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Devoted to the Interests of the Family and the Church.

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For Dominion Presbyterian

THE THANKFUL SPIRIT

By S. Jean Walker

Glad were the ways of youth all glowing bright,
With sunny hills for restless eager feet,
And flowery vales with air of sweet delight
And joys replete.

I did not know how dear the bliss I had
Till sombre shadows darkened all my way,
Groping I wandered on through drear mists sad,
And dark dismay.

But as life's way winds on, the shifting rays
Play o'er the hills, and gleam in vales below.
The mingling light and shade fill all my days
As on I go.

And as I go I trace the hand Divine;
The shadows all are lifting, I am glad.
I thank Thee, Lord, for all this life of mine,
The bright, the sad.

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BIRTHS.

At Linden Place, East Hamilton, on June 15, 1910, to Mr. and Mrs. J. M. Eastwood, a son.

On June 15, 1910, at Idlewyld, Hamilton, to Mr. and Mrs. Gordon J. Henderson, a daughter.

At Middleville, on May 26, 1910, to Mr. and Mrs. A. Reid, a daughter.

At the Manse, Apple Hill, on May 30, 1910, the wife of Rev. H. S. Lee, of a daughter.

At Barnston, on June 13, 1910, a daughter to Mr. and Mrs. W. Grant Martin. In Carleton Place, June 11, the wife of Mr. George Craig, of a daughter.

MARRIAGES.

At the manse, Morrisburg, on June 9, 1910, by Rev. Hugh Cameron, George Gillard, of Dickinson Landing, to Mrs. Eva Mary Graham, of Aultsville.

At the residence of Charles Jamieson, on June 15, 1910, by Rev. Dr. Harkness, Charles E. Barnhart to Mary A. Grant.

At the residence of the bride's father, on June 15, 1910, by Rev. W. D. Bell, of Finch, William Patterson, of Kingston, to Annie, daughter of John D. MacInnes, Glen Payne.

At the home of the bride, Glen Falloch, Glengarry, on June 15, 1910, by Rev. J. B. MacLeod, Cyril Myers, Avonmore, to Ethel C., daughter of Hugh McLaren, Glen Falloch.

At Crrysler, on June 15, 1910, by Rev. W. D. Bell, of Finch, Clarence Basil McDonald, Ottawa, to Margaret Mae, daughter of U. Werte, of Crrysler.

At the residence of the bride's parents, Dalhousie, on June 1, 1910, by Rev. Wm. McDonald, B.D., Lanark, Herbert J. Arthur, of Vancouver, B.C., to Martha Adena Paul, eldest daughter of Mr. and Mrs. J. C. Paul.

On June 14, 1910, at St. James' Square church, Toronto, by the Rev. Principal Gandier, assisted by the Rev. Andrew Robertson, D.D., Caroline, daughter of Alexander Nairn, Esq., "Kelvinside," Toronto, to James Dixon Trees, son of Samuel Trees, Esq., "Mayfield," Toronto.

DEATHS.

In Carleton Place, June 13, Edith, eldest daughter of Mr. Andrew Neilson, aged 28 years.

At Brockville, on June 11, 1910, from diphtheria, Archibald Gardner Cameron, aged 7 years, 7 months and 7 days, second son of the Rev. and Mrs. A. G. Cameron.

In Perth, on June 8, Eliza Pools, relict of the late Robert Elliott, aged 82 years.

In Daughousie, on June 3, Mrs. Thomas Johnston, sr., in her 80th year.

At Morrisburg, on June 9, 1910, Archie McKay, aged 77 years.

At Willowdale, Alta., on May 30, 1910, Mrs. MacInnes, wife of Rev. D. D. MacInnes.

At Lariviere, Man., on June 14, 1910, Edward Macdonald Robertson, son of Edward W. Robertson, formerly of Cornwall, aged two years.

In London, on June 4, 1910, Edward Jenkins, eldest son of the late Rev. Dr. Jenkins, of Montreal, aged 71.

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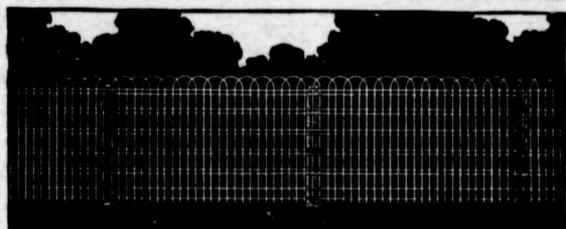
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NOTE AND COMMENT

Not since the days of Father Mathew has there been any movement in Ireland to compare with the temperance revival which has swept over Ulster, and which in less than nine months has brought a number of people which is underestimated at 50,000 into the total abstinence camp.

It is interesting to note that the Turkish Minister of Education has recently requested a Congregational missionary at work in that country to elaborate a national system of education for Turkey. Turkey's progress toward complete constitutional government is going on uninterrupted, and the missionary, as usual, is leading the way.

Methodist ministers are not overpaid. The Western Christian Advocate says: "Out of 15,545 ministers of our church it is said that 10,582 are receiving less than \$1,000 a year; and of these no less than 5,256 get less than \$600. In other words, one out of every three of our clergy must be living from hand to mouth, or even going into debt, in such an era of high prices as is now upon us."

According to the Census Bureau 716,936 Canadians are engaged in agriculture, 389,873 in manufacturing, 277,755 in domestic pursuits, and 234,236 in transportation. These are classified as "male," and "without wages." Those "with wages" are 661,485 men, and 153,445 women. The total wages paid in 1901 is estimated at \$544,408,254. This assumes that all workers were paid on the basis of those returned as wage-earners.

The Anglican Episcopal church of the United States has made a good beginning in raising a \$5,000,000 fund in order to provide an annuity for each minister on reaching his sixty-fourth year. This provision is to be of the nature of a pension, and will be rated according to the number of years of service. The annuity is to average \$500 and will be given, not as a charity, but in recognition of what is due to the aging ministers of Jesus Christ.

We see in the papers that the following sentence was used in prayer before the Northern Assembly by one of its honored members:—"O Lord, reveal to us so much of Thy truth as shall commend itself to our judgment." We never read such gross error in a prayer before, remarks the Presbyterian Standard. The author must be at heart a Unitarian of some type or other. The Westminster says of the petition:—"This unique and wholly remarkable sentence was from a prayer made by an ex-Moderator at the Assembly."

The church papers have been fighting hard to avert the necessity of raising their prices, says the Western Methodist. For ten years all prices have been on an ascending scale. Everybody knows that prices of all things on which we live have advanced some 25 per cent. to 35 per cent., and some articles have seen a still greater advance. The consequence has been that wages have advanced and all materials that go into the making of a paper have advanced. Printers are now getting twice what they got ten or fifteen years ago; paper is much higher, ink is higher, all supplies are higher. It has been a question as to how long papers unthemselves could stand on a price fixed when all that enters into cost of producing them was far lower. It is quite inevitable that present subscription prices must be increased.

The Cumberland Presbyteries of Anti-Unionists of the South raised last year for the general work of their church, the sum of \$12,357. Of this amount \$5,508 or nearly one half went to the legal board to pay the cost of court trials. A church must be in a deplorable condition when it is willing to pay nearly as much for litigation as it can raise for missions.

The earthquake of two weeks ago in Southern Italy was not so destructive as at first reported. The damage was limited to Calitri, where thirty-two bodies have been removed from the ruins. About twenty other persons are reported missing. Immediately upon receiving news of the earthquake the Cabinet met in Rome, wired \$10,000 for emergency relief, and sent the Minister of Public Works to the scene. The King and Queen went also to Calitri, where the King assisted in the work of rescue, aiding with his own hands in the removal of the dead from the ruins. The Queen visited the injured in the hospital.

A Victoria, B.C., hotel-keeper was recently fined \$25 and costs for selling liquor to a drunken man. In imposing sentence the judge declared that "for a long time the chief effort on the part of the authorities seems to have been to keep people from getting a drink after hours, whereas anyone can see that it is far more iniquitous and immoral to sell to a drunken man." No doubt the learned judge is legally right, but it does strike some of us strange, very strange, that it should be legally righteous and moral to sell enough liquor to a man to make him drunk and legally "iniquitous and immoral" to sell him the next glass.

The "Missionary Review of the World" calls attention to a remarkable recognition of a Methodist missionary, the Rev. Frederick Brown, by the Chinese Government, in the conferring upon him of the order of "The Double Dragon." Mr. Brown has been at work in China for twenty-seven years. He distinguished himself during the Boxer revolt as a guide to the British contingent on its way to the relief of Peking, and it was due to his sagacity that the English were first on the ground at that crisis of affairs. He opened the first foreign school in Tientsin, and has been prominent in all the reform movements among the Chinese themselves, such as the crusade against the use of opium and practice of foot-binding. The order of the Double Dragon is one which is seldom conferred upon any foreigner.

The Presbyterian General Assembly, North, at its recent meeting, formulated and adopted a restatement of what it holds must be accepted by candidates for the ministry. It is as follows:—"That the Holy Spirit did so inspire, guide and move the writers of the Holy Scripture as to keep them from error. That our Lord Jesus Christ was born of the Virgin Mary. That the Son of God became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary and born of her, yet without sin. That Christ offered himself a sacrifice to satisfy divine justice and reconcile us to God according to the Scriptures. That on the third day he arose from the dead with the same body with which he suffered, of which he also ascended into heaven, and there sitteth at the right hand of the Father making intercession. That the Lord Jesus showed his power and love by working mighty miracles; this working was not contrary to nature but superior to it. These great wonders were signs of the divine power of our Lord making changes in the order of nature. They were equally examples to his church of charity and good will toward all mankind."

Militant aggressiveness, in the fear of God and for the establishing of His Kingdom in every corner of this land and in the heart of every man in it, is the watchword for the churches of Canada to-day, remarks the Christian Guardian. Building up strong churches is the watchword for the churches of is not enough, if we leave great unchurched masses outside. Training our own children in truth and righteousness is not enough, if we leave the children of the stranger unshepherded among us. And it will be a poor Gospel that will be heard in our churches if both preacher and people are satisfied to keep it all to themselves.

An interesting suggestion with reference to entering the names of members on the church records comes from a Methodist pastor, who applies it to his probationers. Instead of recording their names himself, he has each one sign his or her own name in the record. The Lutheran Observer thinks the idea is excellent. It does not detract from the solemnity of the public vows, but adds one more impressive act on the part of the one professing faith and purpose. The personal signature on the church-book of every member of the congregation, and of every one uniting with it would be like the signing of a holy covenant already entered into by a sacred public vow.

Canon Hicks, the Bishop-designate of London, speaking at Preston a few weeks ago, stated that the temperance movement had been stigmatized as being promoted by dowdy, self-interested people. He denied that that was so, for in all his experience with the movement he had found the workers to be kind, appreciative people, who had an idea of any enjoyed beauty and art. The temperance movement was promoted by energetic people, and he loved it. The greatest philanthropist was one who placed in the hearts and lives of the people the principle and practice of total abstinence, because total abstinence was the enemy of riot and disorder and the friend of health, self-control, knowledge and progress, and trained children to live a life of freedom and good fellowship. England had benefited greatly by that movement.

The Woman's Home Companion for April devotes a page to writers who answer the question: "Why don't you go to church?" It is an interesting page in that it shows up some of the weak points in the church and the weaker excuses some people offer for non-attendance. A young lady, a stenographer in a large city, says that in the church she would have joined, "you are either an object of charity or an object of constant solicitation." She must either give beyond her means or acknowledge poverty and receive help. The collection box frightened her away. The wife of a hard-working business man said that her husband who loved his family enough to work for them six days of the week wants her with him on the seventh. "What duty do I owe the church that I should deny him?" A young man is looking for a better job, "but the church won't help me and that's the reason why I don't go to church. Other excuses are that the church is poorly ventilated, excluding both sunlight and fresh air;" the average clergyman is poorly informed; the welcome extended to the chance church visitor is artificial; "I cannot accept the narrow and false teachings and the artificial God built up by man." These replies may pass for excuses but there is not among them a valid reason for non-attendance at church. However, it is well for church workers to know what outsiders are saying that they may be prepared to answer or remove the objections.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSPRINCIPAL PATRICK AND
CHURCH UNION.

By Rev. A. B. Dobson.

