the leaven indicates how the spirit of Christ must take possession of the whole inner man. But there is also an outward progress, denoted by the growth of the plant. While Christianity is a hidden life,

it is at the same time a life which cannot be hid, but must make itself visible in profession, testimony, and good works. It is in the concurrence and the balance of these two kinds of progress—the inward and the outward—that the perfection of Christian character consists. This law of a twofold progress applies, however, not only to the individual but also to Christianity as a public movement. All are familiar with the thought that Christianity is destined to be the religion of the whole world; and we see it actually spreading to all sections of the descendants of Shem, Ham and Japheth. But few are equally familiar with the thought that it is destined to permeate with its spirit and influence every section of life wherever it has been accepted. This, however, is the more important of the two; because any nation whose trade and commerce, politics and literature, art and science were thoroughly Christianized would be irresistible as a missionary instrument.

THE CONSUMMATION.—This is set forth in the Parables of the Tares and of the Net. These teach an almost identical lesson, and, as this has been fully expounded already, it will hardly be necessary to add anything. The dragnet, moving with comprehensive sweep through the water, is a vivid image of the network of natural laws within the scope of which we come the moment we are born. At first the pressure is hardly felt; the sea is wide; and we think our movements are guided solely by our own free-will. By-and-by, however, the net touches us now and then—that is, illness reminds us that we are mortal. At last the net closes round us; there is a brief struggle; and all is over. This is pagan wisdom. The Christian truth is, at this point there opens a new era, which will never end; and its first act will be the separation, so painful for the wicked but for the righteous how blessed!

ABERDEEN, SCOTLAND.

A PRAYER.

Almighty God, we thank Thee for the beauty of these days of the renewed promise of seed time and harvest as we see the opening blossoms on every hand and the growing grain on field and farm. We pray Thee that there may be no failure of harvest when the autumn days shall come. Grant that the labor of the husbandmen may be blessed with abundant store. May men remember that all the earth returns for labor is the gift of God who has appointed the times and seasons for the sowing and the ripening and the reaping of the products of the soil. May we never forget to bless and praise Thee for the manifold mercies in nature. For all things in heaven and earth are Thine, and we are "the people of Thy pasture and the sheep of Thy hand." Hear us as our hearts cry out for Thee the living and eternal God, and grant us Thy salvation, for Christ's sake. Amen.

—All the strength and all the arts of men are measured by, and founded upon, their reverence for the passion and their guardianship for the purity of love.—Carlyle.

—It's good to have money, and the things that money can buy; but it's good, too, to check up once in a while, and make sure you haven't lost the things that money can't buy.—Lorimer.

—If there be that within us which for very shame we would not reveal on earth, we may well tremble lest it cannot be hidden in the spiritual realm toward which our rapid steps are tending; lest it there be known and read of all, without our ability to conceal it; lest it place us in just that attitude before and among our fellow-spirits which we would not for worlds hold with our fellow-men here.—Andrew Peabody.

THE LOWLINESS OF JESUS.

By Rev. W. J. Luther Selber.

There is no aspect of our Lord's life so pathetic as his profound loneliness. As we read the gospels we feel sure that Christ was the most solitary man who ever lived. His life's story tells us that "there were none to praise and very few to love." His nearest kindred strayed away from him, and even among his chosen disciples there was absolutely none who understood his greatness or appreciated the spirit in which he worked. We often hear about the solitude in which great men of genius must live and work. It is a truth which makes the lives of the many small men a thing more to be desired than the lives of the few great. The "little hills rising together for joy" on every side, but high above their smiling companionship the Alpine peak towers aloft and though it is visited nightly by troops of stars yet it is lonely way up yonder midst the silence and the snow. Talk of the solitude of a pure nature in the midst of evil surroundings, as Lot in Sodom, or of uncomprehended aims and unshared thoughts; was there ever any one who experienced these things more than Christ? His perfect purity must have been hurt by the sins of men more than any other. His loving heart, yearning for the solace of an answering heart must have felt the pangs of unrequited love most keenly. His spirit, to which the unseen things of his Father's house were the only realities, must have felt itself separated from those men whose portion was in this present world, by a gulf wider than ever separated two hearts that shared together human life. The more pure and lofty a nature, the keener its sensitiveness, the more exquisite its joys, the sharper its pains and the greater the aching void of loneliness.

The very purpose which Christ had in selecting his disciples was that "they might be with him." Christ took his three foremost disciples with him onto the Mount of Transfiguration and into the Garden of Gethsemane. Surely it was not simply that they might be "eyewitnesses of His Majesty" and agony, but that he might feel a real gladness and strength both amidst the mystery of glory and the power of darkness. We read that Christ was alone but twice in all his life, both times for prayers. And the dulllest ear can hear the note of pain in the prophecy: "The time cometh when ye shall be scattered, every man to his own, and shall leave me alone;" while every heart can catch the pathos of the plea "Tarry ye here and watch with me." Even in the supreme hour of his suffering he stretches out his hands into the darkness, if perchance he might be strengthened by a touch of human flesh and blood. But, alas, for poor, weak, human love, he gropes for it in vain. The loneliness of Jesus is a part of the passion of his life. forming as it does a substantial part of the great prophetic picture, "I looked for some to take pity, but there was none; and for comforters, but I found none."

—With a clear sky, a bright sun, and a gentle breeze, you will have friends in plenty; but let fortune frown, and the firmament be overcast, and then your friends will prove like the strings of the lute, of which you will tighten ten before you find one that will bear the stretch and keep the pitch.—Gotthold.

—Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—Jeremy Taylor.

A GREAT HEART GREATLY MOVED.

It is possible for one who is highly intelligent to have a tender heart. Deep feeling is no sign of weakness. Paul was a man of superior culture and strength and also of deep emotion. In more than one of his letters expressions full of tears occur.

At one time he was detained at Athens, waiting for his companions. It was to him a strange city, but he was not idle. On every side he saw marks of culture and refinement. The Athenians boasted of their literature, their sculpture, their architecture, their poetry and their great men, and looked down on other cities and other people with mingled feelings of pity and contempt.

But their culture failed to lead them to the highest truth and to make them strong in righteousness. They worshipped graven images, and those vile practices which always accompany idolatry were fast eating their life. The proudest and most highly cultivated people in the world were deceived, blinded, degraded, humiliated. Paul saw there a manifest example of spiritual ignorance and imbecility. In Athens the true God was an "unknown God" and the true righteousness was an unknown quantity.

While Paul waited at Athens his spirit was stirred in him when he saw the city wholly given to idolatry. Fires of righteous indignation and holy zeal burned within him, and he could not hold his peace. He had a message for the Athenians and could not rest until he had delivered his soul.

American cities are not so bad as the cities of Ancient Greece were; but if Paul could take a walk through an American city he would see wickedness enough to make his heart ache as it ached on the day when his keen eye took in the situation of the ancient city. Christian ministers and laymen might see it all if they would open their eyes, and if they were as loyal as Paul was to Christ their hearts would ache also.

How lively Christian ministers and laymen see of the real conditions in the cities where they live. They read what the papers say, but seldom visit the slums, the police court or the city prison. The conditions of a large part of the people in our cities are a sad commentary on our modern civilization. Jacob Riis has written a book entitled *How the Other Half Lives*, in which he has pointed out, as far as decency will allow, some of these conditions; but no tongue can describe, no artist can paint, no tongue can tell the wretchedness, the poverty, the vice, the wickedness, the shame that lurk under the shadows of all American cities. Many years ago we used to hear that certain streets in the big cities were not safe after nightfall; but we are beginning to feel that no street is safe after night or in the daytime. Have not burglaries, holdups, robberies and unmentionable outrages been perpetrated recently in the best streets of the cities in broad daylight, and all this in spite of an exceedingly expensive police force and city government. Has the city government become impotent?

But the wickedness and shame are not all in the slums. Much of it is in the mansions. Are we not hearing every day about bankers and public citizens being detected in bribery and robbery? A public man who has spent much of his time in Europe for twenty years past, and who knows Europe almost as well as he knows America, tells us that the worst governed city in Europe is better governed than the best governed city in America. The small cities are not much better than the big ones. Bribery, conspiracy and treason, violation of the oath of office and misappropriation of the people's money are so common among city officials that we are no longer startled when we read of them.

The psalmist said: "Rivers of waters run down mine eyes, because they keep not thy law." Paul felt the fires burning within him when he saw the disloyalty of the Athenians. And shall we look on with indifference while wickedness flaunts the black flag in our faces?

It is so easy and so pleasant to be optimistic, to flatter ourselves that all is well. The Athenians were as optimistic as we are. The Hebrews were optimistic in the time of Isaiah, and when the prophet proclaimed in thunder tones that there was danger at hand, they scoffed at his preaching and put him to death as a traitor. When Jeremiah, with tears streaming down his manly face, warned them that the tempest was about to break on the city, they thought he was a pessimist and cast him into the pit. They "flattered the false prophets, who cried peace, peace, when there was no peace."

It is good to be optimistic, but not thoughtlessly optimistic. This is no time for pessimism. True Christian ministers and laymen will face conditions as they are but face them with courage and hope. This is a time when the heart of the whole Christian Church should be deeply moved. There should be no indifferent Christian among us. Godly men and women will not be ashamed to confess their fears about the moral conditions which prevail among us shall grow worse before the people shall awake to see the real danger and lay hold on the "hope set before them." *N. Y. Christian Advocate.*

HOW DEAL WITH A HYPOCRITE?

"Hypocrite" has an ugly and hopeless sound to most of us. What should be our attitude toward such a person? From the other side of the world, in British East Africa, a Christian worker seeks help on this question. He has been reading a book of studies in the principles of personal work, or individual soul-winning, and writes as follows:—

I have a passion for saving poor fallen souls; and I have just had the privilege of reading your book, "Taking Men Alive," and am therefore writing you to ask if you would be so kind as to give me your idea of the best way to deal with a hypocrite.