The nearest approach Principal Patrick makes to pertinent argument is in his reference to "The Practical Arguments for Union." What, according to Dr. Patrick, are they?

(1) "An increase of spiritual power." "This has been the invariable result of all unions springing from religious motives," such, for example, as the Presbyterian Union of 1875, and the Methodist Union of later date. May I be pardoned for saying that I do not believe that this statement is true of either church. I remember both unions well and know a little of conditions prior to both. I freely admit that each church is a much bigger business concern, but that either of them to-day represents a greater spirituality is a statement quite beyond Dr. Patrick's knowledge. Is he able, for example, to prove to us that there is a greater reverence for God and for sacred things? Can he convince us that there is a more fiery zeal for the purity of the church? That there is more prayer? That there is more faith, more hope, more love, a truer respect for the knowledge of the scriptures as the infallible word of God? Is the Sabbath and its worship more truly and more largely observed? Is the home and the marriage relationship more sacred than in those other days before Union? Is Dr. Patrick sure that there is more business honesty and a greater degree of social purity? Does he know that there is a sterner sense of responsibility among professing Christians? Or that there is more of ministerial brotherhood and less official arrogance? Unless he can establish these things his statement is of no value. It is reckless. Sir Robert Park, a leading English Methodist, declares that a united Methodism in Canada, as compared with denominational Methodism in England, is a degenerating force. He can probably speak with some measure of confidence on this subject. It is not a matter which requires an expert knowledge of Theology nor even of Church History. The most casual reader knows that history does not prove that any mere aggregation of people has ever produced greater spirituality. If it can be done why did not Dr. Patrick specify a few cases in point? He knows that early christianity displayed its greatest moral power when it was numerically insignificant and cruelly persecuted. He knows, too, that one of its greatest calamities befel it when it was proclaimed the established religion of the Roman Empire and became practically the only religion of the nation. He well knows that Protestant Christianity was at its best when the fires of Smithfield and of St. Andrews demanded the ultimate sacrifice. He knows better than I do that Presbyterianism, and Methodism too, were never so truly spiritual as when they were despised and persecuted. If I am not wrong the strongest and best qualities of human character have been produced in conditions of insignificance, in tears, in pain, in blood. "Jeshurun waxed fat and kicked."

(2)—If, as Dr. Patrick asserts, it be "most obvious that a richer and higher type of Christian character will arise from the fusion of these churches," why does he not cite a case in point? He has tried to make considerable use of the historical argument; why does he not apply it here? Why, for example, does he not venture to assert that the great, united church of Rome in pre-Reformation times produced a "richer and higher type of Christian character" than she has done since the great Protestant movement deprived her of at least one fourth of her followers? Why does he not

say that the church of Rome in those days gave to the world a generally "richer" form of Christianity, character than the little, persecuted church of Peter and Stephen and Paul and Ignatius and Polycarp had previously done? Will he tell us that the Church of Rome has produced a better type of men than Protestantism, with all its divisions, has done? Or will he kindly inform us of some other case in history which will substantiate his statement? A leader of such a cause as the Union movement ought to know, and certainly the rest of us are anxious to learn.

(3)—The Principal's next practical argument is stated thus: "The United church will possess greater facilities for evangelizing the country." He does not say, however, that the united church will use these "greater facilities" to the greater good of the kingdom of God. He does not tell us that this statement of his, taken generally, tells history. Will Dr. Patrick dare to affirm that Scotland and England, in the days when the established churches were supreme, had a more faithful ministry and a more spiritual people than when separation became general? Does he not know that the established church of England had to be divided by the followers of Wesley in order to save evangelical Christianity to that country? He must surely know that the country was in a deplorable condition until the time when the Methodists of several sects arose. The established church did not evangelize the masses. And it possessed all the union and power and wealth it could desire. Does Dr. Patrick believe that the separation from the parent church in Scotland despiritualized that church or the country at large? He knows better. It is at this point that Principal Patrick touches the old, worn out repetition of "overlapping," "waste of men," and "waste of money." The writer a few years ago asked the Union Committee to give the church specific information on the following among other points:

(a). How many small country corner churches, principally Methodist, which by present connection with larger churches are self-supporting, would, under Union, become mission stations? And how large will be the new fund which will be required to keep them in existence?

(b) How many ministers who are now really doing overlapping work will to Dr. Patrick's knowledge (not supposition) be available for more important work elsewhere?

He has boldly advised the church to enter unhesitatingly into this union and he may therefore be fairly expected to know these things. They are fair questions and they are "vital" and if Dr. Patrick cannot answer them he is not competent to advise the church on this question of Union nor even to express a very reasonable opinion on the question of "overlapping" and "waste," much less to base an argument on them. If Dr. Patrick cannot answer these questions HE DOES NOT KNOW THAT THERE WILL NOT BE AN ACTUAL AND A HEAVY LOSS BY ORGANIC UNION. His advice to the church and his special pleading are a piece of inexcusable recklessness. For the information here asked for could be as easily obtained as can our annual statistics.

Further, even if the question of "overlapping" and "waste" be as serious as Principal Patrick avers, it is no argument for the proposed union. Such a result could be prevented in another way without the disadvantages of Union. A co-operative system would accomplish all in respect that is contemplated by Union. Principal Patrick says that it has been tried and failed. Is this the truth? I don't think it is, but if the Principal

will tell us where, when, and by whom a carefully prepared co-operative basis was formed and put into practical and general operation in Canada we shall be glad to know.
Fordwich, June 17.

GRAND TRUNK RAILWAY SYSTEM.

Its rail and water lines together will total 15,889 miles. In 1906 it carried 19,233,485 tons of freight and 13,916,417 passengers.

Many people fail to appreciate the commanding position that the Grand Trunk Railway System, with headquarters in Montreal, occupies among the Great Railway Systems of the North American Continent. It is the pioneer Railway of Canada, and one of the earliest built and operated on this side of the Atlantic. From a financial standpoint, the Grand Trunk Railway System is the largest organization in Canada, and one of the greatest in the British Empire, the total capitalization of the Grand Trunk, and its subsidiary lines being \$435,069,355. Including the Grand Trunk Pacific Railway, the total capital at December 31, 1909, was the enormous sum of \$534,180,795 for the entire Grand Trunk and Grand Trunk Pacific System of Railways.

The present total mileage of the Grand Trunk, including its subsidiary lines, is 5,400 miles, with a double track mileage of 1,035, which makes it not only the longest double track railway in Canada, but one of the longest continuous double track railways under one management in the world. Including the mileage of the Grand Trunk Pacific Main Line now under construction and contemplated, 3,640 miles, of which 3,144 miles are under contract, also 5,118 miles of branch lines—the total length of the entire system of Railways will eventually amount to 14,450 miles.

In addition to the rail mileage the Grand Trunk operates steamer lines on the Great Lakes, between Midland, Depot Harbor and Port William, Milwaukee and Chicago. It also owns and operates large car ferry steamers on Lake Ontario, between Cobourg and Charlotte (60 miles), and on Lake Michigan between Milwaukee and Grand Haven (distance 80 miles), the total mileage of Lake Lines being 1,239 miles. Adding the Lake Line Mileage to the line mileage above, gives a grand total of 15,989 miles of rail and water lines.

With regard to the amount of business handled, the Grand Trunk also stands in the forefront. During the year 1909, on the entire Grand Trunk System, the number of tons of freight handled amounted to 19,233,485 tons, while the number of passengers handled was 13,916,417. According to the official reports for 1909 the Grand Trunk takes rank among the ten largest systems on the continent of North America, based on the business handled (freight, tonnage and passenger while on its lines in Canada, only, it handled 1,431,754 tons of freight and 1,167,000 passengers more than the railway ranking next as a common carrier, also according to the Government reports, it handled 25 per cent. of the total freight hauled, and 33 per cent. of all the passengers carried by all the railways in Canada.

If men would only look at the life of Jesus to see what Christianity is, and not at the file of the poor representatives of Jesus whom they see around them there would be so much more clearness, they would be rid of so many difficulties and doubts.—Phillips Brooks.

The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look around cheerfully, and to act and speak as if cheerfulness were already there.—William James.

IN THE HEART OF TIBET.

An account in "L'Illustration," from the notes sent to that paper by Dr. Hedin, reveals many things which go to confirm the impression of Tibet which we have always had, an impression of a profoundly awe-inspiring region of the world.

Between India and China, Tibet forms, as almost everyone knows, a formidable mountainous barricade which constitutes the most elevated projection of the earth's crust. It is, in a way, the backbone of the planet. Directly above the plains of India rise the majestic Himalayas, more than 8,000 meters high; then, on top of the gigantic bastion, is Tibet proper, an immense plateau perched at the height of the Jungfrau, dotted with crests as high in themselves as the Bernese Alps, and, in front of this platform, above the centre of Gobi, rises a new chain of 7,000 metres, the famous Kuen-Lun. An idea of this formidable relief may be obtained by thinking of the highest peaks of the Pyrenees crowning the summit of Mont Blanc. And this enormous protuberance of the globe covers a territory three times as large as France.

This strange region has remained a profound mystery. With the exception of the polar zones no part of the world has presented such a blank in our maps, so that the greater part of Tibet is less known to us than the face of the moon. This is because of the difficulties of obtaining access to those colossal mountains, difficulties augmented by the inhabitants.

Lhasa, the capital of Tibet, the centre of the Buddhist priesthood, the residence of the reigning pontiff of this powerful religion, mistress of the country, is forbidden to strangers. For sixty years no European had succeeded in penetrating to Lhasa. In vain, the most hardy explorers, Bouvot, Littledele, Sven Hedin himself, tried to come to this Asiatic Rome. Arriving, after a thousand perils, at a few miles from their goal, they were always forced to retreat by the Tibetan guards. Once, in 1904, the mystery which enveloped Lhasa was rudely broken by the arrival of a little English army; but the British colony departed, and Tibet was closed to strangers more hermetically than ever. This situation did not deter Dr. Hedin, however and three years ago this month (August, 1906), he left Cashmere with the intention of traversing Western Tibet parallel to the Himalayas, and following a track quite unknown.

His objective point was Chigotse, on the Brahmapootra, the second most sacred city of the royal priesthood, the residence of Tachi Lama, the most important religious person of the country, after the mysterious Dalai Lama. There were 2,000 kilometers of desert to cross, the most desolate solitude of inhabited continents; through all this distance he had to go without the least resource, not even wood to make a fire with; the only combustible to be found on the plateaus was the dry manure of animals.

After the desert, the mountains, 5,940 meters high—1,130 meters higher than Mont Blanc. Here the greatest difficulty was the danger of asphyxiation. Every four or five steps they had to stop, completely winded. Add to suffocation horrible pains in the head, dreadful drumming in the ears, nasal hemorrhages, uncontrollable vomitings, and you have an idea of the energy of an explorer who pushes always forward in this atmosphere.

This barrier crossed, he faced the Tibetan plateaus, an infinite, stony solitude of poignant dreariness, with great lakes lying in the folds of the huge mountains, giddy ravines which look as if the world had split open, and far, far off, ice peaks against the cold, blue sky.

The season advanced; the cold grew intense, and every day brought snow

storms. Above burning India, Tibet, lost in its atmosphere of unbelievable heights, in a polar region. This lowering of the temperature brought new difficulties for the caravan. Now there was no running water. Every evening, to give drink to men and beasts, blocks of ice had to be melted—a long and tedious operation over a small camp fire made of yak dung.

For several weeks the explorer traveled in this vast solitude, until suddenly there was before him an entirely new chain of mountains—a serious obstacle for a weary caravan. While they painfully ascended the steep cliffs, tempests of snow assailed them without intermission. Finally, worn out, hungry, with rapidly dying horses, they were forced to turn to the east, toward the nearest habitations, and after three month's journey in the desert they found men—Tibetan shepherds. Sven Hedin bought domesticated yaks to replace his played-out horses, and arrived at Nyarstse-Tso, one of the immense lakes, which make one of the remarkable features of the country.

Now, when the Swedish explorer expected, according to the reports made by preceding travellers, to find the country between this lake and Chigotse to be relatively free from obstacles, what was his stupefaction to find a new chain of mountains, higher than all the preceding ones, and of which no explorers had made mention. This range stretches further than two thousand kilometers from east to west, between the Kuen-Lun and the Himalayas, north of the long valley of the Brahmapootra. This discovery, which completely changes the face of the Tibetan maps, must henceforth appear in all school books.