To begin with, it would probably be best to praise him. The hypocrite needs sincere, hearty commendation, and the best that is in him will respond to it; indeed, it will put good into him that may never have been there before. But there is always plenty to praise in a hypocrite. Not his hypocrisy, of course; the less said about that the better; it will be well to leave that on account entirely, and not to mention it even in condemnation or criticism.

A "hypocrite" is only a sinner, like all the rest of us; and the more we despise his hypocrisy the more like ourselves he probably is, for we usually dislike most in others those shortcomings that we have ourselves. As a sinner who sorely needs help, the hypocrite is to be helped in the way that has worked best ever since Jesus Christ made it so plain in his dealings with sinners; by showing confidence in him, not distrust; and confidence is often best shown by commendation. Let this Christian worker who wants to lift fallen souls study this man until he finds something in him—some tendency, or characteristic, or action, or impulse—that is of the right sort. Then let him recognize that in heartily expressed admiration for it. Winning the man's confidence in this way, and drawing out the best that is in him, the time will come when a straight appeal can be given for the making of Jesus Christ the Saviour and Master of his life. If love and prayer in patience and faith have been the soundation and accompaniment of the work, there can be but one end; that man will be won by the compulsion of Christ's love as shown and brought to him in his friend.

In the meantime, let us all be careful not to set off "hypocrites" too much in a class by themselves. Who is there in whose life there is no taint of hypocrisy? There are a good many of us who do not quite live up to the beliefs; who profess one thing and do another. But hypocrisy diminishes in every life in exact proportion as one gives to Christ the real control of his life.—*Sunday School Times.*

CHRISTIAN CITIZENSHIP.*

By Robert E. Speer.

The Christian's citizenship is in heaven, and he has here on earth no continuing city. These are not reasons, however, for his taking no interest in politics or the affairs of his land and his city. They are the very reasons why he cannot tolerate anything in the world which is out of harmony with the laws and life of his own true heavenly country. His faith in God is not a principle of removal from the earth but of service upon the earth. He is here to be prepared for his eternal home by the discipline of making his earthly home as heavenly as he can. Christians, instead of being aloof from human life, are the people who are to show what human life ought to be and can be made.

The Christian, therefore, instead of taking no interest in municipal and national affairs, will take the deepest interest. He will take his part at the polls, he will serve in office when he can render service, he will study what is going on, he will join in commending and supporting what is good, and in condemning and antagonizing what is bad.

He will import morals into life. The Christian sees no reason why the Ten Commandments should not apply over all the face of life and in every cranny of it,—in the affairs of the local post-office, the county court-house, the city council, the state legislature, the national capitol; in labour unions and combinations of capital. He can't understand why "Thou shalt not steal" does not apply to every corporation of capital, and "Thou shalt not kill" to every organization of labour, and vice versa.

The quickest way for Christian citizens to get morals into life is not to preach them, but to practise them. There is no mistaking their duty to preach them, but preaching a morality which we do not seek to practise is a mean way of taking advantage of it. When Christians preach social purity and lease property for brothels, when they advocate temperance and rent buildings for saloons, when they pass the plate on Sunday and water stocks on Monday, when they talk justice and use sweat-shop labor, when they patronize art and dodge taxes, when they profess Christ in any way and do not honestly try to live him, they are bad Christians and bad citizens. They are no better citizens when they neither profess Christ nor live Him. They are good citizens when they both profess Him and try honestly, by His grace, to follow His ways.

And Christian citizenship involves good will and fair dealing toward all other nations, the keeping of our pledges and of the peace. Christian citizenship cannot approve of the turning of the world into an armed camp on the ground that that is the only way to preserve peace. It is time to be Christian now, not only in each nation, but among the nations, and Christian citizenship demands relief from the wicked and stifling burden of un-Christian armaments.

DAILY BIBLE READINGS.

- MON.—Pure living (Psa. 34: 3-6).
- TUES.—Social justice (Eccles. 4 : 1-3; 3 : 16, 17).
- WED.—Combating evils (Ezek. 2 : 6-8; 4 : 8, 9).
- THURS.—Doing every kind of good (1 Tim. 6 : 17-19).
- FRI.—Living as examples (1 Pet. 2 : 13-17)
- SAT.—God's will done on earth (Luke 11 : 1-4).

"Travelling from Glasgow on a certain Saturday, he found he could only arrive home at Tunbridge Wells by travelling on Sunday, so when he arrived at St. Pancras station in the early hours of Sunday morning, he walked the remaining distance, more than forty miles, although over seventy years of age, and attended service at Rochester on the way."

*Y.P. Topic. Sunday, July 3, 1910. What is Christian Citizenship? (Psa. 124: 1-8; Rev. 21: 1-3. Consecration meeting.)

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C. BLACKETT ROBINSON,
Manager and Editor

OTTAWA, WEDNESDAY, JUNE 29th 1910.

Deep regret will be felt by many friends throughout the Church at the reported illness of Rev. Logie MacDonnell, M.A., for the past four or five years Minister at Vernon, B.C., but who has been compelled, meanwhile, to abandon the work. Mr. MacDonnell is threatened with tuberculosis of the lungs, and will camp out at Ferguson for the summer. It is hoped the disease may be checked, and that Mr. MacDonnell, in the course of a few months, may be restored to wonted health. Rev. A. McAfee, of Indian Head, is taking the services at Vernon for two months.

The June Quiver will make excellent summer reading. "Love's Barrier," the serial story by Annie S. Swan, is continued, chapters XVI and XVII being given. There are four or five complete stories, and a number of articles on important subjects, among them being, "The Philanthropy of the Future," by Lady St. Helier; and "Openings in Australia," by Dr. E. I. Watkin. In "Letters on Life and Love," by Amica, is one, "To a Wife who does not like her Husband's Relations", in which there is a good deal of human nature and sound advice and which is sure to be read with interest by all and profited to many. The numerous and well-executed illustrations add much to the attractiveness of this favorite magazine. Cassell & Company, 42 Adelaide Street, Toronto, Ont.

Without doubt, Cassell's for June is a splendid fiction number in which will be found contributions by Kieble Howard, Max Pemberton, Henry A. Horing, A. Barclay and others. In "Wanted at the Zoo", some animal absentees we would like to see", Mr. G. M. MacKness deals in an interesting manner with animals "wanted at the Zoo"—that spot so dear to Londoners, young and old, as well as to visitors from all quarters of the world,—which should be found within its enclosures, but which from one cause or another the authorities have not been able to secure, or else have lost them, by death or accident, very shortly after their arrival in the Gardens. The writer mentions the Square-mouthed Rhinoceros of the African hunter; the mysterious Okapi, denizen of Uganda forests; the parti-colored Tibetan bear, known to science for over forty years, has never been brought to Europe alive; the Gorilla; the Proboscis Monkey a native of Borneo; and the Elephant Seal, said to attain twenty feet in length with a girth of fifteen or sixteen feet. Our lady readers will find many useful hints in Dr. Schofield's article on "How to Keep Young", in which he gives a good deal of sensible advice. Like all Cassell's publications, this magazine is well printed and profusely illustrated.

THE MINISTERS VACATION.

On this subject a writer in the *Lutheran Observer* makes the following timely observations:

"The modern church, when organized, may have a large number of motors, in the form of presidents, leaders, committeemen, etc., but the dynamo, on the human side, is the pastor. He must have rest if he is to do his best as the manager of the forces that make a church useful. The pulpit and platform work of a modern preacher must be kept at a high grade if the church is to keep her place as leader in the higher truths and virtues. The advocacy of religious and moral truth whether in the pulpit or on the platform, is a work that uses up vitality both in preparation and proclamation.

"We are not thinking of the preacher who simply fills out the section of time allotted the pulpit, but of him who makes his time time-allotment cover a rich repast of great and living truths, viands that have been prepared, not the scraps from other meals. Such preparation takes time, demands the expenditure of vitality that is not renewed with rapidity. It exhausts; there must be a renewal.

"This granting of a vacation should not be given grudgingly, but with cheerfulness. It is an act of equity and justice. Every member of the church has at his disposal fifty-two days of rest in a year. If he so chooses he can renew body, mind and soul on those days of relaxation from his daily toil; but to the pastor those fifty-two days are work days as are the other three hundred and thirteen. It is a clear case of justice that the pastor should have his days of rest as well as the members have their days of cessation from toil.

Indeed, every argument of justice, equity, kindness, generosity, consideration, and even personal interests of the congregation, sustains the contention that our pastors should have vacations.

"He may not feel strong enough in funds to leave home, but may simply rest in local environment; then see to it that he has from you and others some easily given attentions, that will renew his vigor and develop your generosity. Put at his disposal your horse and carriage for three days in each week of his vacation; go around every few days with your auto and give him and his family an exhilarating 'spin' about town and country; send him tickets for some short excursion-outing; you have a summer camp, with others, invite him to be your guest for a few days, etc., etc.; in many ways you could make even a stay-at-home vacation a delight for him; it would be a change from what you have been doing.

"It is high time that you are planning for his vacation; do not wait for a hint from the pastor, or until you discover weakness in his step and sallowness in his face."

BOOKS ON OUR GREAT WEST.

Word has just been received of the death of General Sir W. F. Butler, a world traveller and writer of note.

A few weeks ago the papers chronicled the decease of Dr. Cheadle, who with Viscount Milton went through the North West, their account of which "The Northwest Passage by Land" is a classic of northwestern travel and exploration. They were followed by General Butler, who made two trips through the country of the Red river and the Valley of the Saskatchewan. "The Great Lone Land", "The Wild North Land", and "Red Cloud" are the best known of his works and have lately been added to Macmillan's Library of Canadian Tr. et.

The Macmillans are said to be engaged in the production of a momentous work on North West exploration antedating even Milton and Cheadle. There seems to be a growing demand in the Dominion for Canadians of this nature.

NEW MISSIONARY AND EVANGELICAL ACTIVITY.

The skepticism and spiritual unrest of the age are constantly kept in the foreground of thought and discussion, but there is a reverse side to the picture. At the heart of the national life the old religious and spiritual currents flow on imperturbably. *The Century Magazine* discerns at this moment signs of a revival of religion. College students are said to be studying the Bible as never before. The World's Sunday-School Association has been holding its sixth meeting in Washington, attended by representatives of fifty-one nationalities. Missionary activity was never so pronounced as at the present time.

Nearly \$25,000,000 was raised last year by the Protestant churches of the world for mission work. Of this sum the United States and Canada contributed \$11,307,405. Two billion dollars is the colossal sum that missionary organizations have set themselves to raise during the next thirty-five years. The Laymen's Missionary Movement of America, has been holding meetings throughout the country for nine months past. At a recent "Men's National Missionary Congress" held in Chicago more than four thousand delegates were in attendance. Addresses by Dr. Isaac Taylor Headland, head of the Methodist University in Peking; by the Rev. C. P. Anderson, Archbishop of the West Indies; by Silas H. McBee, editor of *The Churchman*; and by Ambassador James Bryce, were received with enthusiasm. It was not an ordinary "religious affair," says Louis Wallis in the *Chicago Public*; it had the enthusiasm that accompanies only fresh and spontaneous movements. Mr. Wallis goes as far as to characterize the congress as "the most remarkable religious event in the history of America," and he adds:

"Denominational differences were proclaimed to be the outgrowth of historical conditions which no longer exist. The note of unity and universality was heard from first to last. The absolutely necessary emphasis upon the moral heart of Christianity gave a democratic undertone to the Congress. The sentiments most applauded were that the entire impact of civilization upon the heathen world must be Christian in its effect—that there must be no economic exploitation of the heathen and that imperialism and greedy commercialism are incompatible with Christianity."

Much the same spirit informs an article in *The Century* by Clayton Sedgwick Cooper, secretary of the department of Bible work among college men for the International Committee of the Young Men's Christian Association. Last year, he calculates, 32,259 college men in 539 institutions attended voluntary Bible classes for two months or more. They were the best men in their colleges, he assures us,—prize and scholarship men, editors of college papers, class presidents, leaders in athletics. Mr. Cooper continues:

"At the United States Naval Academy in Annapolis the chairman of the Bible study committee is the first ranking midshipman at the academy. Through his leadership, 340 midshipmen are meeting weekly in Bible groups, while thirty-five of their number are acting as teachers, receiving instruction for their work from an officer of the faculty.

"At the University of Wisconsin the student who has been specially influential this year in the Bible campaign is prob-

ably the leading student in the university, being one of the most prominent men in the crew and on other athletic teams. An alumnus of Cornell, writing from Ithaca, recently remarked, that last season in every Greek-letter fraternity at Cornell there was a group of men studying the English Bible. He added that this study was becoming a popular and permanent interest of undergraduate life. For two years an employed Bible secretary has been giving his entire time to the voluntary Bible work at Yale, while at Princeton, the University of Pennsylvania, the University of Michigan, the University of Illinois, and other institutions, the equivalent of one employed man's time has been devoted to this student interest. The development of this activity among the large State institutions of the South and West is also of striking importance. In 1908-09, ten State institutions in those particular regions reported an actual attendance of 3,678 students in voluntary Bible classes, the superintending agency being the college Young Men's Christian Associations. This fact is a cause for reflection as one realizes that in most of these State universities no study of this nature is furnished in the curriculum."

All this, as more than one religious paper notes, does not support the conclusion that Christianity is declining in America. Not merely a moral renaissance but an actual revival of religion, so *The Century* thinks, is taking place. It says:

"The call is heard in many unexpected quarters. A daily newspaper, published in Wall Street, declares that there is nothing the country needs just now so much as a revival of old-fashioned religion. A daily paper, published in the interior, has taken every morning for a week the subjects of its leading editorial from the phrases of Paul's praise of love as the greatest thing in the world. The last Christmas number of a Western daily journal had a brilliant editorial three columns long upon 'The Holy Spirit,' written by one of the strong journalists of America, and full of the passion of a genuine religious faith. These are signs of the times. Men are thinking seriously and feeling deeply on these great themes of the inner life. Even those who have not philosophized much about it have the impression that help must come from this quarter in resisting the encroachments of the dominant materialism, and in bringing the people back to the ways of sanity and integrity."

The fact that *The Century* is devoting its pages to chronicling and advancing the cause of religion is noted as, in itself, a significant sign of the times. "Ordinarily," *The Western Christian Advocate* (Cincinnati) comments, "the churches, the preachers, and the religious journals are the only sources from which arguments for and exhortations to a general revival of religion are expected. It is, therefore very significant, reassuring, and encouraging to find this subject treated editorially, in a serious and sympathetic way, in a secular magazine of such wide circulation and influence as *The Century*. Incalculable promise lies in the willingness of such organs of public opinion and of the daily press to take up and put forward such a subject."

Our Nova Scotian friends covet workers from Ontario.

A press report says: "At a meeting of the ministers and representatives of the churches of New Glasgow, Stellarton and Westville, held at Stellarton, it was decided to hold a series of evangelistic services in the fall. Rev. Winchester and Rev. Mr. Murray, of Toronto, are the men most spoken of to conduct them. Both are big men, able men and men of the type in whose hands the meetings will be conducted in good old Presbyterian style—that is decently and in order."

DISSENTED FOR REASONS.

After the vote on the motion for Church Union was announced, Principal MacKay, D.D., asked leave to dissent from the finding of the General Assembly, for the following reasons: (1) That the church is not competent to take the step taken by this vote; (2) the vote was confusing, the issues at stake not being made clear to the Assembly; (3) that the interests of the people are not in any way safeguarded by the decision arrived at. Those who signed were: John McKay, D.D., Vancouver; K. McLennan, Ph.D., Tiverton, Ont.; R. G. MacBeth, Paris, Ont.; Alex. MacGregor; J. J. Monds, Springsville, Ont.; D. B. Marsh, Springville, Ont.; D. A. McLean, Ripley, Ont.; J. R. Bell, Laurel, Ont.; T. C. James (elder) Charlottetown; W. M. Sedgewick (elder) Musquodoboit; Robert Campbell, D.D., Montreal; S. H. Robinson, Caledon, Ont.; Robert Johnson, Halifax; Murray MacLaren, St. John; G. M. Macdonnell (elder) Kingston; Jas. Wilson, Toronto; Jos. Whyte Rogers (elder) Toronto; A. L. Geggie, Toronto; A. E. Hannabson, Thorndale, Ont.; L. B. Gibson, St. Stephen, N.B.; D. M. Frazer (elder) Vancouver; J. L. Omsner, Bridgewater, N. C.; Alfred Bright, Ingersoll; Hugh McKellar, Midnapore, Alta.; W. J. West, Bluevale, Ont.; A. T. Laing (elder), Toronto; J. P. MacInnes, Harrowsmith; W. J. Fowler, Lower Musquodoboit; Jas. Henderson (elder) Lucknow; D. R. Drummond, Hamilton; D. D. McLeod, D.D., Barrie; W. G. Brown, Red Deer, Alta.; J. K. Henry, Tamworth, Ont.; Hugh Taylor, East Templeton, Que.; W. W. Craw, D.D., Creemore, Ont.; S. Stewart, Thamesville, Ont.; T. D. McCullough, Harriston, Ont.; J. D. MacGregor (senator) New Glasgow; Rod McKenzie, Stornoway, Que.; Jas. Muir (elder) Quebec; J. A. Stuart (elder) Montreal.

The Rev. W. J. Knox, Pembroke, recorded his dissent for the following reasons: "I desire to record my dissent because I think that the matter should go to the congregation without being prejudiced by a vote of the assembly."

Dr. E. Scott, Montreal, desired to dissent because the people have not had an opportunity of expressing their mind on the subject. The following also signed: A. M. Nairn (elder), Montreal; James Rodger (elder), Montreal; Frank Reid (elder), Simcoe; George E. Ross, Charlottetown.

Rev. James Cumberland, Stells, Ont., dissented because faith had not been kept with the people.

Rev. Dr. Sedgewick also gave reasons for his dissent, but they were not handed in.

The appointment of Rev. J. A. MacFarlane, M.A., to be Synodical Superintendent of Home Missions in the widely extended field within the bounds of the Province of Quebec, at a salary of \$2,000 a year, was well received by the General Assembly, as was indicated by remarks of members.

Among others Rev. W. J. Dey, Simcoe, Ont., in supporting the motion said: "The province of Quebec is the only one now without a superintendent. Mr. MacFarlane is a man of vision and enthusiasm. When I heard him in Hamilton I thought he had caught the spirit of 'Robertson the Great.' The Synod of Montreal and Ottawa ought to get a 'stirring up'." (Applause).

Another advance in the evolution of Home Mission work was in granting to the synods practical autonomy in the business within their bounds. Dr. D. D. McLeod, Barrie, said—"This will be one of the best things we can possibly do. It will kindle more interest." Dr. G. Bryce, Winnipeg, said—"I heartily support this. It will give a uniform system to the whole Church."

PRINCIPAL PATRICK'S "CASE."

BY REV. A. B. DOBSON.