The ascent of this massive range was the final effort, and on February, 11 1907, after six months' march across the highest mountains in the world, Sven Hedin entered Chigotse.

Far from being arrested, as he feared, the traveller was very well received. The Tachi Lama expressed his desire to see the Swedish savant, and during his stay showed him great courtesy. The lama did not appear to be an eccentric fanatic, but an intelligent and lively host, who gave the doctor guides for a tour of the monasteries and temples of the place.

Religion, indeed, seems to be the chief industry of Tibet. Dr. Hedin was impressed by the intensely devout atmosphere of the temple of Layang, a great, dark, silent forest of columns, lit only by an altar flame, in front of which the lamas pass and repass, rustling, whispering. He noted that the temples were built at a great elevation, to draw the attention of the people all over the country. In desert places you find little altars, and in cliffs are huge sculptured effigies of Buddha. On the sacred road of Kailas he met a procession of pilgrims—men, women, old men, children, lamas, shepherds—silently marching.

Of the well-known practice of the lamas to immerse themselves in a grotto in order to give themselves up entirely to contemplation and prayer, he heard a good deal. Near one of the convents of Manasarwar they showed the traveler a rock where, for three years, already a lama has lived in complete seclusion. One day this godly man arrived at the monastery and told his pious design to his superior. Some time afterward all the lamas, in red cloaks, conducted him in a procession to his cavern, and there walled him up with all the pomp customary on such occasions. Once a day he is furnished food through a little subterranean canal. One such religious man lived in this way for sixty-nine years.

Next to the religious fervor of the Tibetans, their artistic sense in architecture is remarkable. An example may be seen in the "dzong," or government house built upon a hill and so beautifully set in the socket of rock that it seems to be all of a piece with it and the natural crown of the cliff. Like some cathedrals of Europe, these temples are gay with colors. The mortuary chapel of the first Tachi Lama has a facade in red, white and black, and a gilded roof which gives it the characteristic Oriental richness.—New York Tribune.

NOTES FROM ILLINOIS.

By Rev. W. H. Jordan.

I wonder if the Church fully appreciates the faithful work of her efficient elders, who through long years and many changes stand by the work of the Master. The Jerseyville church, where the undersigned has been serving for four years, has just lost one of her most efficient elders, W. S. Ross, a man who for many years, living nearly four miles from the church, was always in his place in the house of God, and then hurrying home conducted a Sabbath school in the school house a mile from his home for some seventeen years. He had been a member of this church for 48 years, having a few years before united with the church in Ohio. For 29 years he had served in our eldership, always working for the spiritual interests of the church. "He, being dead, yet speaketh." Three new elders were recently added to our session. One of these, W. P. Richards, is a relative of Hon. E. S. Wells, of Lake Forest. Mr. Wells, now in the eighties, has written an interesting letter, a part of which I quote: "I cannot tell you how pleased I am that you have joined the Brotherhood of the Presbyterian Eldership. . . . I have been an elder in the Chicago Presbytery for more than 56 years, continuously, and it is said to be the longest period of service in the Presbytery, if not in the Synod of Illinois. It was with many misgivings and much hesitancy that I accepted the position, but it has been a delightful consecrated service. As I look back over the long swift years, I must confess that the Church of Christ has done more for me than I have for her—in the sweet friendships, all along the way. Seven times have I been honored as a commissioner to the General Assembly—once as a lay commissioner to the General Assembly of Great Britain—and on some of the prominent committees of the General Assembly which have brought me in contact with the excellent of the earth. And I thank God for His great goodness. I hope, my dear friend, that your service as an elder will be as pleasant as mine and far more useful to the church and to your fellow man. I congratulate you on the great honor conferred upon you and I would say that your prompt and faithful attendance upon the ordinance of the Church—the house of worship and the prayer-meeting, and the Sabbath school will contribute largely to your happiness and usefulness. It was 59 years ago the first Sabbath of last January, that I made my first confession of Christ in the Jerseyville church, where you are now serving as an elder. . . .—E. S. Wells.

Such a letter does any man good, and it is a great privilege to be able to write such a letter in these days when letter writing is so nearly a lost art.

The Illinois S. S. convention recently met in Olney with a large attendance, nearly 1,500 men being in the parade, and 3,000 men were gathered in the tent. Conferences were held in the forenoon for the various departments of S. S. work, and were all largely attended. In our own school the primary department has doubled and 9 dozen and a half of chairs for the children have been added to our equipment. The next convention will be held at Quincy.

President Taft seemed quite at home as he addressed them. We venture the remark that he seldom has addressed a grander body of people than he did that night. Of course he had to "thin down" his remarks so that he would offend nobody. Any well-informed Bible student could give more real Gospel truth in a few minutes than some of our much speaking statesmen. More than 5,000 men were in the parade, and when one reads of these great gatherings, whether S. S. convention or General Assembly, he cannot help but feel that it is a great privilege to share with so many in the great work of the Church.

Jerseyville, Ill.

THE LIVE OBJECT OF LIFE.

What did Jesus mean when He said: "Seek ye first the Kingdom of God?" Many say merely to so live that they may go to heaven. And hence there is to them nothing more in it than the making of an outward profession of religion, attend divine services—when convenient—pay to the support of the gospel, thank God for the privilege of worshipping Him an hour in His temple, and then the rest of the week go about what they call their secular duties and pleasures. To others it means a little more than this; not only getting themselves into heaven, but to endeavor to get people to join the church. But how narrow this conception. This is building up an institution, whereas true Christianity is seeking a condition of heart; not anything outward, but something inward. "The kingdom of God is within you," said Jesus.

This, indeed, includes the Church, but it is more than the Church. Building up the Church is not always synonymous with building up the "Kingdom of God." Church-anity is often very different from Christianity. Zeal for one's church is not always indicative of the true Christlike spirit in the heart. To be a churchman is one thing. To be a true Christian is often quite a different thing.

What then should be one's real object in life? Is it to work to make men churchmen so much as to make churchmen good men? What is the object of being a churchman at all? Is it not to help him to be a good man? Zeal is wasted if efforts are put forth to build up the Church, when that is made the end. But no zeal is expended wastefully that endeavors to build up the Church so that she may stand for and exercise the power of Christianity in the world. The Church can be a power only as its members go about to establish true Christianity. For what does this mean other than the establishment of the law of Christ in "its application to the shop and the mart, and the mine and the kitchen and the parlor and drawing room and the office and the senate and the forum"—the law of liberty, of grace, of good will, of charity, of love—the establishment of the "Golden Rule" of Our Lord? What other object on earth is there in life comparable to this?—The Rev. A. A. Pfanstiel, in Christian Intelligencer.

THE HISTORIC CHRIST.

So then we ask what is the evidence? Primarily, without question, the existence of the Church. How in the world are you to suppose the Church came into existence, unless Christ is an historic person? You must have some starting-point for this enormous network of ecclesiastical organizations; you must have a foundation which is adequate to the fact. And the Church's theory of its own foundation is adequate. Indeed, the difficulty really is that the foundation seems more than adequate to the fact; for it seems easy to ask and difficult to answer, why the divine Founder should found an institution so remote in its practice from his own ideals. But at least it is true that the Church's theory is adequate. The Church says that it was founded by an historic Figure whose spiritual pre-eminence is such that we cannot but confess him the revelation of God in human life. That is adequate. And how else are you going to explain the fact of the Church? For, remember, however far short the Church may have fallen at times from its own ideal, it has always represented and stood for an ideal not to be accounted for by the ordinary social environment of the times. Perpetually, of course, the influence of the world has told upon it and dragged it down; but it still remains true that the principle which it has upheld, the principle which breaks out in the moment of the Church's own degradation and revives it over and over again in history, is a principle not to be discovered in, or accounted for by, the ordinary social influences of the time. This is something perfectly intelligible if the whole Church is rooted in a Divine Christ, who is also an historical figure otherwise it is not intelligible at all.—From "The Faith and Modern Thought," by William Temple, Oxford.

10 VICTIS.

I sing the hymn of the conquered, who fell
in the battle of life,
The hymn of the wounded, the beaten,
who died overwhelmed in the strife:
Not the jubilant song of the victors, for
whom the resounding acclaim
Of nations was lifted in chorus, whose
brows wore the chaplet of fame,
But the hymn of the low and the humble,
the weary, the broken in heart,
Who strove and who failed, acting bravely
a silent and desperate part;
Whose youth bore no flower on its
branches, whose hopes burned in
ashes away,
From whose hands slipped the prize they
had grasped at, who stood at the
dying of day
With the wreck of their life all around
them, unpitied, unheeded, alone,
With death swooping down o'er their failure,
and all but their faith overthrown
While the voice of the world shouts its
chorus—its paean for those who have
won;
While the trumpet is sounding triumphant
and high to the breeze and the sun
Glad banners are waving, hands clapping
and hurrying feet
Thronging after the laurel-crowned victors
I stand on the field of defeat
In the shadow with those who are fallen
and wounded and dying, and there
Chant a requiem low, place my hand on
their pain-knotted brow, breathe a
prayer,
Hold the hand that is helpless and whis-
per, "They only the victory win
Who have fought the good fight and have
vanquished the demon that tempts
us within,
Who have held to their faith unswayed by
the prize that the world holds on high,
Who have dared for a high cause to suffer,
resist, fight—if need be, or die."
Speak, history! Who are life's victors?
Unroll thy long annals and say,
Are they those whom the world called the
victors, who won the success of a day?
The martyrs or Nero? The Spartans who
fell at Thermopylae's tryst
Or the Persians and Xerxes? John the
Baptist or Herod? Pilate or Christ?
—Ex.

DUTY HIGHER THAN INTERESTS.

Our interests do not determine our duty. Only God's will for us determines our duty. One man may have a deep interest in the needs of the people of Africa, and another man may have an equal concern for the solution of city-slum and factory problems through settlement work, yet God may call the former of these to be a city missionary, and the latter to be a missionary to the Congo; and God's summons must weigh more with them than their natural "interests." What we ought to do may lie in the direction of that which interests us very much indeed, or of that which interests us not at all; but, if we ought to do it, we ought to do it; and in the doing we shall find power, with emancipation from the narrow shackles of personal inclination.—Sunday School Times.

THE SOUND OF THE BLOOD.

How often have we listened to the "noises of the sea," as we placed the seashell to our ears: A recent writer tells us that this is but the sound of the blood as it circulates through our veins and is echoed in the empty shell. The sound of the blood: What is all this singing of praise that we hear in our churches and at our home altars? What these glad tidings proclaimed from our pulpits from Sabbath to Sabbath? What these evening and morning prayers, these dying confessions of God's dear ones as they wait the endless dawn? They are the voices of the blood that followed the Roman spear and flowed from the pierced brow and the wounded hands and feet. Oh the sound of the blood! It has given the keynote to the world's sweetest music, and has changed the sigh of the soul to an eternal anthem.—United Presbyterian.

GREAT MISSIONARY NEEDS.*

BY ROBERT E. SPEER.

The three great missionary needs are money, men and prayer—in the reverse order.

The first need is prayer. Not because God is unwilling. He is not. He is more ready to give what is necessary than we are to ask it or to receive it, or than earthly parents are to give their children what they require. God is eager where we are listless. It is not his will that any should perish, but that all should come unto life. The hindrance to greater missionary progress is not in God. We do not need to pray in order to dispose him favorably to missions. The need of prayer is that God may be enabled to do what, in his providence, it requires the spiritual service of men to accomplish, and what can be accomplished only through the prayers of men and through men of prayer.

"Oh," said Spurgeon, "for some five hundred Elijahs, each one upon his Carmel crying unto God; and we should soon have the clouds bursting with showers . . . Oh, for more prayer—more constant, incessant mention of the mission cause in prayer; and then the blessing will be sure to come."

"The whole power of the Church of Christ lies in prayer," wrote Malan. "The promises of God are unlimited to believing prayer. 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' How thankful I am that Livingstone was found on his knees: Does it not tell us whence came the power for his self-denial, his courage, his endurance? Oh, the mighty power of prayer: How it opens the doors of the heart: How it quickens the energies of the soul: How it revives hope: How it strengthens faith: Only let Christians pray earnestly for the spread of the Lord's kingdom throughout the earth, they will find their purse-strings loosed. The Lord will honor them to answer their own prayer. Only let them pray the Lord of the harvest to thrust forth laborers into the harvest, in sincerity and truth; they will soon find themselves employed in various ways in his service."

The second need is men. This is the ever present need in the work of saving the world. When God would redeem it, he became man. In Christ his call was for men to hear his commission. "As my Father hath sent me into the world," said Jesus, "even so send I you into the world." It is always men that God wants.

The third need is money. It will come when God has praying men. And praying men cannot be bought with money. The money is essential, but is inevitable when the prayer and the men have been given, and without them it is ineffective. But there is much prayer and there are many men needing testing to prove their reality. If they are genuine, they will find utterance in the gift of that which is necessary to the work of the Church at home and abroad.

Never was there a time before this when the opportunity was so great and the need so appealing. In our own land and in all lands the fields are white. But the laborers, so many, are yet, when measured against the work, so few. In the face of such need Christians should practise what sometimes they sing, "I surrender all," and interpret "all" as covering prayer, and all life, and possessions.

DAILY BIBLE READINGS.

MON.—Prevailing prayer (Acts 12 5-11).
TUES.—God's gold (1 Chron. 29 14-16).
WED.—The call (Isa. 6 8-10; Matt. 9 9).
THURS.—Helpful prayer (2 Cor. 1 10, 11).
FRI.—Gifts from the heart (Exod. 25 1-8).
SAT.—Say not, No: (Jer. 1 1-10).

Calmness is the pose of a great nature, in harmony with itself and its ideals. Calmness is singleness of purpose, absolute confidence and conscious power, ready to be focused in an instant to meet any crisis.—Jordan.

*Money, Men and Prayers the three great Missionary Needs. (2 Cor. 8 1-9; Matt. 9 35-38).

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OTTAWA, WEDNESDAY, JUNE 22nd 1910.

"A Chiel" says: The ex-Moderator, whose two deliverances before the Assembly have made such an impression, is a fine example of the value of perspiration. Prosy preachers who drift and draw in their work should remember that inspiration is just perspiration. Dr. Lyle spoils a collar every time he speaks; but he brings conviction to his hearers. Don't be afraid of your starched front and neck band if you wish to get inside the walls of indifference and unconcern that line the pews.

We see by last week's Belfast Witness that the Convener of our Foreign Mission Committee, Rev. Dr. Martin, of Brantford, has been speaking before the Irish General Assembly. He gave an address which was received with frequent bursts of applause, in which he brought before the members Canada's pressing problem of how best to deal with the inflow of immigrants from various countries and speaking many languages; how best to transform them into Christian citizens. Dr. Martin's appearance before old country Assemblies indicates restored health, at which all his friends will rejoice.

The N.Y. Christian Advocate says:—"Ginx's Baby is the title of a political pamphlet, now forgotten, which forty years ago was the talk of England and America. Edward Jenkins, its author, died June 4 in London, and the papers recall that he was a minister's son, born at Bangalore, India, educated in Canada, and sometime member of the House of Commons. The famous pamphlet was a satire on the British poor law and the charity methods of the time."—Edward Jenkins was the son of the late Rev. John Jenkins, for many years minister of St. Paul's Church, Montreal, and Moderator of our General Assembly in 1878.

The General Assembly made two excellent appointments at its recent meeting. The Rev. J. D. Byrnes, of Cobalt, has been named as successor to the late Rev. S. Childerhouse, as superintendent of Home Missions in Northern Ontario; and Rev. J. A. Macfarlane, M.A., of St. Andrew's church, Levis, Que., was appointed superintendent of Home Missions in the Province of Quebec—a new office which is thus filled for the first time by Mr. Macfarlane. The positions are most important, and both Mr. Byrnes and Mr. Macfarlane have already given evidence of their fitness for the work now entrusted to them. They will both make good, and will thus amply justify the choice of the General Assembly.

ENGLISH PRESBYTERIAN SYNOD.

We take from The Interior the following outline report of the meeting of the Synod of the Presbyterian Church in England:

The Synod of the Presbyterian Church in England met this year in Cardiff, Wales. The retiring moderator was J. Campbell Gibson, the denomination's greatest missionary, and the newly elected moderator is J. Mellis, pastor at Southport, a venerable man whose presence and sermon were alike impressive. The bishop of Llandaff not being able to attend in person sent a courteous greeting and welcome in the name of his Anglican diocese. The Calvinistic Methodists were present in force and heartily entered into the spirit of the occasion. The Roath Park Church, in which the sessions were held, is one of the finest church buildings in Wales. Erected but ten years ago, it combines in its structure the beauty of ancient form with the conveniences of modern arrangement. A large part of the time was to the consideration of foreign missions. Dr. Monro Gibson, who is to preach in Chicago this summer, called the attention of the Synod to the Laymen's Missionary Congress then being held in Chicago. The Rev. J. R. Gillies, M.A., the students' pastor, reported on the work in Oxford and Cambridge for sons of Presbyterian families attending these famous universities. Dr. J. Wilbur Chapman and Mr. Alexander, then holding meetings in Cardiff, held several devotional sessions with the Synod.

CHRISTIAN SCIENCE "EXPLORED."

We have before us a book entitled, "The Religio-Medical Macquerade," by Frederick W. Peabody, LL.B., of The Boston Bar, which is styled "A complete exposure of Christian Science." Whether this be so or not, one thing is certain unless the charges made by the writer are met and refuted, "Christian Science"—"the most gigantic fraud of the ages," it is called by our author—will soon be relegated to the limbo for forgotten faels and frauds.

The wide field covered by Mr. Peabody, in dealing with the "Propheetess of Concord," is best given by presenting a synopsis of his work as follows: "Personal sketch of Mrs. Eddy. The sacrifice of children. Demonstration of the fraudulent character of the 'religious' phase. Mrs. Eddy's claim of equality with Jesus. The 'revelation,' the 'inspired' volume and the latter-day idolatry. A sham 'religion.' The Eddy 'miracles' and the bogus character of the 'healers.' The death of the 'completely cured.' The motives of the 'Founder'—money and power. A greed without parallel—a debasing despotism. A charlatany unapproached by other imposters—a self-abasement unreachd by other dupes. The black magic of Eddyism, and its efforts to cause disease and to kill. The vileness of the 'founder's' conception of marriage and her 'inspired' teaching of the iniquity of child-birth. An amazing contrast with Jesus."

In a review of the book, the New York Times, a journal that has already devoted a good deal of attention to the claims of "Christian Science," after a full consideration of all the statements put forth by the author, concludes that:—"Either Mr. Peabody is the most shameless of calumniators, or Mrs. Eddy is the laziest of charlatans. And Mr. Peabody expresses an eager readiness to have this question submitted to any test. His charges run the whole gamut from attempted murder to accomplished theft, with endless lying scattered all along in between. They are not vague, but definite, and every one of them can be settled as true or untrue. Why do the Eddyites wait? The courts of Massachusetts are open, and until Mr. Peabody is a convicted slanderer no sane and decent person, man or woman, can afford to give any countenance to Christian Science."

BRITAIN'S ATTITUDE IN INDIA.

Professor Wodehouse has contributed to the "Nineteenth Century" for April an informing paper on this important subject which is well worth reading and considering. An especial experience of an instructor in philosophy of intelligent young East Indians in the Deccan College, Poonah, gives weight to the learned professor's opinions. The writer says, very truly, that, "The very impersonality of our regime in India has given to the latter a coldness, a hardness, and an impassivity which, in themselves, and quite apart from any special cause or grievances, would be enough to render it unpalatable to a people who, from time immemorial, have always looked upon the bond between ruler and ruled as an intensely personal bond." And yet, when one turns to the other side of the picture, and sees the tender solicitude, the warm and heartfelt interest, even amidst the horrors of the Mutiny, and the tremendous strain of high command that could lead John Nicholson, but a few days before he led the victorious assault on Delhi, and died a hero's death, thus to write to his friend, Herbert Edwardes:—"A poor orderly of mine, named Sadat Echan, died here of cholera the other day. He has a mother and a brother, and I think a wife in the Yusufzai country. Should I not be left to do it, will you kindly provide for the brother, and give the women a couple of hundred rupees out of my estate?" and remembers that the constant and unselfish exercise of his noble qualities of heart and head in the cause of righteousness, justice and mercy led certain Hindu devotees to exalt and worship him as a God, one can readily understand how susceptible the East Indian is to direct personal influence. The English "coldness," "hardness," "impassivity" are doubtless tremendous barriers to friendly, to say nothing of affectionate, racial feeling between Briton and Indian. But surely the Lawrences, Havelocks, Edwardes, Nicholsons, and other humane and heroic men have not lived and died in vain for India and the Empire. And the religion of which they were faithful exemplars, will in due season bind the diverse races of India together in the strong and beneficent bond of Christian civilization.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities, says the N.Y. Christian Intelligencer. Its students now embrace twenty nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact, work is now being done by these students constantly among Yiddish, Swedish, Danish, Norwegian, Italian and other foreign-speaking peoples in Chicago and its environs. In addition to this the Bible Institute Colportage Association, being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The inter-denominational character of this work is kept to the front by the faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, Methodist and Lutheran communions. Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

THE KING'S DECLARATION.

The "Glasgow Herald," in a leading article on "The King's Declaration of Faith," says:—Controversy, especially in England, is already beginning to rage round the Declaration of Faith—or, as it is called, Declaration against Transubstantiation—which the Sovereign is at present required by law to make at his Coronation. The Roman Catholics resent the wording of this Declaration as an insult to their religion, and the militant Protestant societies claim it as the palladium of British liberties. Our attitude, and, we think, that of most Scottish and English Churchmen, is simple. We are quite willing to see the terms of this Declaration modified so as to make it a declaration of Reformed faith inoffensive to the believers in the Roman Catholic faith, but we would do this out of self-respect and not because we admit for a moment that the Roman Catholics have any legitimate grievance. It is derogatory to those of the Protestant and Reformed Churches that they should adopt the intolerant language towards other faiths which is, and always has been, the practice and polity of the Church of Rome. Our King must be of the Reformed faith, and must make a declaration to that effect, but the terms of the Declaration should be those which a high-minded gentleman in this twentieth century can use without loss of respect for his personal dignity or for the dignity and moderation of his own religion. The present Declaration against Transubstantiation was drawn up at the time of the revolution, and was deliberately offensive in terms. The nation had to protect itself against avowed Roman Catholics such as James VII. of Scotland and II. of England, and against secret Roman Catholics such as Charles II. The terms were drawn so that no Roman Catholic, secret or avowed, could possibly make the Declaration and remain a member of the Roman Church. But the need for violent expressions against another faith has passed away and their use is now an offence to English and Scottish religious propriety. The Roman Catholics have, however, no grievance whatever. The language of the Declaration is no stronger than they use as a matter of permanent ecclesiastical polity towards all "heretics" of other faiths. The Church of Rome claims now, as it did in the Middle Ages, not only ecclesiastical but secular domination, and this claim to secular domination in Rome itself is the cause of a standing political breach between the Government of Italy and the Vatican. Recently when the Queen of Spain gave up the religion of her youth before her marriage with King Alfonso she was required to kneeling the faith of her British relatives and friends in terms which practically consigned them all to perdition. We have every respect for and sympathy with our Roman Catholic fellow-subjects, and we are aware that the medievalism and language is almost as abhorrent to many faithful believers as it is to Protestants. But so long as the ancient intolerance of the Roman Church is maintained unaltered members of that Church cannot complain against a few surviving monuments in this country of a bygone intolerance on the part of the British people.

The Montreal Witness of a recent date deals with the same subject in terms following:—Some are voicing the old protest against any alteration in the King's oath, but a far larger voice is in favor of it. Whatever may be the historic origin of this denunciation, it is now, to say the least, anomalous that out of all the innumerable creeds,

savage and civilized, to be found in the King's dominions, the Roman Catholic religion should alone be signalled out for public insult and opprobrium on the occasion of a great state ceremonial. It is known that Queen Victoria and King Edward favored some modification of the oath, and King George is said to have a strong disinclination to denounce a creed of his subjects. Indeed, such a sentiment will be naturally assumed by all men of good feeling. A leading Protestant member of Parliament has written: 'The good breeding which prompts a man to deal courteously with views from which he differs must render this odious formula extremely distasteful to the King, to whom its retention is a mark of the grossest disrespect.' The words complained of are necessarily an offence to millions of loyal Roman Catholics, and surely it cannot be flattering any longer to those who believe in Protestantism, whose only claim to ascendancy is its boasted insistence on religious liberty, to pretend that its security depends upon a form of words to be used by the King in gross disparagement of another faith. In any case, there can now be little doubt that the beginning of the present reign will be signalized by the removal from the Accession Oath of the offensive words, while it still insists upon the continuity of the Protestant succession, and Protestants would do well to accept the change in a Christian spirit.