The statement that "the United Church will possess greater facilities for evangelizing . . . the country", and that our present divisions are a serious hindrance, is the only really important thing which Principal Patrick has written in support of his case. And certainly this is a serious statement and deserves the most earnest and thorough consideration. If it be true, if the Church be not doing the very thing which she was called into existence to do, if on the contrary, she be actually to any extent a hindrance to that work, most certainly she is no longer worthy of the allegiance of good men, and should be either revolutionized or abolished. Principal Patrick does not hesitate to declare that the Church, whatever her other virtues, is guilty of this shameful wrong. He does not even blush in saying so. He lays the blame on "overlapping" and "waste." When he gives correct and definite answers to the two questions asked in my last letter the value of his statement can be easily determined, and not till then.

If, as Dr. Patrick states, there are too many ministers and churches in the older parts of the country, if they are in each other's way, and if two or three men are now doing the work which one man can do just as well or better, won't he please tell us where they are, and of how many places this is really true? We don't want his suppositions. If it be generally true that the Kingdom of God in this land is so suffering, why is it that our "leaders" are sending more men into these very same overworked and "overlapped" places? They are sending Evangelists to arouse the indifferent, a task which seems to be too great for our present "overlapping" staff of workers. They are sending boy "teams" (?) to teach other boys to study for the ministry. They send us Sunday School Secretaries to teach us how to manage Sunday Schools. They send us collecting agents to teach us to be liberal, especially to the colleges. We have all kinds of additional workers sent to us. Is it not a pity that these unfortunate and overlapped places should be further overlapped and that these extra workers are not sent out to the needy places of the North and West, with a view to "evangelizing the country?"

Usually when more work is to be done the working forces are increased not diminished. But Principal Patrick tells us that by diminishing our religious forces, which are now, it seems, too weak for their task, we shall get more and better work done. He tells us that if we close up a half, or two-thirds of our churches, in the older districts, if we lessen to that extent our intensive working power here, and if we also lessen, proportionately, the incentives to work in older Canada, we shall more speedily evangelize newer Canada. This is so contrary to all analogy that some of us may be pardoned if we frankly, but most humbly, tell our "leaders" that we don't believe a word of it. This is the crucial point in the controversy. It is an amazing thing that Principal Patrick, in making a "case for Church Union", laid such little stress upon it; and especially that he had no verified information to give on the matter. In the absence of such information the matter is one of mere opinion, or of observation, and Dr. Patrick has no special qualification to express better opinions on it than other men until he investigates and ascertains the facts. Until he does so the statement is not intelligent and some of us will continue to deny it.

If Dr. Patrick be so anxious for the welfare of the Church in Canada that this alleged "overlapping" pains him he will at once collect the facts, and then prove to us that this proposed Union is the best way of dealing with it. The "ipse dixit" style of his letters in the "Presbyterian" will not pass for argument, especially in such a case as this.

Fordwich, June 24, 1910.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HANNAH TUCKETT.

By Evelyn Orhard.

"She don't look like nuthink but a bloomin' hangel," said Hannah Tucket, as she stuck a grimy forefinger in her eye, and drew down the corner of her eye in a curious knowing fashion, which gave a very matured expression to her face. It was not a comely face, nor even a prepossessing one. Hannah was a product of a West London slum, and carried its cachet in her flat and bony figure, her thin, shrewd, almost unceasing face, and, above all, in the fierce, mysterious depths of her flashing black eyes. She had scrappy wisps of uninteresting hair, which merely surmounted her head without adorning it. A waif of the streets, reared for profit's sake by the mistress of a small rag and bone store at the corner of a West London mews, Hannah had now got her foot planted on the bottom rung of the ladder, which, steadily mounted, leads to respectability and comfortable service. Hannah had become a "teeny" in a little house in Hillstreet at the beginning of a certain London season long ago. How long ago it must have been, I only realised yesterday when I read in the *Times* obituary how one Hannah Tucket had died at Repworth, in Sussex, the faithful servant and friend in the family of Edward Findon Lacy, Esq., for the long period of forty-seven years.

Hannah had no thought of this long devotion on that raw February day when she saw her mistress first, a sweet-faced bride, when stepping to her carriage, with her rich furs about her slender figure, she deigned to notice and to speak kindly to the little "teeny," who had darted forward out of the shadows to pick up her glove.

"Who are you?" she asked kindly, yet with a certain sweet imperiousness which demanded instant answer.

"Please'm, I'm Teeny," answered Hannah, as her skinny forefinger wandered up to steady the cap which had no real anchorage on her wispy hair.

"Teeny," repeated the radiant vision perplexedly. "Ted, what's that?" It was her husband she addressed, the gallant bridegroom to whom she had given the sweet dower of her heart and life.

"Teeny, my love? I guess she's a kitchen drudge," he answered; and though his voice was honey sweet to his bride, his eyes frowned as they rested on the wail's unpleasing visage. "Get below stairs, my good creature. I fancy you have strayed, like the area cat. Don't let it happen again. Your mistress doesn't want to see the like of you hanging about."

Teeny dropped the slavish curtsy she had been taught to use as an expression of deference to her betters, and disappeared with a mingling of emotions in her small soul. Not, however, before she had heard the sweet voice of the bride reproving her lord for what she termed his unkind speech. Two sensations were uppermost in Teeny's mind as she crept through the baize door, a passionate love and longing towards her mistress, and a sharp, clearly defined hatred and distrust of her master.

Hannah was an elemental creature, and there are no fine distinctions in the slums. Love, hate, revenge, and a kind of dogged devotion flourish there and bear surprising fruit. Hannah was capable of all four.

Next morning she was informed by the footman that her mistress had asked for her and would see her immediately in her boudoir. Then Teeny fell all of a tremble with delight. Of apprehension she had none, though they began to bait her regarding what might lie in store. She washed her grimy hands with conspicuous care, pulled straight the wisps, and, having donned a clean apron, an-

swered in person her mistress's behest. She knocked humbly, and, when bidden entered, stepped into the pink and white nest and stood awe-stricken before the radiant vision sitting at the boudoir desk.

"I sent for you, Hannah, to know how long you have been in this house, and whether you are happy and comfortable."

"Oh yus, Miss, I mean, Mam, quite com'fable, thank you."

"I imagined you had been crying yesterday; was that so?"

"Oh, yus, Mam, but thet's o' no consequence."

"Why were you crying?"

Hannah hesitated a moment, but was finally compelled to truth by the steady and quiet gaze of the clear young eyes bent so kindly upon her.

"It were cook, Mam; she gets at me somethink crool, an' Heliza got on top o' me jes arter thet. But please don't be angry, Mam, I won't do it no more; an' oh, please don't go fer to put me away. I don't want ter go back to Mother Biddle."

The young mistress asked a great many more questions, to which Hannah returned more or less truthful answers, and when she was dismissed very kindly, she knew that no dire consequences would attend upon that momentous interview. On the contrary, it was the means of raising the status of the little drudge, and finally at the end of the season, she was one of the very select few who were invited to Repworth Manor for the summer. So began the record of Hannah's forty-seven years' devotion.

It may be that slum life preternaturally sharpens the faculties; it is certain that Hannah had powers of perception far beyond her years, coupled with an extraordinary gift for silence. She had very early proved beyond all question that words complicate life, and that the path of silence is very often the path of safety and of ease.

She had not been very long at the Manor House of Repworth before she divined that her adored one was less happy than she deserved to be. The little rift within the lute, which the young wife sought to guard with such care was plainly visible to the keen vision of Hannah Tucket. Her mistress had married for worse, and not for better. That was so common a legend in the sphere to which Hannah had been originally called that it hardly created remark. To be "knocked about" was one of the indisputable privileges of the life matrimonial. But was all right in Ossultonstreet was all wrong at Repworth Manor. This, however, is not the record of Enid Lacy's long martyrdom, but of Hannah Tucket's devotion. At the end of a year, when the heir to Repworth was born, the young bride's illusions were mostly scattered, and she had realized the fact that the man she had married was not only a ne'er do-well, but a coward and a bully as well.

He had married her because his ruined estate demanded her money for its redemption. But he did not eve put it to the use for which it had been willingly granted. He spent it on his own pleasures and follies, and was often away from the Manor, spending his days in riotous living in London, or at Brighton, then a mere popular centre of fashionable life than it is now.

One day, Hannah, promoted to personal service on her mistress, surprised her in tears. The sight rendered her desperate.

"Oh, Mam, darlin' Mam, don't go fer to tike on. 'Taint worth it; nuthin' never is. I've knowed that a goodish while now."

Mrs. Lacy smiled a little as she dried her eyes.

"It is my low state of health, Hannah, and I know that you are quite right. Get

me a cup of tea, there's a good soul, and I will be better immediately."

Hannah took her mistress's cue, and from that day forward they kept up between them the pleasing yet pathetic illusion that everything that vexed the soul of the mistress of Repworth Manor was to be laid at the door of her indifferent health. It was loyalty to an unworthy husband on her part, absolute fealty and honour on the part of Hannah. It was a kind of sweet compact betwixt these two young creatures, at once admirable and wholly pathetic. For many long and terrible years they preserved the honour of Repworth, which he who bore its noble name did not hesitate to drag in the lowest mire. It was for the sake of the children the young mother did it, while devotion to her mistress was Hannah's lityny of life. She kept to that lityny, practising its simple tenets with a fierceness of zeal which had never been excelled in the whole history of personal devotion to a cause. She became in defence of the honour of Repworth such a fighter below stairs that not so much as a murmur was permitted in her presence. As she grew older, her strength of character stood forth, and she had a way with her which commanded respect. In the kitchen Hannah was frankly terrible; in the boudoir, where her mistress shed her secret tears, she was an angel. Between them they reared the children in an atmosphere of love and particular care, seeking, as it were, to eliminate hereditary evil. But that will out, in spite of the most careful pruning, and young Harry Lacy, at a very early stage in his career, began to follow in his father's footsteps. One day the deluge overtook the Manor of Repworth. It was a day in winter, bleak and wild, when the soft Channel breeze, lashed into an angry storm, swept mournfully round the whole house, that Hannah found her mistress lying prone upon a couch, with her face buried deep in the cushions, appearing as if she were a dead woman.