As to the attitude of Assembly and Anglican Synods that eminently sober paper, the Montreal Gazette, says:—The General Assembly of the Presbyterian Church in Canada and some of the Church of England diocesan synods declined at their recent meetings to put themselves on record in regard to the King's accession oath, to some clauses of which Catholics make objection. There can be no doubt as to the protestantism of Presbyterian and Anglican representative bodies in Canada. When they do not object to the suggested modification it may safely be held that the oath is not necessary as a defence of the reformed religion in the British Empire.

LITERARY NOTES.

The June Blackwood presents the reader with an inviting table of contents. Fancy Farm, the serial story of Neil Munro, is continued. Then there is a short tale entitled The Mystery of "Auld Maitland," by And Laing, and articles on Westminster Abbey, by W. J. Courthrope, Edward VIII., the Grove of Ashroath, by John Buchan; and in "Musings without Method," current topics are treated in an able and interesting manner. Leonard Scott Publishing Co., New York.

The May Studio (44 Leicester Square, London, W.C.), will be very welcome because of the many fine illustrations it contains as well as for its instructive letter press. There are several reproductions in colours of the work of well known artists, "The Arrow," from the water-colored drawing by Robert Anning Bell, R.W.S., being especially beautiful. Among the leading features of the number may be mentioned The Charcoal Drawings of Henri Harpignies, by Henri Frantz, with eight illustrations; the Drawings of Lady Waterford, by Mrs. Stewart Erskine, eight illustrations; the paintings of Eugène Serra, by Adriaen Margaux, five illustrations; Studio Talk, by special correspondents in European capitals; and Reviews and Notices. The Studio is the best of art periodicals. Monthly, 30cts. net.

THE WINES OF THE BIBLE.

On this subject Rev. Alexander Corkey, in the Herald and Presbyter, writes:—

One of the best results of genuine Biblical criticism is the new light which has been thrown on the Bible in regard to temperance truth. In former times it was the accepted position that the Bible spoke of only one kind of wine, the wine of commerce one hundred years ago, which, of course, was intoxicating. On this account, as the Bible often recommends "wine," drinking people used to rebuff every effort of temperance workers by saying that God, in His inspired Word, recommended intoxicants to His people.

The critical study of the Bible has entirely changed this question of the Bible and intoxicants. Scholarship has found out that the common word for "wine," in the scriptures, which is "yayin," has four regular meanings. It is a general term, like "vinum" among the Latins. It means (1) Every species of wine made from grapes. (2) The juice of the grape, freshly expressed. (3) A boiled syrup, made from grape juice. (4) Wine made strong and inebriating by fermentation, or the addition of drugs.

Another word used to be thought to always refer to intoxicating wine is "tirosh." Scholarship has found out that this word means often merely "vintage," and it is so translated twice in the Revised Version, and in three places this is given as the marginal reading.

Similarly with the other eleven Greek and Hebrew terms, it has been found by careful and critical investigation of every such word in the Bible, that Professor Moses Stuart was right when he said: "Wine and strong drink were employed by the Hebrews in two different states—the one was a fermented state; the other an unfermented one."

The establishment of this important truth by the critical scholarship of Biblical research has far-reaching results.

Since "wine," in the scriptures, is a common term, like woman, it follows, as a matter of course, that where the Bible denounces wine (as in Proverbs 23: 30, 31) it refers to the bad, poisonous, intoxicating wine, just as Scripture refers to the bad woman when it denounces women, and to bad men when it denounces men. The Bible calls the intoxicating wine "poison," and pronounces a woe against the man who gives it to his brother man.

On the other hand, when the Bible commends "wine," it commends good, wholesome, nutritive, unfermented wine, which science has proved to be one of the best and healthiest forms of drink. When the Bible commends women it commends good women, and when it commends men, it refers to good men.

Another result of this critical study of the Scriptures and the establishment of the true meaning of the "wine" in the Bible, is that the awful charge is wiped off Christ's character that he was a drinker of intoxicating liquors, and that he gave intoxicants to his followers. A proper study and a critical examination of Scripture has blasted this blasphemous slander. As a modern scholar has expressed it: "The idea that the Bible sanctions intoxicants is a pure superstition, handed down to us from ignorant and barbarous times."

An exchange calls attention to the recent statistics published at Washington, which bring the official figures down to June 30, 1909. "The use of beer for the year ending that date was four per cent. less than the total consumption of the previous year, as that year rated three per cent. less than the year before. The per capita consumption of distilled liquors fell from 1.44 gallons to 1.37. The previous year the decline had been from 1.63 to 1.44. The consumption of wines went up more than ten per cent., but the per capita for all wines and liquors is by this last report only 21.85 gallons, which is a gallon and three-quarters less than the high-liquor mark of 1907.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE CROSS-WAYS.

Sibyl, her pretty, girlish face angry and malicious, dashed from the room, slamming the door behind her. In the silence that followed, her last words still seemed to echo.

"It isn't fair—just because you're the oldest and have always had things that we should never have anything. It's our turn. How would you have liked it when you were eighteen? You've had your good times. It's just downright selfish of you not to let us have ours, and I'm going to say it out for once, so now!"

Virginia drew a long breath. It had been said out unquestionably. Going to the door, she turned the key. It had been coming for along time—some such crisis as this; now that it had come, she was going to face it without flinching. She seated herself before her dressing-table and looked steadily in the glass. Yes, it was true—she was not so pretty as she had been; the first girlish bloom was gone—gone to Sibyl and Evelyn.

"Point one," she said, slowly. "Virginia Crane, you are jealous of your little sisters."

"Point two. Sibyl is right. You've had your good times, and it is their turn."

"Point three. Something must be done at once. What shall it be?" There was a long silence after the third point. Virginia was thinking. There were several things she might do. She could go abroad with the Clarendons. She thought that over a while, and then put it aside. "I won't shriek!" she declared. She could take up settlement work, for instance. That, too, she rejected.

"It wouldn't," she said, with grim humor, "be fair to the poor. They have enough to bear without having to help out the poor rich."

There remained one way, a very distasteful one, but she could do it—at least, she could give it a trial. She would study the art of being an older sister. It would not be easy for her to step aside gracefully, not half so easy as for some girls, but she could try; she could study it as she had studied over her music. For an hour she sat there, thinking it out. Then she opened her door.

"Sibyl!" she called. Sibyl, half ashamed and half defiant, came hesitatingly.

"I've changed my mind about the concert," Virginia said. "You are right—it is your turn. I'll stay and entertain Aunt Gracia. And would you like to wear my string of pearls to your party?"

Sibyl stared in bewilderment, the color flooding her face. "Oh, Virginia," she gasped, "do you mean it? I—" impetuously she threw her arms about her sister's neck—"I was such a horrid pig!" she cried.

And suddenly to Virginia there came a strange thought. Suppose in the "good times" she were missing the joy of being a sister!

Rev. John D. Nutting, in the *Missionary Review*, writes:—Nearly 2,000 Mormon emissaries are quietly working from house to house all the time, in this and other lands, and their crafty, personal and persevering methods snare the souls of many who are lacking in clear doctrinal conceptions. With its immense tithing receipts Mormonism is almost without financial limitations, and with practical control over the lives of its youth, it can command all the workers it needs. None of these workers receive any salary, though friends provide the expenses frequently, and in their devotion to the cause which they represent, they are willing to undergo much hardship and suffering. Thus Mormonism is at work outside Utah, and its spread is amazing.

THE THIBETAN EXPLANATION.

Everyone has heard of the Chinese myth explaining an eclipse, and the enormous dragon that stalks through the sky seeking to devour the sun; but the Tibetan legend is a little different, and very interesting as described by Sven Hedin, in his "Trans-Himalaya." After describing the eclipse, and the terror and depression with which it was received, he says:

Then I visited Hiaje Tsering with the corner pillars of my caravan. He sat at his lacquered table, drinking tea, and had his long Chinese pipe in his mouth.

"Why is it that it has just been so dark?" I asked him. "The gods of the Dangrayum-tso are angry because you will not allow me to visit their lake."

"No, certainly not. A big dog roams about the sky and often conceals the sun. But I and the lama Lobsang have prayed all the time before the altar, and have burned joss-sticks before the images of the gods. You have nothing to fear; the dog has passed on."

"Very fine!" I cried, and made a desperate attempt to explain the phenomenon. Robert held up his saucer to represent the earth and moon crossing each other's orbit. Hiaje Tsering listened attentively to Muhamed Isa's translation of my demonstration, nodded approvingly, and finally expressed his opinion that this might do very well for us, but that it did not suit Tibet.

WISHING.

By WILLIAM ALLINGHAM.

Ring-ting: I wish I were a primrose,
A bright yellow primrose blooming in the spring;

The stooping boughs above me,
The wandering bee to love me,
The fern and moss to creep across,
And the elm-tree for our king:

Nay—stay: I wish I were an elm-tree,
A great, lofty elm-tree with green leaves gay;

The winds would set them dancing,
The sun and moonshine glance in,
The birds would house among the boughs,
And ever sweetly sing:

O—no: I wish I were a robin,
A robin or a little wren, everywhere to go;

Through forest, field or garden,
And ask no leave or pardon,
Till winter comes with icy thumbs
To ruffle up our wings:

Well—tell: Where should I fly to,
Where go to sleep in the dark wood or dell

Before a day was over,
Home comes the rover,
For mother's kiss,—sweeter this
Than any other thing.

—"Life is a stewardship and not an ownership. It is a trust, not a gift. With a gift you may do as you please, but with a trust you must give an account. The gift may be kept, it may be destroyed, it may be given to another, it may be used for personal pleasure or profit. But a trust must be administered so as to merit the approval of the Great Judge."

Because God is everywhere—a token of his sovereignty—he is very near to each one of us—a token of his Fatherhood.

Missionaries were the first to give any information about the far interior

of Africa. They have given the world more accurate geographical knowledge than that land than all other classes combined.

LA TUQUE.

The railroad towns of rapid growth are not in the west alone. La Tuque, on the Grand Trunk Pacific Railway, 127 miles from Quebec, is a wonderful example of this. Two years ago there was not a house there. To-day, there is a handsome well laid out, well built town with two churches, a school, a bank, a sulphite pulp mill, two saw mills, some very fine stores and a resident population of about 2,000. The Quebec Bank opened a branch there a few weeks ago, and in a very few days had \$60,000 on deposit. La Tuque is a divisional point on the Grand Trunk Pacific Railway and will have the shops for that division. It is also the terminus of the Tuque branch of the Lake St. John division of the Canadian Northern Railway, and the head of navigation of the river St. Maurice, which is navigable for steamers for seventy miles from La Tuque southward to Grand Piles.

But the principal advantage of La Tuque is its water power. The river St. Maurice, at this point, a magnificent river half a mile wide, falls ninety feet, making available for industries no less than ninety thousand horse-power. This is only partially developed, but already the Messrs. Brown of Berlin, N.H., the owners of the power, have built one of the largest sulphite pulp mills in America, and in a few days will be producing sixty tons of sulphite pulp daily and a paper mill will follow in the near future. These two industries will use only a very small portion of the power, so that there will, no doubt, be many other industries established, which will make of La Tuque a flourishing industrial town. A large flour mill is spoken of, to grind up the wheat to be brought from Manitoba and Alberta by the Grand Trunk Pacific, and as the level grades (four-tenths) of that road will carry grain at rates with which the canal navigation cannot compete, this should be an ideal spot for such an industry on a large scale, as it is also in close proximity to the ocean steamers at Quebec. La Tuque is evidently destined to be one of the most important manufacturing towns in Northern Quebec.

LEWIS CARROLL'S ADVICE ON
LETTER-WRITING.

Lewis Carroll, the author of *Alice in Wonderland*, once wrote a little book, giving some excellent advice about letter-writing:

1. Before beginning a letter, read over again the letter to which you are about to reply.

2. Next address and stamp the envelope so that you may not miss the post.

3. Give dates and addresses in full.

4. Write legibly. Bad writing is often due to haste, but what right have you to save time at your friend's expense? Isn't his time as valuable as yours?

5. Do not fill more than a page and a half with apologies for not having written sooner.

6. Letters controversial or that may lead to irritation should be kept till the next day, and then read over again with a view to pacific modification. Of all such letters keep a copy.

7. Do not try to have the last word.

8. Cross writing makes cross reading.

9. Refer to your correspondent's last letter, and make your winding up, at least, as friendly as his; in fact, even if a shade more friendly it will do no harm.

10. When you would mail letters, carry them in your hand.

Pride—Do you think he was sincere when he said he loved you?

Dolly—I'm sure of it. He looked too foolish to be making believe.

BOYS TO BELIEVE IN.

If you do not believe in the Chinese boy, when you visit China, just take the train at Shanghai for Nanking. When you reach Nanking get into a ricksha, and tell your man "Hubugiai." You won't need to speak the language to reach this compound, step inside the gate, walk round Grace Church, and sit down on the front steps to watch the forty schoolboys. You won't be there three minutes before you forget that you are not back home, watching your own neighbor's boys in a game of football. Before you know it, you, too, are yelling and cheering. A bell rings out, and you wonder why the boys so suddenly leave their games and run off into the dingy old schoolhouse. But you have so much boyish curiosity yourself that you follow them in, clear into the rude, square dining-room. And you don't come, too, until they are half through saying grace. Then you know that you are not in America, for forty American boys would have cut grace and been half through supper by this time, if they had come in and found no teacher present.

Don't think they have any new-fangled self-government system here. That broad heavy stick on the teacher's desk in the study room is evidence against that. What do you suppose it is used for. Call around in the class rooms to-morrow forenoon, and perhaps you'll hear some little fellow howl as the blows from this stick fall on his back. No, sir, it was not because he wrote a note, or whispered, or slipped out of the room without asking. He has run out and in as he wanted to all morning, right before his teacher, and it is likely he has studied out loud ever since the first day he came to school. You get me to ask him what is the matter, and he answers back that he did not have his lesson. Wee unto the Chinese boy that does not have his lesson, if he has a Chinese teacher! And when his father and mother hear of this whipping they won't sneak off to the school board to complain or call on the teacher to tell her some one else was to blame. That may come later with the very highest civilization, but just at present these poor benighted parents prefer their boys be whipped rather than have them dawdle away their brains. Yes, you may shiver, when these blows rain down. I do myself. We have nerves and theories, and are very refined. But they, whether or not they have nerves and theories, we are sure they have prodigious memories, and the Chinese think a sitck makes a boy's memory good.

Just wait and hear the boys recite. Isn't it refreshing to see the teacher sit confidently behind the desk while the boys do the work? You'll get so enthusiastic over that stick before long that if the teacher does not keep his eye on you, you'll be running it up your sleeve to take back to America with you.

But there is more to these boys than backs to be whipped or memories to recite lessons. Come over to the missionary's study just after dinner, before school takes up. There are special meetings in the church every evening, and at noon all who wish to do so come over and have a little prayer-meeting. Half the school come, and they all pray. If you had not been too lazy to get up and go to chapel at eight o'clock this morning, you would have learned that they know a great deal about the Bible and are not ashamed of it. They would be ashamed not to know. When the missionary asks questions on the morning lesson, they stand up at once and answer like Christian gentlemen.

But I am not going to let you see any more of these little fellows. If you knew all about them, you might go off whining that you had never had a fair chance in the world, like the Hubugiai boys.

One thing I noticed, as more common in Christiania than in any other city I have seen, was the provision for the birds. From scores of windows and from many of the trees of the parks are hung in winter little sheaves of oats or other grain, to which the birds may help themselves at their pleasure, and they were not slow to improve their opportunity, as I noticed.—Rev. Francis E. Clark.

NOTIONS ABOUT CATS.

The domestication of cats appears to have been a comparatively recent thing. There is no mention whatever in the Bible of cats, the *tsyim* found in the prophets probably being jackals. Nor does the *ailoros* of the Greeks seem to have been domesticated until a late day, and the Romans did not welcome the cat to their firesides until the days of Pliny. The Egyptians seem to have had various species of this animal, three of which are still to be found in Africa; but inasmuch as no cat is depicted on any monument contemporary with the Pyramids, we may conclude that it was not domesticated even in Egypt before the year 1688 B.C., that being the oldest date deducible from the "Funeral Ritual" where the cat is sometimes seen under the armchair of the mistress of the house, along with dogs and monkeys.

Evidently the cat was a much more valuable animal at that time than in this day, and it was probably to encourage the breeding of it that it was admitted into the class regarded as sacred. The cat was used in hunting, there being pictures extant which show cats springing from boats into the marshes to retrieve the ducks which have been killed by their masters. In a painting found in a Theban tomb a cat is represented standing on her hind legs, resting her front paws on the knee of a man who is about to throw the crooked stick called a sbot, which resembles the Australian boomerang, at some game.

There are many false ideas regarding the cat held by a great many persons, among others that a cat can see better at night than in the daytime, and that it is able to see in perfect darkness. As a matter of fact, the cat, like all other animals, cannot see at all in perfect darkness, though, with the assistance of its whiskers or feelers, and its sure-footedness it is able to move about with some agility. A cat can see better in the dusk than can a human being, however, because the cat's eyes are sensitive to the ultra-violet rays of the spectrum, and the pupil is capable of great expansion, thus admitting all the light there is available; but see in absolute darkness it cannot.

Another firmly rooted idea is that cats, if given the opportunity, will suck the breath out of sleeping children. This is utterly absurd. A cat, liking a warm, clean place, will, if it has a chance, slip into a child's crib, and, if the crib is narrow, may happen to take up a position on top of the baby. As a goodsized cat will average ten pounds in weight, while an average baby at one month of age will weigh only eight pounds and at four months only twelve and one-half pounds, it may be readily comprehended, if we imagine a proportionate weight in warm flesh and soft fur on top of our own bodies, that it may be a serious thing—the baby may be smothered to death, as has sometimes happened. As for the cat sucking the breath from the child, the shape of the cat's mouth makes it impossible, even if it should so desire, for it to interrupt respiration by the mouth and the nose of the child at the same time.

In Holland cats are bred as fur-bearing animals.—Harper's Weekly.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) Do not be deceived by the attractiveness of this world. It will cheat you and destroy you. "The Redoubtable" was the name of a French ship that Lord Nelson spared twice from destruction; and, it was from the rigging of that very ship that the fatal ball that killed him was fired. The devil administers many a sin in honey; but, there is poison mixed with it. The truest pleasures spring from the good seed of righteousness—none else are profitable.—D. L. Moody.

What each new day may bring
We can not tell;
Who lives for God in everything,
He liveth well.

BRIGHT LITTLE ONES
MAKE HOME BRIGHT.

Babies that are well, sleep well, eat well and play well. They sleep naturally and wake up good-natured. The child that is not rosy-cheeked and playful needs prompt attention for it is not well. A sickly child can be restored to health with a few doses of Baby's Own Tablets, which cure colic, indigestion, constipation, teething troubles and the other disorders from which young children suffer. Mrs. Thos. Whiting, Waterford, Ont., says: "I have used Baby's Own Tablets in my home for some years and would not be without them. I find them just the right medicine for little ones." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE SACREDNESS OF FATHERHOOD.

(By A. H. Lewis, D.D.)

God alone has absolute power to create. He might have retained this power forever. He chose rather to confer infinite honor and infinite responsibility on man by delegating to him the power to recreate. This power to perpetuate the race, as a sub-creator, and to be a direct factor in determining its character and destiny, is divine. Its exercise in fatherhood, is among the most sacred functions of existence. In this life alone its results for good or evil are beyond computation. Considered by the standard of an endless life, they are overwhelming. Were there not unknown possibilities for good results in each experience of parenthood, no man understanding what it means, could venture to assume fatherhood.

Much the larger share of human suffering comes through impaired physical health. Weakness and disease make men a burden on society, lead to poverty, drunkenness, social impurity, larceny, and kindred evils. No man is free from guilt who transmits a single element of physical weakness or disease which he can avoid.

The habitual use of stimulants and narcotics destroys nerve force and mental balance. Their efforts are often more prominent in the second and the third generations, than in those who first indulge. Purity in thought and act is an imperative demand which the sacredness of actual or possible fatherhood places on all men.

In assuming fatherhood you are acting for God; exercising the holiest function ever given you. If a man goes out as the agent of a business firm, or the representative of a great nation, he must be loyal to the power which commissions him, and in whose name he acts. How much more when a man assumes fatherhood, in behalf of the Infinite and Eternal Father! He who does not love God cannot transmit the tendency to love Him. Such a man must rather transmit the tendency to hate and disobey God, for which he, not his child, is responsible. This stupendous fact lies at the core of all true religion.

The husband has to bear little of the passive service and continuous burdens which attend parenthood. The wife has an absolute right to all the help which pure love, exhaustless patience, and tenderest sympathy can afford. This is due to the child also, who must suffer loss in proportion as these are withheld from the mother. If any husband denies these, or worse still, gives in place of them, indifference, neglect, harshness or abuse he becomes a shame to the name of fatherhood, a disgrace to his sex, an enemy to his own child, and a sinner before God.

In cleaning oilcloths never use either soap or hot water, soap causing the paint to come off, by dissolving the oil with which it was made. If very soiled rub briskly with lukewarm water and a soft cloth. When only slightly dirty a damp cloth should be rubbed over, followed by a dry one.

"Right and wrong, in every bosom work their own results at last; grow their own true fig or thistle e'er the harvest time is past."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Last Sunday morning services in St. Andrew's was conducted by Rev. Dr. Armstrong. In the evening Rev. James Little, B.A., of St. Paul's preached the baccalaureate sermon to the pupils of the Ottawa Ladies' College.

In St. Paul's the pastor, Rev. James Little, B. A., took the morning service, Rev. Dr. Armstrong preaching in the evening.

Rev. Mr. Cole, of Michigan, preached in St. Andrew's church last Sunday morning; and in the evening the pastor, Rev. Mr. McIlroy, occupied the pulpit, speaking on "The Valor of Love."

Ottawa ministers are preparing for their holiday outing; and in several cases arrangements have already been made for the supply of pulpits during the absence of ministers.

Referring to the appearance of the editor of the Record in the pulpit of his former charge in New Glasgow, N. S., the Chronicle says: In the First Presbyterian church, Dr. Scott of Montreal, preached at the morning service—Time has dealt kindly with him—His many old friends in the church were glad to hear him and all enjoyed his edifying discourse. Dr. Scott is a man everyone delights to meet; always hearty and cheerful, optimism always pervades his presence. The Church has one of her best and most useful officials in the editor of the Presbyterian Record.

MONTREAL.

Rev. N. H. McGillivray, recently settled as pastor of Taylor Church, has removed his family from Cornwall, and will be found at 686 Hubert street. Mr. and Mrs. McGillivray left St. John's manse and the town of Cornwall amid the sincere regrets of all classes in the community, who unite most cordially in wishing them many happy years in their new home. To the larger work and this greater responsibility Mr. McGillivray brings ability, experience and devotion to duty that will help him to a successful career in the congregation over which he has just been placed.

Last Friday night the Rev. K. J. Macdonald, B.A., B.D., of St. Matthew's Church, Point St. Charles, the Rev. Dr. Mowatt, of Erskine Church, the Rev. J. Chisholm, of Victoria Church, the Rev. Malcolm Campbell, First Presbyterian Church, the Rev. A. S. Ross, Montreal west, and the Rev. James Patterson, Presbytery clerk, representing the Montreal Presbytery, met in the Verdun Church, Ross street, and ordained and inducted the Rev. J. W. Johnston, M.A., to the pastoral charge of the church. The meeting having been opened by praise and prayer, the Rev. Malcolm Campbell read the Scriptural lesson from the 5th chapter of Isaiah and also preached a very impressive sermon on "Forsaking Christ." The Rev. K. J. Macdonald then gave a brief history of the church from its formation twelve years ago, as a mission, and also questioned the new minister as to his beliefs and doctrines. The Rev. Mr. Chisholm gave the minister a very earnest address on his duties and responsibilities, selecting 2nd Timothy 2nd Chapter 15th vers for his text, and the Rev. Mr. Ross addressed the congregation in regard to the duties of the people to their minister and the relationship that should exist between them. This settlement is regarded as a very promising one, and Mr. Johnston enters on his work under most favorable conditions.