She knelt beside her terrified, chafing her cold hands, calling her by every endearing name, till at last a pair of heavy shadowed eyes turned to her with a gleam of soft gratitude in their depths.

"Is the door shut, Hannah?"

"Yus, Mam, fer sure it is."

"Then lock it and come to me here. Do you know that the end of all things has come, and that Repworth must go to pay what they call a debt of honour for my son, or they will take him to a felon's cell, and we shall never see him again."

"Let it go, then, Mam. We ain't bin thet very 'appy 'ere," said Hannah viciously. "We kin find anuvver place, every bit as good. It's or' appened her the best. Bless yer dear pore 'eart, it allus does."

She was on her knees by her mistress's side, and her pain face, which love and loving service had strangely glorified, was uplifted with a confident and heart-cheering smile to the woe-begone countenance above her.

"You don't quite understand, Hannah. The Squire has gone to London to-day to see whether Master Harry can be bought off; but even he is not certain that the sacrifice of Repworth would be accepted. If it is refused, and they take my boy, I shall never lift my head again. This will kill me."

"Folks don't die so easy, Mam, an' we'll git over this, never fear; and ef we 'aves to leave the Manor, well, it's a dull, poor place in winter, an' nobody can't deny thet. If we was to go to London now fer a bit, thet would buck us hall hup."

As she spoke, someone came rattling at the door. She rose hastily and turned back the key, and her master, with scarce a look at her who was less than an insect in his sight, strode to his wife's

side. But, as Hannah left the room, she saw something in his face which she had never seen in all the years she had done silent battle with him, and raged against him in her honest soul, while preserving for her mistress's sake, the outward semblance of respect. It was an awakened look, the look of the man who has at last come face to face with himself. A long time after, she was summoned to her mistress's room, and found her sitting on the end of the couch near the fire, with her hands clasped on her knee, and the drawn anguish gone out of her face.

"Hannah, you were right when you said things happened for the best. There is more hope in my heart than there has been in it for many a day."

"An' they ain't coo-pin' Marster 'arry, then," said Hannah desperately, for she loved the wild youth that she had crooned to sleep, a baby on her breast, and many a sleepless night had she wept on her pillow for his misdeeds.

"No, they have accepted the money which Repworth can bring, and we shall have to leave it immediately, and go to London to live in a very small house."

"That's the best news I've 'eard for ever so long. London's the place—so lively an' cheery, wiv the 'buses an' trams an' the bobbies at every corner. We ain't got time to be dull there. When do we begin to pack up?"

"Immediately. You will go with us, Hannah. It may even be that we shall not be able to keep anybody else. Doesn't that frighten you?"

Hannah stretched out her firm and bony arm and laughed in glee. "Gimme plenty ter do, an' I ain't got no time to be tired. I'll be thankful to get through wiv the sinful waste of them rubbish in the kitchen, and haves me little plice all to meself."

After a moment, and just as she was about to leave the room, she drew something very shamefacedly from her pocket.

"Me benk book, Mam, what yer gave me when I come fust. It's full; I ain't never spent a penny on meself. Something told me as 'ow you'd need it again. It's yours, an' proud I ham to give it back. No, no, don't; it would 'urt me crooil!"

End Lacy took the bank book as if it had been a gift beyond all price, and, bending forward, kissed the forehead of the faithful servant who had been her shield and buttress through all the trying years. She repaid her by one word of confidence and hope.

"Hannah," she said brokenly, "you deserve to know. I—I think this has shown Mr. Lacy actually how we stand. He was on his knees at my side after you left me. Please God, out of the depths we shall yet be lifted up."

Hannah went singing to her work. And for twenty more years she slaved for the Findon Lacys, standing by them in the dark days of obscurity, and living to see them come to their own again, and to share the deep peace of her mistress's later life.

After forty-seven years' faithful service, her eyes were closed by the children she had loved, and for whom she had given her life, and she sleeps beside the lords and ladies of Repworth, honoured in her death as one whose price was above rubies.—British Weekly.

There is always room at the top, but the only elevator thither is toil and self-effort.

Better methods may simplify the social question, it can be solved by nothing less than better men.

Church-going, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—F. W. Robertson.

Keep your eyes open to your merits. The man who forgets to be thankful has fallen asleep in life.—Robert Louis Stevenson.

There is that in man which sooner or later is awakened to dissatisfaction with the gods of his own choosing.—W. Boyd Carpenter.

For Dominion Presbyterian.

THE LOWER ROAD.

BY DESTA E. BROWN WOODS.

My friend is toiling up the hill,
Where Fame and Wealth make their abode.
Men work and strive her purse to fill,
While I am walking the lower road.

Bright gems and pearls to her are sold,
Her gowns are cut in Fashion's mode;
My wealth is found in hearts of gold,
For I am walking the lower road.

Her ear is filled with all sweet sounds,
That music-halls of earth afford;
To me the robins sing their rounds,
For I am walking the lower road.

She travels far, for works of art,
And Masters old to her are showed;
But Nature thrills my inmost heart,
As I am walking the lower road.

A flattering crowd near her is found,
Who never yet with friendship gloved;
Few friends but true my path surround,
For I am walking the lower road.

I do not envy you, my friend,
You struggle up with weary load;
While simple joys from Heaven descend
To cheer me on the lower road.
CHESTERTVILLE, ONT.

A QUEER NAME.

A boy, on returning from a trip to another town, said to his mother, "O mamma, I met a boy with the queerest name I ever heard, but his folks said they found it in the old Testament. It was Father William, or William Father, or something of that sort."

"But, Donald," said his mother, "there is no such name as Father William or William Father in the Old Testament."

"Are you sure, mamma?"
"I certainly am, dear. I have read it through several times. William is a comparatively modern name. It isn't anywhere in the Bible."

"Well, but — oh, I remember now!" exclaimed Donald, "it was Bildad!"

This reminds one of the old conundrum familiar to the boys and girls of many years ago: "Who was the shortest man mentioned in the Bible?" Answer: "Bildad the Shubite."—The Child's Hour.

MY PICTURE BOOK.

The sky is the finest picture book,
Its pictures are all for me.
When ever I look into the blue
Most wonderful things I see.

On days when it is sunny
The fairies come to play.
They dance in magic circles,
Then quickly run away.

And when it's dark and cloudy
Away up in the sky,
The giants in their chariots
Go roaring, rumbling by.

But the time I like best of all
Is just before the night,
When the gates of heaven open
And I see the angels bright.

In the matter of some of their sense organs, the ants are more than ordinarily endowed. Strange as it may seem, each ant has at least six ears. Aside from this multiplicity of ears, they are located in just about the queerest place imaginable—on the legs.

They seem deaf to all sounds made by the vibration of the air, but detect the slightest possible variations of solid material. This is supposed to be to their advantage, in that such things as approaching footsteps tell more of the possibility of danger than such sounds as are transmitted through the air. So sensitive are their feet that they detect the impact of a small bird-shot dropped on the table from a height of about six inches and fourteen feet distant from an artificial nest placed at the other end of the article.—St. Nicholas.

A SAFE MEDICINE

FOR ALL CHILDREN.

The mothers whose little ones are ill not only wish for a medicine that will make their babies better but one that positively cannot do any harm. Such a medicine is Baby's Own Tablets. They are sold under the positive guarantee of a government analyst to contain no opiate, narcotic or other harmful drug. They always do good; they cannot possibly do harm—not even to the new born baby. Concerning them Mrs. J. E. Z. Marchand, Ste. Anne de la Perade, Que., writes:—"I find Baby's Own Tablets indispensable. As soon as I find one of my children not feeling well I administer the Tablets and I am never disappointed in the result. I would not be without them and an enclosing fifty cents for two more boxes." Tablets are sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Company, Brockville, Ont.

CAUGHT IN A WEB.

One day in the old barn on the farm we witnessed a strange sight. A poor sparrow was fluttering about evincing such evident signs of distress that we resolved to know the nature of his discomfort. We found he had become entangled in one of the numerous webs built by the great barn spiders, and the meshes had inclosed him to such an alarming extent that he was unable to escape into the outer air. We took him tenderly in our hands and freed him, and felt certain that if he had been able to express gratitude he would have done so.

Later, in a thoughtful mood, we fell to wondering if there were not other webs than those built by the crafty spider and other victims than the poor bird we had helped to escape from entanglement.

For instance, not long ago a young man who had a loving mother whom he adored, thought he might venture into a little indiscretion such as others indulged in. It was just a glass of beer occasionally and a cigarette, but the habit grew on him with years, and the day arrived when he found he could not be comfortable or content without this sinful indulgence. He was caught in a web more destructive than that which ensnared the bird, since it possessed power to destroy body and soul. Not thinking it any great sin, a little girl spoke an untruth; but that night when she went to bed she could scarcely say her usual evening prayer. The sin did not seem so terrible by daylight; so she did not confess it as she had thought she would, and the meshes of the web closed more closely about her, leaving her less and still less power to escape. Then the dear ones at home wondered why Lucy was unhappy, and concluded that the child was sick or she would not be so depressed.

A boy, returning from the office, lost a valuable letter, and concluded not to say anything about it in order to escape punishment. The letter was not traced and found until long afterward, and the loss which resulted was of such a serious nature that the boy, who was really not bad at heart, and possessed many noble qualities, had cause to regret it the remainder of his life. He was caught in a web, and lacked strength to resist its fatal influence.

Have you ever watched a poor fly struggling to become free from the entangling web of the spider, and thought there were other webs likely to entangle you in their dreadful meshes?

SELECTED.

The Hauran, a most fertile hilly district south of Damascus, famous for its wheat, is being sold by its occupants, who are Druses, to Jewish syndicates. The wastes around the Sea of Galilee are getting into the hands of native Jews, who turn into farmers again. Ten years ago no Jew was allowed to live in Bethlehem, Nazareth and Gaza, and now each of these towns has its Jewish ward and pogues.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. James Little, of St. Paul's Church, left on Monday for five weeks' holidays. They will be spent in Western Ontario. During his absence the pulpit will be supplied by Rev. Dr. Armstrong, on 3rd July; Rev. D. Stewart, of Finch, on 10th; Rev. Jas. Anthony, M.A., of Agincourt, on 17th and 24th. Arrangement yet to be made for the 31st July.

The minister of the Stewarton Church, Rev. Mr. McLroy, will spend his vacation quietly in a favorite spot on the river Desert, reached by rail through the romantic valley of the Gatineau. The upper stretches of this river as well as the Desert district, have already attracted a number of Americans, and will soon become better known to our own people.

On the invitation of a generous, leal-hearted member of the Glebe Church, Rev. J. W. H. Milne will visit Vancouver and the Pacific coast, leaving for his holidays on the eleventh proximo. During his absence the pulpit will be filled by Rev. George Yule, of Chesterville, Rev. Dr. Armstrong, of Ottawa, and Mr. Nelles, Secretary of the Y.M.C.A. Mr. Milne will see much of our great West under most favorable circumstances, and we heartily wish him an enjoyable excursion.

St. Paul's Sunday School had fine weather on Saturday for the annual picnic, which this year was held on the grounds of Queen's Park, Aylmer. There was a large attendance of teachers and scholars, as well as parents and friends. Mr. E. S. MacPhail, the Superintendent, was indefatigable in his efforts to promote the comfort and pleasure of everyone; while the Rev. Mr. Little was taking advantage of the occasion to get better acquainted with the young members of his growing congregation. Games of various kinds, prize competitions and strolls amid the trees, filled in the hours, and when evening came all were ready to return to their homes, feeling that the day had been well spent.

The St. Paul's Circle King's Daughters and many of their friends spent Friday evening most pleasantly on the beautiful lawn surrounding the home of Mr. and Mrs. Watters, Laurier Avenue. There was a good attendance, and the young people (and indeed the older people as well) thoroughly enjoyed themselves. Miss Dunnet, the Leader of the Circle, was everywhere, looking very happy in witnessing the happiness of the members of the Circle. The Rev. Mr. and Mrs. Little, Mrs. Watters, Mrs. Campbell, Mr. E. S. MacPhail, Superintendent of the Sunday School, Mr. McGiffin, and others aided in making the affair a success. Music and light refreshments were provided. The financial results were quite satisfactory.

Rev. Dr. Herridge, as often before, will spend his summer vacation in Europe. The pulpit of St. Andrew's will be well filled during his absence by Dr. Wallace, of the staff of Queen's University; Rev. Robert Laird, M.A., of Queen's; Rev. D. R. Drummond, B.A., of St. Paul's, Hamilton, and Rev. Professor Ross, recently appointed to the chair of Church History in Queen's, who is not only an eloquent preacher, but has also obtained distinction as an author. Rev. Dr. W. G. Jordan, preacher in St. Andrew's for several successive summers, will be missed this season, as he goes to Vancouver to give a course of lectures to the students in Westminster Hall, the "baby" college of the Church, but already a sturdy youth of much promise.

EASTERN ONTARIO.

At the last Communion in St. Andrew's Church, Ruskell, three new members were received.

Rev. P. Bruce Thornton, of Colborne, was the preacher in St. Andrew's, Picton, on the 19th instant.

Rev. Duncan McColl, M.A., of Toronto, occupied the pulpit of the Woodville Church on a recent Sunday.

Last week the Kirk Hill congregation, on the occasion of the sixth anniversary of his pastorate, presented their popular pastor, Rev. W. A. Morrison, with a handsome top buggy.

Rev. M. P. Talling, B.A., Ph.D., Toronto, occupied the pulpit of the Presbyterian church, Cobourg, Sunday week and preached helpful sermons. Dr. and Mrs. Talling were guests of Mrs. Wm. Beattie at the Manse.

The Christian Endeavor Society, of St. Andrew's, Arnprior, on the fifth anniversary of the induction of Rev. W. W. Peck, M.A., presented him with a type writer and Mrs. Peck with a beautiful bouquet of flowers. Refreshments were served and a very pleasant and profitable hour was spent.

The W.M.S. of the Presbyterian Church, Oshawa, recently presented the President, Miss Jessie R. H. Pantou with an address and a life membership certificate to the Woman's Missionary Society and the Vice-President, Mrs. (Rev.) Jas. Hodges, with an address and life membership certificate to the Woman's Home Missionary Society.

The Cornwall Freeholder says:—The pulpit of St. Andrew's church, Martintown, was occupied last Sabbath morning, by Rev. H. McKellar, of Midnapore, Alta. Mr. McKellar has been residing in the West since severing his connection with Burns church, Martintown, about six years ago, and was spending a few days with friends here on his return from Halifax, N.S., where he had been attending the General Assembly of the Presbyterian Church.

Rev. T. A. Symington, B.A., of Port Dover, was at a meeting of the congregations of Beaverton and Cambridge unanimously chosen as successor to Rev. W. W. McRae, who recently resigned to go West. Mr. Symington is a graduate of Toronto University and Knox College; and although he has just declined a call to Aylmer, Ont., the Beaverton people are hopeful that their invitation will be accepted. The stipend promised is \$1,000, manse and three weeks holidays.

On Sunday evening, 19th inst., the Independent Order of Foresters of Perth were given a special service in St. Andrew's church, the brethren occupying the centre pews. Rev. A. H. Scott, M.A., was in his own pulpit, and preached a thoughtful and interesting sermon from the words "Prove all things; hold fast that which is good," applying his text to things moral and material alike in a practical and uplifting way, and before closing commended the Foresteric brotherhood for the manner in which they had lived up to the biblical injunction in that respect, with special emphasis on the splendid cardinal principles of the order—"Liberty, Enevolence and Concord."

The King Street (London) congregation have obtained permission from the Presbytery to borrow on church property for the erection of a new and larger church in a new site. The minister, Rev. Mr. Rollins, acknowledges a \$1,000 subscription from a member.

WESTERN ONTARIO.

Rev. Mr. McDermid, of Alvinston, has been preaching in Knox Church, Embro.

Rev. W. A. Maclean, of St. Giles, Wainipig, has been visiting friends at Caledonia, Ont.

Rev. J. Burkholder, of Brantford, exchanged pulpits with Rev. Mr. Amos, of Aurora, on Sunday.

The next regular meeting of London Presbytery will be held in the First Church, London, 6th September.

Rev. J. J. Elliott, of Midland, conducted anniversary services at Victoria Harbor, last Sunday, preaching helpful sermons, morning and evening, to large congregations.

Knox Church, Ayr, will elect eight additional elders. The minister, Rev. John Thomson, M.A., attended a meeting of the Galt ministerial association at Glen Morris.

Much to the regret of the congregation, Rev. T. A. Watson, B.D., of Thamesford, has tendered his resignation of St. Andrew's, to take effect on 1st of September.

The Rev. H. A. Berlis, pastor of St. Paul's church, Victoria Harbor, was united in matrimony to Miss Henderson of Toronto on the 14th. "Much joy" is the wish of a host of friends.

Rev. Mr. McCulloch, of Brookholm, preached at Annap on the 19th inst., and during the offertory sang a solo "I've Found a Friend." The congregation was delighted with Mr. McCulloch's singing.

At the last meeting of London Presbytery a call from St. George's church, London Junction, was presented in favor of Rev. John Bailey, M.A., of the Sarnia Presbytery. Mr. Cairncross appeared in support of the call. It was sent back to the congregation for more signatures.

The Manse, Midland, was the scene of a wedding on Wednesday, when Miss Margaret May McFaul, youngest daughter of the late Rev. Alexander McFaul, Caledon, was united in marriage to Mr. William T. Wallace, M.B., Berlin, Ont. The ceremony was performed by the Rev. J. J. Elliot, B.A., brother-in-law of the bride, who was given away by her brother, Dr. McFaul, Collingwood. After a trip to Great Britain and the Continent, the young couple will return in the autumn and reside in Berlin.

Rev. D. T. McClintock, formerly of Grand Valley, was inducted into the pastoral charge of Alexandra Church, Brantford, on June 23rd, the Rev. R. G. MacBeth, moderator of Presbytery of Paris, presiding. The sermon was preached by Mr. Paulin, of Woodstock, the address to the minister was given by Mr. Scott, of Mount Pleasant, and to the congregation by Mr. Justice, of Brantford. At the close of the meeting refreshments were served by the ladies and addresses given by members of other churches.

At a congregational meeting held in Knox Church, Elora, to consider the question of union between Knox and Chalmers churches, the meeting by unanimous resolution declared itself in favor of union on the terms agreed upon by the joint conference of Managers and Elders of the two churches held some time previously. It was also unanimously agreed that the congregation express its readiness to increase the seating capacity of the church, by extending the galleries or otherwise, if necessary, in order to provide comfortable seating for all the families of the united congregations.

MONTREAL.

The Rev. Peter A. Walker, pastor of Maisonneuve Church, was asked to preside at the closing exercises of the Lansdowne School, in place of the Rev. Dr. Barclay, the commissioner named as chairman, but who is in Europe.

Of the minister of the Scots Presbyterian Church, New York, who has been visiting in the city and preaching in the American Presbyterian Church, *The Witness* says: "Dr. Wylie is one of the leaders in religious life in New York city, and has a reputation as a preacher that has made the Scots Church in the Metropolis the Mecca for many visitors. The Scots Presbyterian Church of New York is one of the historic churches of that city, having been organized in 1756. It has had but six ministers during the past 154 years."