EASTERN ONTARIO.

The Lansdowne Presbyterians are installing a new bell in their church tower.

Last Sunday week Rev. Donald Stewart, of Finch, preached in Williams-town.

Dr. P. C. Leslie, of Honan, China, was the preacher in St. Andrew's church, Martintown, on Sabbath evening, June 19.

The members of the Ladies' Aid Society of Woodlands church were entertained at the home of Mrs. R. Vallance on June 8.

Rev. Mr. Dobbin, assisted by the Revs. Messrs. Hay and Robertson are holding evangelistic meetings in the Braeside Presbyterian church.

Rev. Mr. Lee of St. Elmo, on his way from the General Assembly, spent Sunday with his son, Rev. H. S. Lee, and conducted the service in the Apple Hill church on Sunday evening.

Dr. Leslie, returned missionary from Honan, China, gave an interesting address in Hephzibah church, Williams-town, on Sunday morning, June 19. In St. Andrew's, Rev. J. U. Tanner, of Lancaster, preached in the evening.

On Sunday afternoon, 12th June, the congregation at Knoxville held their anniversary services, the sermon being preached by Rev. J. S. LaFair, of the Port Hope Baptist Church. The annual tea and concert on Monday evening was a gratifying success. Rev. Mr. Brokenshire, the pastor, presided at the concert, and announced the numbers of an attractive programme. Proceeds \$75.

Referring to the Old Stone church, Thorah, near Beaverton, (The St. Andrew's of bye-gone years), Mr. W. L. Smith, in the Weekly Sun, Toronto, writes:—Here lie the pioneers—the men and the woman whose toil laid the foundations of all that is enjoyed of human comfort, of all that is worth while in moral character, in the community of to-day. It is a fitting resting place. The church, hoary with age, stands like a venerable saint of old showering benedictions on those who sleep in its shadows. A little to the rear is the old manse, half hidden in a mass of trees that temper the summer sun and moderate the winter gales, which, with the passing seasons, bestow upon or pass over the sentinel like monuments marking the narrow chambers of the silent dead, while in the ravine to the rear music of murmuring waters mingles with the requiem which the evening breeze sings in the tree tops to the memory of those who are gone.

A few miles to the northwest, away out on Point Mara, on the farm occupied by Donald McKay, is another city of the dead. No stately monuments mark the resting places of these silent sleepers; no altar rises nearby around which descendants of those who are gone maintain the religious rites of departed ancestors; naught remains to remind another race, speaking another language, of those who were there before them, save when the plough in spring turns up the whitened skull of a dead warrior, the stone knife with which the skin was stripped from the fruits of the chase, or a broken fragment of crockery in which some dusky housewife served a feast for her lord. But who shall say? May not the sleep of these, even when wintry gales sweep over the treeless point and accents disconsolate come up from the murmuring lake or which washes the nearby shore, be as peaceful even as that of the burden-wearied pioneers of a white civilization who have been laid away beneath the shadow of the 'old

WESTERN ONTARIO.

Rev. A. Mackenzie, of Douglas, was in Scotch Bush last week assisting Rev. Mr. Currie, of Perth, in revival meetings. Rev. E. W. Mackay, of St. Paul's Church, Smith's Falls, will this week assist Rev. Mr. Rattary, of Eganville, in similar evangelistic services.

Rev. A. G. and Mrs. Cameron, of Brockville, have the earnest sympathy of many friends in their recent bereavement through the death from diphtheria of their second son, Archibald Gardner, at the age of seven years, seven months and seven days.

The W. F. M. Auxiliary of St. Andrew's church, Smith's Falls, have presented Mrs. Mary McIntosh, the oldest member of the society, with an affectionately worded address along with a life membership certificate in the W. F. M. S. The president, Mrs. James King, made the presentation, and in the absence of Mrs. McIntosh, her daughter, Mrs. J. H. Ferguson, acknowledged the address and gift in suitable terms.

A very successful week of evangelistic meetings has been held in Alma Church under the leadership of Rev. Mr. Reid and a deputation of students from Knox College.

The Rev. Dr. McMullen, of Woodstock, was the guest of his brother, Senator McMullen, of Mount Forest, for a few days the past week.

Mr. James S. Duncan, B.A., will accept the call to Lucknow. He is now visiting friends in Pennsylvania.

Mr. and Mrs. E. Garrett, of Bradford, prior to leaving for the West were made the recipients of an address and valuable gifts from the members of Bradford Presbyterian Church with which they had long been connected. Mr. Garrett was presented with a solid gold locket and chain and Mrs. Garrett with a fountain pen and a beautiful pearl sunburst, the articles being engraved with the initials of the recipients.

Rev. Mr. Mullan of Elora, preached at both services in the Hespeler Church on Sunday in the absence of Rev. J. A. Stewart who was conducting anniversary services at Cromarty.

The ladies of Knox Church, Sundridge, announce they will provide dinners and refreshments at Sledwains on the 12th July. Proceeds in aid of congregational funds.

At the morning service in Knox Church, Gait, on 12th inst., Mr. William Webster, who attained his 90th birthday, and who is the oldest member of Knox congregation, was presented with a handsome Bible by Rev. R. E. Knowles, from the session on behalf of the congregation.

Rev. Joseph Hamilton, of Toronto, preached in the Upergrove Church on the 12th inst., and Rev. C. H. Cooke, of Orillia, last Sunday.

It is fifty years since the Elmvale church was organized, and in commemoration of the event a grand semi-centennial celebration is being held from June 20th to 27th. Four sons of the first pastor of the church, Rev. Geo. Crow, will take part in the services, also a former pastor, Rev. James Rollins, B. A., of London, and the moderator of Presbytery, Rev. Dr. McLeod of Barrie. The present pastor is the Rev. G. J. McKay, M.A., whose faithful and untiring labors have maintained the high standard established by his predecessors.

The congregations of McCue and Port Emsley have extended a call to Rev. Alex. Rintoul, a recent graduate of Queen's university.

SPARKS FROM OTHER ANVILS.

Christian Guardian:—A greater measure of self-control, of self-possession, of quietness and thoughtfulness and contemplation would be a boon to a great many of us in this hurrying age, a source of strength in our work and of comfort both to ourselves and to our friends. To learn how to make haste slowly is to learn to get along surely, and to learn to be satisfied to make haste slowly is often the true secret of successful and happy achievement.

Presbyterian Standard:—Who can estimate the debt owed to the family pew of the past? How much respect for authority, how much of loyalty to the Church, how much of love of home, how much respect for parents, how much reverence for the ordinances of the Kingdom of God, how much of regard for the virtues of private and public life, how much of wise reference in everything to the life everlasting awaits the re-establishment of the family pew of other and better days! Let us revive it again.

Lutheran Observer:—It is only as we recognize the intrinsic wrongness of evil thoughts as well as their vital relation to overt evil acts, that we can appreciate Christ's profound teaching that the unclean man is the man whose mind is a nest of unclean thoughts and the murderer is not only he who strikes down a fellow-man, but he who harbors in his heart the spirit of hate.

Philadelphia Westminster:—A divided anything is never successful. A church with one hundred members divided into five factions in point of strength numbers but twenty and scarcely that.

Presbyterian Witness:—One of the most encouraging things in connection with the efforts of christian men to secure a day of rest is the ever growing sympathy of working men with this movement. Even those who are not very much concerned about the spiritual side of this question are beginning to realize that the advocates of the Lord's Day rest are the laboring man's best friend, that one day of rest in seven is a necessity to man's well-being, and that the doing away of the Sabbath would soon mean seven days' labor for six days' work.

Presbyterian Record:—French Evangelization does not seem to take anything from the Roman Catholic. It simply aims to tell him the things which we have, that he may see and know them, and have the opportunity of accepting them or not accepting them as he may choose.

Herald and Presbyterian:—Christianity pays better than anything else in the world. It brings about conditions by which the human race is enriched and made comfortable for time, as well as bringing eternal salvation to all who will accept it. One-half of the world knows nothing of Christ, and that half is poor and ignorant and suffering. If it accepts Christ it will soon have good homes, good food, good clothing and the other good things of life. This being so, it pays to give to foreign missions, for results are accomplished by means of it that are worth accomplishing. It is philanthropy, it is good business, it is humane to give and work for foreign missions, as well as being religious and in obedience to Jesus Christ.

Winnipeg Free Press: Two Presbyterian evangelists from the north of Ireland, James Eakin and E. McTaggart, arrived in the city last week. After working for some time throughout the Emerald Isle, they decided to undertake missionary work in western Canada. They have already been given appointments, and have left for their fields. Mr. McTaggart goes to Kinderley, south of Saskatoon, in the Battleford Presbytery, at the terminus of the C. N. R. branch line railway; and Mr. Eakin to Maynard, in the Saskatoon Presbytery.

ON PAYING THE PRICE.

Everything has its price, and the supposition prevalent among a certain class that with shrewdness something valuable may be obtained for nothing, is a fallacy which has proved the undoing of many who might otherwise be reckoned among the world's helpers. They would not hesitate for a moment to pay the price, if they had it, for a valuable article in preference to a cheaper, but when it comes to choosing between a pleasure and the exercise of a little self-denial, they hesitate and almost invariably choose the cheaper—a little pastime that may be forgotten a month hence—thus setting further away the goal for which they are striving. We long to emulate the achievements of those whom the world has hastened to honour, but we do not wish to pay the price. A young woman who was discovered to be gifted with a remarkable voice, was so flattered by her friends that she thought she could immediately start upon a public tour without the usual preliminary preparations. When told by an artist that she must spend several years in study before she could successfully interpret the works of the great masters, she became discouraged, and it is quite probable that others much less talented, but with endless patience and perseverance, will outstrip her in the end.

"I could make a name for myself, so the professor says," remarked a young girl to a friend who was viewing a water-color sketch which exhibited undoubted evidence of talent, "but I would have to dig for it, and I just won't." The price to be paid—how it staggers small souls! Do you think the singer who moves the hearts of thousands at will, the artist who has put the work of a lifetime into the canvas which fairly glows and throbs with life, count now the price they paid for their skill—the days and months of labor, the deprivations, perhaps, which they may have endured? No, indeed; the joys and triumphs of the present make past efforts seem but trivial things, and if they could retrace their steps they would be still more careful and painstaking. And yet we have no right to hesitate at the cost. We are not put into the world to watch, like weakling plants, for the sunshine, and refuse to take the nourishment the soil, the rain, and the dew have provided, because it would mean persevering effort—a putting forth, of tiny rootlets, of leaf and bud. Just as a stunted, barren plant compares with a tall, sturdy growth, rich in blossom and foliage, so the selfish, ease-loving lives compare with the truly great ones who, perhaps, no more largely endowed with intellect, were willing to pay the price.

A JAP FACING DEATH.

The "Standard," in an editorial commenting on the letter written by a young Japanese officer imprisoned in a sunken submarine, says—That an officer, however courageous, should in the very jaws of death composedly not only set down the circumstances of the disaster, but also indite a brief moral essay on the ethics of the situation, may well amaze the English temperament. It is the Japanese custom to elaborate the art of expression, and it is a part of their code to complete their work with its appropriate sentiment. Nor can the Japanese hero's direct and simple message be regarded as improvisation. No man can improvise while he is being slowly suffocated at the bottom of the sea. The most he can do is to utter what is so constantly in his mind, that the words flow naturally from his pen. Captain Tsutomu's letter is, therefore, a revelation of the Japanese ideal of duty to the service. The fact that he wrote it all under the circumstances proves that he fulfilled the ideal, in that he went on such with his work until he dropped. Such is the tradition of the Japanese aristocracy, among whom the point of honor inexorably demands the immolation of self.

ARMENIAN MASSACRES.

We are asked to make room for the following urgent appeal:—

The most appalling reports have come concerning the massacres of Armenians in Turkey (making this disaster seem far greater than even the Russian massacres of Jews in November, 1905, which aroused such general protest and prompted such speedy action and widespread liberality). Accounts have come of great destruction of property, and through the fearful and nameless crimes perpetrated, these massacres are apparently among the most atrocious known to history—babies slaughtered, families burned alive, women shot in sport to the applause of the people, or traded for horses and rifles.