The recently inducted minister at Verdun, Rev. J. W. Johnston, has been given a very hearty reception by members of the congregation and friends. The Rev. K. J. Macdonald, B.A., B.D., of St. Matthew's Church, officiated as chairman, and was supported on the platform by the Rev. J. Chisholm, of Victoria Church; the Rev. J. T. Kirkwood, Verdun Baptist Church; Mr. Lee, superintendent of the Verdun Sunday-school, and Mr. S. S. Bain. Addresses of welcome and encouragement to the new minister were also given by Mr. Macdonald, Mr. Chisholm, Mr. Lee and Mr. Bain, and a very pleasing feature of the evening's proceedings was the presentation to the Rev. K. J. Macdonald, of five volumes of 'Plutarch's Lives,' from the ladies of the church, also a sealed envelope as a personal remembrance from the elders and managers. Mr. Johnston made the presentation thanking Mr. Macdonald for his many kindnesses and efforts on behalf of the church, and Mr. Macdonald suitably replied.

NEWS ITEMS FROM WEST-LAND.

Rev. R. Boyle has been inducted into the pastoral charge of St. Andrew's church, Fort MacLeod. A fine new building of stone is being contemplated, and may be erected during the present year.

Alix, Alta., is electing new elders and managers and is looking toward a church building. Rev. R. D. Bird has taken up the work here in succession to Rev. Wm. Hamilton, who has removed to Killam.

Rev. A. and Mrs. MacWilliams were socially farewelled from Grace Church, Calgary, with many assurances of goodwill. Rev. A. D. McDonald is at present supplying the vacancy. Calgary Presbytery has now three vacancies Grace Church, Canmore, and Carstairs. Any of the Calgary ministers will give information.

Owing to the resignation of Rev. Dr. McKee Reid, the charge at Milestone, in the Presbytery of Regina, is now vacant, and the congregation is anxious to secure a pastor. Milestone is a prosperous farming district fifty miles south-east of Moose Jaw. The charge is self-sustaining. Rev. Wm. Waugh, of Rouleau, is interim moderator during the vacancy.

The student missionaries are now nearly all on their fields for the summer's work. Mr. J. G. Bompas is at Lundbreck and Gillingham. Mr. John McColl is in charge of Blairmore and Lille. Fishburn is in the care of Mr. McLean. Grassy Lake, an important point east of Taber, is in the care of J. Wallace Fraser. Mr. Wm. B. Smith comes from Scotland to the charge of Magrath. He is a graduate of theology of the United Free Church and will be ordained this summer. Milk River is a new district in the south, where many settlers have gone in during the last year. A large number of them have come from the States. Rev. R. W. Griffith has charge of the work in this district. Knox College Missionary Society sends us two men, Mr. William England, who goes to South Bow Island, and Mr. Andrew Sibbald, who will have charge of Warner East.

WESTERN ONTARIO.

As the result of a well organized seven days' campaign the Orillia Presbyterians raised \$38,716.

The Times says: The Presbyterian congregation is not what might be termed a wealthy one, and it will be seen from the schedule printed below that the giving has been very general by the whole congregation. Compared with the recent Y.M.C.A. campaign in Toronto, taking population as a basis, the result was at least twelve times as great as that in the city, where nearly three-quarters of a million dollars was raised. The object for which the money is desired is to pay off all indebtedness on church, erect new Sabbath school building, rebuild pipe organ, make some alterations to church, and establish a mission in western section of the town. The Minister, Rev. D. C. McGregor, and the congregation are to be congratulated on the happy result of their magnificent effort, a result which must prove an example as well as an incentive to other congregations, similarly situated, to go and do likewise." We find the schedule above referred to, too long to reproduce; but in a marked manner it emphasized the uniformly high scale of giving by the whole congregation.

Barrie Saturday Morning, a neatly printed weekly, hailing from the pretty town on Kempenfeldt Bay, contains an interesting historical article on "Fifty Years of Church Life with Elmvalle Presbyterians", to which reference was made in these columns last week. Illustrations are given of the barn in which service was first held, the first church erected in 1864, a homely looking wooden structure. The present handsome brick building, and the comfortable brick manse just across the street from the Church, both forming a complete and valuable asset for this prosperous congregation. Portraits are also given of Rev. George Craw, the father of Presbyterianism in the neighborhood, and of Rev. G. J. Mackay, M.A., pastor of the congregation since June, 1903, under whose faithful pastorate the congregation continues to flourish. The article concludes: "The congregation at the present time is in a most flourishing condition, having a membership of 230, representing 102 families, the church lighted with electricity and hot-air heating, has a seating accommodation for over 600. The basement is large and comfortable, well fitted up for the needs of the congregation. The various Church Societies are represented and do noble work. The Session and Board of Management are keenly alive to the spiritual and temporal wants of the congregation."

WINNIPEG AND WEST.

On account of the great heat the evening service of the Elmwood church was held in the open air on Sunday on the Martin school grounds and was largely attended.

Rev. E. A. Henry farwelled from Knox Church, Regina, on June 12, and next Sunday begins a new ministry in Vancouver, having accepted a call to Chalmers' church in succession to Rev. J. Knox Wright. Rev. W. A. Guy, of St. Andrew's Church, Regina, is moderator of the Knox Church vacancy.

At a *pro re nata* meeting of the Winnipeg presbytery held in Manitoba college to consider a call from the congregation at Baldor to the Rev. J. W. Whillans, of Manitoba college, Rev. D. A. McLellan, moderator, occupied the chair. Messrs. McLure and McDonald represented the congregation, and stated that the call, which was very largely signed, was enthusiastic and unanimous. After some discussion regarding the preaching stations, it was decided to reduce their number, and a committee consisting of Messrs. H. J. Robertson and Hugh Hamilton, was appointed to deal with the matter. Pending the report of the committee the call was held in abeyance.

BRITISH AND FOREIGN.

It is proposed to erect a statue to King Edward at Marischal College, Aberdeen.

Fenwick Parish Church, in some respects, is the most interesting martyr-memorial in Ayrshire.

Dr. Barnardo's Homes, which have since 1882, sent out 22,017 children to Canada, on the 28th of May dispatched 189 others.

Little Prince Edward Albert, who now becomes Prince of Wales and heir apparent to the British throne, was sixteen this month.

Cloudbursts at Berlin and at Oberammergau have done great damage. Berlin streets were flooded three feet deep and twenty persons were hit by lightning.

Ireland derives a revenue of nearly £500,000 a year from foxhunting. She has managed to get nearly four times as much as that in the form of old-age pensions, however.

Glasgow will be no longer the second city in the United Kingdom. Birmingham's provisional Order for extending the boundaries will raise the population to nearly 900,000.

The World's Missionary Conference of all Protestant churches opened at Edinburgh, Scotland, with 1,200 delegates present. Lord Balfour presided. King George sent greetings to the convention.

King George has been busy from morning till night, and those brought into contact with him are quite astonished at his capacity for work. The King knows his own mind, and can on occasions be very decided.

An Edinburgh report says: "The United Free Church continues to make progress. The membership last year increased by 835, of whom 789 are located in the Lowlands and the remainder in the Highlands."

The centenary of late Rev. Andrew A. Bonar, D.D., was marked by a commemorative service held on the first inst., in Finnieston United Free Church, Glasgow, of which he was for many years the minister.

At a meeting of the board of studies of the National University of Ireland in Dublin, it was decided to recommend to the senate that the Irish language should be made a compulsory subject for matriculation in the university after the year 1913.

A pair of robins have built their nest and are rearing five young ones in a classroom at a Dover school, where forty to fifty children assemble daily. The birds show no sign of fear while feeding their young in the presence of the class.

In Great Britain there are close upon 250,000 Boy Scouts, while during the last three months an average number of 110 new troops a month have been formed, or 2,000 boys a month. Last year it cost £13,481,117 to educate the children of the United Kingdom.

Recently a cremation society was formed in Edinburgh to promote the practice of cremation and burial reform by means of meetings, lectures and publications or otherwise. There are already about 180 members, including many prominent persons.

A great auk's egg was sold at Stevens' auction-rooms, London, the other day for 250 guineas. The egg, under the impression it was only a penguin's egg, had been at one period in its history left neglected in the loft of a private chapel for more than forty years. The highest price paid for a great auk's egg so far is 315 guineas.

Rev. Thomas Spurgeon has accepted temporarily, the pastorate of the Baptist church at Paignton, in Devonshire. He finds it desirable to reside in the South of England, and this is an attempt to combine a gradual return to the work he loves with care for health not yet fully restored.

The engagement is announced of Miss Violet Douglas MacRae, youngest daughter of the late Rev. Donald MacRae, D.D., and William Alfred Patterson, M.A., of Western Canada College, Calgary, Alta. The marriage is to take place in St. John, N.B., early in July.

HOUSEHOLD HINTS.

Knives, after using, should be wiped with soft paper, removing the grease, etc., then placed in a deep can or vessel, keeping the handles above the water, lukewarm until washed clean, then thoroughly dried.

Escalloped Onions.—Boil half a dozen onions until tender, changing the water three times and replenishing each time with boiling water. Flake the onions after draining. Put a layer of fine bread crumbs in a baking dish, then a layer of onions, and season well with salt, pepper and a few bits of butter. Repeat until the dish is full; turn in half a cupful of milk and bake half an hour. The top layer should always be of crumbs. Onions are delicate in flavor when served in this way, and often preferable to plain boiled onions.

Butter Cottage-Cheese.—I doubt if any housewife knows that the delicious schmier, kase, or cottage-cheese, can be made from buttermilk as well as plain sour milk. Many farm households have been denied the cheese because they use cream separators and accumulate no sour milk. Put the buttermilk in a jar on the back part of the stove where it will heat slowly; it requires a little more heating to curd than does other milk. When it has entirely separated, pour off the whey, and turn the curd into a cheese-cloth sack to drip, letting it stand from eight to ten hours. When it is dry, stir a small amount of salt into the curd, and mix with sweet cream or rich milk.