We, the undersigned, now urge these matters very earnestly, not only upon the attention, but upon the hearts of the people.

We also urge both secular and religious organizations, newspapers, churches, and individuals throughout the country, as well as in other lands, to immediately, urgently, and persistently exert themselves to give present financial help, by starting new subscription lists, or cooperating with some already begun; also by holding mass meetings of protest. We especially urge upon Christians the present duty and privilege, to thus stand for Jesus Christ, and honor to the memory of these Christian martyrs by sending speedy succor to helpless widows and orphans:—R. S. MacArthur, D.D., Calvary Baptist Church, N.Y.; W. Merle Smith, D.D., Central Presbyterian Church, N.Y.; George Alexander, D.D., Moderator, N.Y. Presbytery; Junius B. Remensnyder, D.D., Pastor St. James Lutheran Church, N.Y.; Wm. Henry Roberts, D.D., Ch. Ex. Council of Churches, Phil.; Bishop L. B. Wilson, Methodist Episcopal Church, Phil.; Robert Forbes, D.D., Cor. Sec. Bd. Home Miss., M.E. Ch., Phil.; Rev. Frederick H. Sentz Supt. Christian & Miss'y. Alliance, Phil.; Daniel S. Gregory, D.D., Ed. Bible Student & Teacher, N.Y., Washington Choates Treas., Cong'l. Home Miss. Soc., N.Y.; Geo. P. Eckman, D.D., Pastor St. Paul, M.E. Ch., N.Y.; C. L. Goodell, D.D., Pastor Calvary M.E. Ch., N.Y.; Edgar Tilton, Jr., D.D., Pastor Collegiate Church, N.Y.; David James Burrell, D.D., Pres. World's Council of Presbyterians and Reformed Churches, N.Y.; Josiah Strong, D.D., Pres. Am. Inst. of Social Service; and Chas. H. Parkhurst, D.D., Mad. Sq. Presby'n Church, N.Y.

Funds may be sent to (1) The Armenian Relief Association, Bishop David H. Greer, Pres., Gov. Chas. E. Hughes, Vice-Pres.; Bro. Wm. Brody, Bankers Depository, 59 Mall St., N.Y.; (2) National Armenia and India Relief Ass'n., Mansfield, O. Hon. Seth Low, Pres., Dr. J. L. Barton, Chairman of Directors. (3) American National Red Cross, Washington, D.C.

The Dunedin congregation are building a new church, and from a brief history of the congregation, prepared for the corner stone, we glean two or three items: The congregation was started as a mission field in the early sixties by Rev. James Greenfield. The first elders were ordained and inducted by Rev. R. Rodgers, of Collingwood on Sept. 5th, 1871. Ministers who have been connected with the charge are: Rev. John Ferguson, M.A., Rev. Duncan McDonald, Rev. J. K. Henry and Rev. J. A. McConnel. The present pastor, Rev. Dr. Graw, was inducted Sept. 20th., 1906, and has filled the pulpit and served his people very acceptably up to the present, and the people earnestly desire he may long be spared to them. The present session is constituted as follows: Rev. W. W. Craw, Ph.D., moderator; elders, Alex. McLeod, Wm. Aikens, Sr., D. G. Mitchell, clerk; board of managers, Alex. McLeod, chairman; John H. Anderson, secretary; Angus Campbell, treasurer; Alex. Aikens, D. McBain, Geo. Best, C. W. Metherall, D. G. Mitchell and J. C. Young.

Every hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

HOUSEHOLD HINTS.

Oranges have an advantage above the great majority of other fruits of being obtainable all the year. They are anti-bilious. So are lemons. The orange is agreeable to the taste and has nutritious qualities not shared by the more tart cousin."

To remove fruit stains, let the spotted part of the cloth imbibe a little water without dipping it, and hold the part over two or three lighted brimstone matches at a proper distance. The sulphurous gas which is discharged soon causes the spots to disappear.

Frosted Rhubarb Pie.—Peel the rhubarb and chop it coarsely. Allow one and one-quarter cupfuls of sugar, mixed with two level tablespoonfuls of flour, to each two cupfuls of rhubarb. Add the beaten yolks of two eggs and two teaspoonfuls of melted butter. Fill a paste-lined plate with the mixture and bake. Cool partly and cover with a meringue made from the whites of two eggs, beaten stiff and dry, with two tablespoonfuls of powdered sugar. Let the meringue lie roughly over the pie and brown it a little in a slow oven.

Rhubarb Jelly.—This is best when made late in the summer, as the stalk then has reached a condition when it contains more of the elements that are needed to give a right consistency. Rhubarb jelly has a beautiful color, but is not always as firm as other fruit jellies. Do not peel the stalks, as the rich color in the peel is needed. Cook with a very little water, or just enough to keep from sticking and burning. Strain and heat the juice. Allow equal measures of juice and sugar, and cook about ten minutes, skimming often. Put, like other jellies, into tumblers, and pour melted paraffine over the tops of each.

Liver and Bacon.—Have the liver cut in thin slices, cover with boiling water for a moment or two, then drain and dry. Cover the bottom of the pan with thin slices of fat bacon and set at the side of the fire, where the fat will slowly dry out, pouring it off once or twice, then draw the pan forward until the bacon is very lightly colored. Transfer it to a hot dish and keep warm. Dust each slice of liver with salt, pepper and flour, put the pan over the fire; the slices should be done through, but not hard. Place them in the dish, arrange the bacon around them, and serve. If a gravy is desired, sift into the hot pan sufficient dry flour to absorb the fat, stir until brown, and add gradually sufficient boiling water to make a moderately thick gravy. Season, boil for a moment, and pour round the liver.

Castilian Omelet.—"Spain furnishes us with a delicious omelet," writes Fannie Merritt Farmer in *The Woman's Home Companion*. "Beat four eggs slightly, just enough to thoroughly blend the yolks and the whites, and add four tablespoonfuls of cold water, one-half teaspoonful of salt and one-eighth of a teaspoonful of pepper. Put two tablespoonfuls of butter in a hot omelet pan, and when melted turn in the mixture. As it cooks, prick and pick up with a fork until the whole is of a creamy consistency. Place on a hotter part of the range, that it may brown quickly underneath. Fold in a small quantity of tomato sauce, turn onto a hot serving dish, and surround with tomato sauce. For the tomato sauce, cook two tablespoonfuls of butter with one tablespoonful of finely chopped onion and one-half tablespoonful of finely chopped red or green pepper until yellow. Add one and three-fourths cupfuls of tomatoes and let simmer until the moisture has nearly evaporated; then add two tablespoonfuls of sliced mushroom caps, one tablespoonful of capers, one-fourth of a teaspoonful of salt and a few grains of cayenne."

SPARKLES.

"With all your wealth are you not afraid of the proletariat?" asked the deliver in sociological problems. "No, I ain't," snapped Mrs. Newrich. "We boil all our drinkin' water."

She—Have you any strawberries?
Dealer—Yes'm. Here they are—\$1.50 per box.

She—Gracious! They're miserable and so green.

Dealer—I know, ma'am; but there ain't enough in a box to do you any harm.

A sturdy Scotchman had been having a dispute with his wife, which resulted in his taking refuge under the bed. As she stood on guard with a good-sized stick in her hand he called lustily from his retreat:

"Ye can lamb me and ye can bate me, but ye canna break ma manly spirit. I'll no come out."

Nellie—"How conceited you are, Effie! You're always looking at yourself in the glass." Effie: "I'm sure I'm not. I don't think I'm half as pretty as I really am."

Plenty More.—Mrs. Newlywed (at the table).—My gracious! you are spilling the gravy on the carpet, Jane.

Jane (captured wild on Ellis Island).—There's plenty more in the kitchen, ma'am.

Customer—Why do you wear rubber gloves?

Barber—So that my celebrated "hair grower" don't raise hair on the palms of my hands.

He sold a bottle.—Tid Bits.

Jinks: Harkins doesn't strike me as literary. Yet he declares that he never feels so comfortable as when he is snugly settled in his library.

Binks: Oh, that's not surprising. His bookcase is a folding bed.

"Waiter, this chuck steak I ordered is like wood."

"Yes, sah. Dat am wood-chuck steak."

"Little Willie Withers is the brightest and best behaved boy in the neighborhood."

"Allow me to deduce."

"Go ahead."

"You don't know little Willie and you've recently been chatting with his mother."—*Birmingham Age-Herald*.

A Family Puzzle.—A teacher was trying to explain the meaning of the word "recuperate" to one of the pupils. "Now, Willie," said she, "if your father worked hard all day he would be tired and worn out, wouldn't he?" "Yes'm." "Then when night comes and his work's over for the day, what does he do?" "That's what ma wants to know."

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

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PANGS AND TORTURES OF A WEAK STOMACH

Prompt Relief and Cure Can Be
Obtained Through Dr. Williams'
Pink Pills.

Indigestion is a condition in which the stomach is more or less unable to digest the food. Even a light case of indigestion means much misery, but when the trouble is at its worst the life of the sufferer is one of constant and acute misery. Indigestion is recognized by a burning sensation in the stomach, bloating, an oppressive feeling of weight, belching wind, pains in the region of the heart, often vomiting and nausea, and a dread of food for the misery it causes. Dieting and the use of pre-digested foods may give some relief, but will never cure indigestion. The work of indigestion depends upon the blood and the nerves and the only way to cure indigestion is to so tone up the stomach that it will do the work that nature intended it should do. The very best way to cure a weak stomach is through a course of Dr. Williams' Pink Pills. These renew the blood, strengthen the nerves and thus give tone to the stomach, and enable it to do its work with ease and comfort. No one suffering from indigestion in even the slightest form should neglect the trouble for an instant; to do so means that it obtains a firmer hold, and daily the misery and suffering is increased, and the cure made more difficult. At the first approach of the trouble take Dr. Williams' Pink Pills and it will speedily disappear. These Pills will cure even the most obstinate case of indigestion, but naturally it takes longer to do so. Mr. Philip Lafleur, St. Jerome, Que., says: "After I left college, when I had studied hard for four years, I suffered so much from indigestion that I found it difficult to earn my living. I was troubled with terrible pains, a bloating feeling, and a sourness in the stomach. This led to a loss of appetite and I began to show signs of a nervous breakdown. I tried several different treatments without finding any apparent relief, and my nervous system had grown so shattered that I could not work. A priest who was interested in me advised me to try Dr. Williams' Pink Pills and I followed his advice. It was not long before they began to bring me back to health, and in the course of a couple of months my stomach was as sound as ever; my nervous system strong and vigorous, and I have since enjoyed the best of health. I owe all this to Dr. Williams' Pink Pills, for which I shall always feel grateful."

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

GOLDEN BUSINESS OPPORTUNITIES.

"Golden Business Opportunities" is the title of one of the Grand Trunk's latest publications, issued by the Commissioner of Industries. It is a concise treatise on business openings in Western Canada, and contains a fund of facts and valuable information. A "Quarterly Bulletin" has also been issued, which tells of specific business openings in Western Canada for the cobble or coal dealer, liveryman or laundry man, baker or banker, lawyer, doctor or general merchant. These publications may be had for the asking. Apply to J. Quinlan, D.P.A., Montreal, Que.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.



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Ask your druggist, who is a man of standing in your community, about the NA-DRU-CO line. He is in position to tell you, for we will furnish to him, or to any druggist or physician in Canada, on request, a full list of the ingredients in any NA-DRU-CO preparation.

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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.
7.50 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons

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Successors to Walker's
Sparks Street - - Ottawa

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**PURE ICE
FROM ABOVE**

CHAUDIERE FALLS
Office—Cor. Cooper and Percy
Streets, Ottawa, Ont.

Prompt delivery. Phone 935



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
Crysler, from the 1st October next.
Printed notices containing fur-
ther information as to conditions
of proposed contract may be seen
and blank forms of tender may
be obtained at the post offices of
Chesterville, Crysler, Cabore and
Connaught and at the office of the
Post Office Inspector at Ottawa.
G. C. ANDERSON,
Superintendent.
Post Office Department, Mail Ser-
vice Branch, Ottawa, June 6, 1910.
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