FRUITS AS FOOD.

Marion Harland writes of the value of fruits as food: "Beginning with strawberries (by courtesy), ripened in Florida, we run the gamut of fruit desserts through May, June, July, August and September.

"Housemother and cook rejoice in the lightened cares and work brought when the relief is most opportune. A sapient youth once remarked to me how 'lucky it is, don't you know, that fish are in season in Lent.' The caterer and the cook regard as a special mercy the conjunction of hot weather and plenty of fruit.

"The truth being that the human race would be healthier and longer lived if we served desserts that require no cooking all the year through. No, dear reader! you who regard the flesh-pot as an essential to the diet of creatures who are stamped by nature as both carnivorous and gaminivorous. I'm not hammering in the dogma of raw food! I but plead for moderation in all things, and that we admit to our daily fare things that draw nutriment and sweetness directly from the bosom of Mother Earth.

"Currants, berries, rhubarb, peaches, apples and pears, melons and grapes bring to jaded appetites and bile-laden systems each its own message. A too-common blunder is in overlooking the benefits we might get from carrying the habit learned and practiced when the mercury is up to blood heat on into the winter solstice. For bile gathers as surely if more slowly then, and the digestive organs are sluggish to congestion.

"True, we need carbon in cold weather, and meat and oils engender carbon. Hence the Eskimo's and Laplander's dietary of train oil and seal blubber. Does it occur to the advocate of heat-making foods that neither Eskimo nor Laplander is a model of athletic comeliness?

"Beginning with the earliest spring berries, we note their beautiful adaptation to the condition of the winter-taxed body. The acids of berry and of cherry act directly upon the blood and biliary secretions. I have heard young women congratulate themselves upon the effect of strawberries, raspberries and cherries, eaten in abundance, upon the complexion. "Peaches are yet more catholic in principle and benignant in action. They may be indexed as a capital all-around fruit. They correct constipation, yet have a decided tendency to brace the intestines. Prussic acid, in minute quantities, is secreted in the fragrant cells of the luscious.

SPARKLES.

Mother (looking over her boy's shoulder)—Your spelling is perfectly terrible. Little Son—This isn't a spellin' lesson. It's a composition.—

"I am looking for employment," said the young man to the boss of the big establishment. "You will find employment," said the boss, with a fine show of sarcasm, "in your continued attempt to find it. Had you been looking for work I might have accommodated you."

Judge: You are privileged to challenge any member of the jury now being impaneled.

"Well, thin, yer honor, O'll foight the small man wad wan eye, in the corner, there fernist yez."

What is the difference between (1) a gardener, (2) a billiard player, (3) a gentleman, and (4) a sexton? Answer: The first minds his peas, the second minds his cues, the third his p's and q's, the fourth minds his keys and pews.—Exchange.

Not Loud, but Deep.—Village Constable (to villager who has been knocked down by passing motorcyclist)—"You didn't see the number, but could you swear to the man?"

Villager—"I did; but I don't think 'e 'eard me."—Punch.

The actor in a "miracle play" recently produced in New York had been coached to preserve the old English pronunciation of the final e in words like "hedde" and "roote," says a writer in the Sun. There was a moment of embarrassment, however, when a group of young women appeared on the stage in the guise of shepherds, wearing kirtles. They were discussing the climate in the part of the country in which they were supposed to be. Said one of them, most naively, "These nighties are too long!"

Going to sleep in church is likely to be no more awkward and rude a thing than waking up suddenly in church. An item in a country paper aptly illustrates this. No doubt the lady, who behaved herself admirably under the circumstances, was quite as much embarrassed as her husband.

Major Young went to sleep Sunday in church just before the plate was passed. He snored for a while in a ladylike manner, but suddenly let out a few links that sounded like a trombone solo.

At that point his wife jabbed him in the ribs with her elbow, which awakened him sufficiently to remark, "Let me alone! Get up and build the fire yourself. It's your turn."

Let the GOLD DUST Twins do Your work'



GOLD DUST

WASHING POWDER "CLEANS EVERYTHING" ..

The N. K. FAIRBANK COMPANY

MONTREAL

TONIC TREATMENT

FOR INDIGESTION

The Process of Digestion is Controlled by the Blood and Nerves.

If you have indigestion and you begin a course of treatment to make your stomach stronger, you are on the right track for a real cure. You can never cure yourself by eating pre-digested foods, or by taking purgative medicines. The stomach is not doing its own work under these treatments, and there can be no real cure until the stomach is strong enough to digest all the food necessary to maintain the body in normal health. The great aim of the tonic treatment for indigestion in all forms is to strengthen the stomach to a point where all foods eaten will digest easily and nourish the body. A tonic that will strengthen the stomach is what is needed, as the process of digestion is controlled by the blood and nerves. Dr. Williams' Pink Pills are an ideal tonic. They actually make new, rich blood, and thus bring strength and tone to the stomach. This has been proved over and over again, and thousands of grateful people have not hesitated to say so. Here is an instance: Miss Eva Tocher, Balmoral, Man., says:—"I am writing this letter on behalf of my mother who wishes you to know how much Dr. Williams' Pink Pills have done for her. For several years she had been greatly troubled with indigestion and notwithstanding the medicine she was taking the trouble was growing worse. Every meal was dreaded, and left behind it a feeling of nausea and severe pains. As this continued she began to lose strength and energy, and was hardly able to do any housework. Acting on the advice of a friend she began to take Dr. Williams' Pink Pills, and soon began to feel better. She continued taking the Pills until she had used ten boxes, when her health was fully restored and she could take any kind of food without the least discomfort. Since that time she has not had the slightest return of the trouble."

Thousands of cured men and women speak from experience of the benefits derived from Dr. Williams' Pink Pills in cases of indigestion, anaemia, rheumatism, general weakness, pains in the back and side, neuralgia, St. Vitus dance, and the troubles that afflict women and growing girls. These pills are sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50 from The Dr. Williams' Medicine Company, Brockville, Ont.

The English Winston Churchill's reputation for wit is well known, and on one occasion he made a neat little joke at the expense of a self-opinionated army officer. The incident occurred during a dinner in South Africa, and Mr. Churchill and the officer were seated side by side. Throughout the meal the latter was airing his views, until at last Churchill could stand it no longer.

"Do you know," he said quietly, "I met a man to-day who would gladly forfeit £50 for the pleasure of being able to kick you?"

"To kick fe, sir!" exclaimed the astonished soldier. "I must ask you to tell me his name at once."

"O," replied Winston, "I'm not quite sure that I ought to do that."

"But I insist on knowing," demanded the other angrily.

"Well, then, I suppose I must tell you. It was a poor young fellow in the hospital who had lost both his legs by the bursting of a shell."

Life is the start; heaven is the goal. The greatest fool is the one who foils himself.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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THE CHURCH BOSS.

It is very unfortunate that some churches are largely under the rule of a boss. No objection needs to be made to a good man in a church who is a qualified leader. Such men are needed in every church. Every pastor is pleased to have with him such officials as are capable of properly leading the ordinary members into ways of helpfulness. But the church boss is another type of a man. He is stiffly determined to have his own will gratified, it matters nothing to him whether the rights of other members are respected or not. He wants all others to come to him for orders. Nothing of moment must be done without his consent. Such a man cannot have free play in a large church. There are too many independent-minded people in the church to allow him to run the whole thing. It is in a small and feeble church where the boss can assume autocratic functions, and especially if he occupy a prominent office. He "magnifies" his office with an air of immense superiority. He wants it to appear that, without him,

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no progress can be made, and also that the very existence of the church depends upon himself. Perhaps he contributes much more to the financial support of the church than the most of the members do. What a large "pillar" in the church he is! He bears it up with mighty strength. And very likely he often tells the brethren and sisters that he is carrying a great burden in their behalf. He says that frequently he lies awake in the night, so deeply concerned is he for the welfare of the church, and while he is thus talking, he says that the burden is too great for him to continue to carry; and yet he would be brisily angry if the brethren should tell him that some one else might take his place and relieve him of his awful burden. Who ever knew a church boss to voluntarily give up his position? When such a man resigns, it will be because he finds that no one pays any more attention to his orders.

C. H. WETHERBE.

Goodness and greatness come not by wishes, but by self-sacrifice and persistent effort.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for boilers, &c., Langevin Block, Ottawa, Ont.", will be received until 4 p.m., on Monday, July 11, 1909, for the supply of the boilers mentioned.

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

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

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

By order,

J. S. DESROCHERS,

Asst. Secretary.

Department of Public Works,

Ottawa, June 27, 1910.

New York and Ottawa Line

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

And arrive at the following St. Daily except Sunday:—

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

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

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THE LITTLE RED TONGUE.

Once upon a time there lived a little red tongue. It had a nice little red house all its own, and two rows of pearly white teeth, whose duty it was to close tightly together, so as to prevent the little red tongue from slipping out between them and saying disagreeable, angry words, and above all, from saying untruthful ones. But, alas! the little white teeth neglected their duty, and in consequence this little red tongue, that belonged to a little girl called Emma, was very much disliked by everybody, so much so that the other little girls wouldn't let Emma, who owned it, play with them, or listen to the stories they would tell to each other when it was too wet or too cold for them to go out to play during the recess; so that the little red tongue said angrier words and quarreled a great deal more than any tongue, it is to be hoped, ever before had done.

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[MAIL CONTRACT.]

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, July 22, 1910, for the conveyance of His Majesty's mails, on a proposed contract for four years, six times per week each way, between Chesterville and Crystler, from the 1st October next. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the post offices of Chesterville, Crystler, Cahore and Connaught and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,

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