

Dominion Presbyterian

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LIFE'S EPITOME.

By William Dudley Mabry.

The day is young. The silver sheen of night
Has vanished in the golden flood of morn.
The dew yet lingers pendent in the light,
And bright the fields with daisies newly born.

I stand beneath the glow of early dawn.
Inviting tasks await my willing hands,
With ardent hopes and youthful arms of brawn,
I hasten forth to meet the day's demand.

The day wears on—the morning glamor fades,
The flowers droop beneath the noontide sun.
The dust of toil pulsing air pervades,
While swift the passing hours their courses run.

The day is old, and I with grief confess
My work is incomplete. Across my way
An adverse wind hath swept, and in distress
I leave my task to wait another day.

The day is done. The shadows lengthen—
A somber sign of swift approaching night.
From out the azure depth appears a star
As low the sinking sun is lost.

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MARRIAGES.

At the manse, Ormstown, on June 26, by the Rev. D. W. Morrison, D.D., James Maxwell to Agnes Stuart, both of Ormstown.

At the home of the bride's parents, Shuter street, on July 22, 1910, Isabel, daughter of Mr. and Mrs. G. E. Forbes, to William Ewing, Jr., son of Mr. and Mrs. William Ewing, Shuterbrooke street, by the Rev. Robert Campbell, D.D.

On July 25, 1910, at Kirkhall, Ferguson, Ont., by the Rev. Logie Macdonell, Eleanor Margaret, eldest daughter of the late Rev. D. J. Macdonnell, to the Rev. William Lorne Findlay, of Selkirk, Manitoba.

At the residence of the bride's parents, on June 5th, 1910, by the Rev. J. Moore, B.A., John Strachan, of Glencoe, to Lillian A. Milliken, second daughter of Mr. and Mrs. J. Milliken, of Springbank, East Williams.

On June 23, at St. Andrew's church, Tilbury, by Rev. J. Dobson, bride, Edith Hemsworth and Mr. Wm. R. Mothersill, eldest son of Mr. T. B. Mothersill, Oshawa.

At 16 Washington avenue, Toronto, on Thursday, July 21st, 1910, by the Rev. John Somerville, D.D., Mary Cruden, second daughter of Mrs. H. P. Bruce, to J. B. Jackson, of Simcoe, Ont.

At St. Andrew's church, Hamilton, Bermuda, July 14th, Lorraine Frances Stanley Doe, of "Springhaven," Paget, Hamilton, Bermuda.

On July 7th, at Spokane, Wash., by Rev. Dr. McFadden, Laura (Georgina), third daughter of the late Mr. Geo. Lang, Bowmanville, and Mrs. Laing, 76 Home-wood avenue, Toronto, to Mr. William Garboden, Spokane, Wash.

At the Meaford Presbyterian church, Meaford, Ont., on Wednesday, July 27, 1910, by the rector, Rev. S. A. Eastman, Lillian Isabelle, eldest daughter of William and Mrs. Gardner, to John McDonald Telford of this city.

On July 26, 1910, at 241 Queen street, Toronto, by the Rev. Dr. MacFayish, Thomas Hall King, to Miss Florence M. Whitney, daughter of Fred Whitney, all of Kingston.

DEATHS.

At his late residence, Swansea, on Sunday, July 24, 1910, William Rennie, in his 76th year.

Suddenly, on Monday, August 1st, 1910, Andrew Gunn, president of Gunns, Limited, Toronto, aged 54 years.

On July 24, 1910, at No. 88 Victoria St., Ottawa, Mabel Geraldine, wife of F. D. Burpee.

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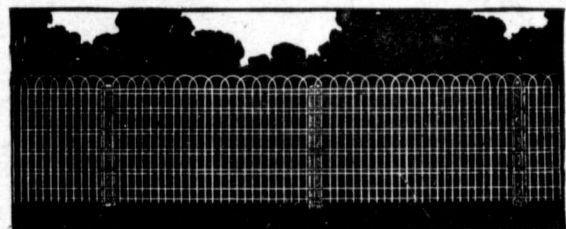
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NOTE AND COMMENT

"There is no such word as impossible for the west," said Sir Wilfrid Laurier, at the opening of St. Andrew's Lock, on the 14th July. This is the first link in the government's trans-prairie scheme of waterways and when completed will cost about \$1,500,000. The lock, which has a lift of 21 feet, is a splendid specimen of concrete construction, 290 feet in length and 45 feet in width. It has raised the level of Red River at Winnipeg over five feet. The dam, 788 feet in width, is of camose tip type, and is the only one on this continent. There is another at Rose, France. Hon. William Pugsley, minister of public works, officially declared the lock open to the free commerce of the Provinces of Alberta, Saskatchewan and Manitoba.

The feeling between Greece and Turkey is so intense that it is freely predicted that hostilities will break out before the end of the autumn. Bands of Grecian raiders have crossed the Turkish frontier, and among them, say the Turkish authorities, a number of regulars of the Greek army have been found. The situation was bad enough before, owing to the Cretan tangle. Crete has no intention of abandoning her attempt to unite with Greece. Her declaration of independence from Turkey and of annexation to Greece cannot take effect so long as the island remains in the control of the commission of the four great powers. Greece knows well that the admission to the Greek parliament of the representatives which Crete has sent would amount to a declaration of war with Turkey, and this matter is for the present not to be considered. It is believed to be significant that the twenty-five thousand Turkish troops which have just been ordered to take the field "for the summer manoeuvres" are en route toward Ellasona on the Grecian frontier near the territory recently raided by small bands of Greek invaders, though the Turkish Government denies that any immediate reprisals against Greece will be attempted.

"About 700 or 800 Mormon converts a majority of whom are probably women pass through this port annually" writes Commissioner George Billings, of the Immigration Service of Boston. That does not include all those who come through New York, New Orleans and Montreal. When we realize that according to the Mormon doctrine no woman can enter heaven unless she is married and that the majority of Mormon converts are women there is but one conclusion to come to; and that is there must be a large polygamous white slave traffic. Polygamy is being practiced in Utah to-day as it always was. Joseph F. Smith, the president of the Mormon Church, is to-day living with five wives and has more than a dozen illegitimate children. Not only is Joseph F. Smith thus living but the majority of the leaders of the church are polygamists. These women come largely from the British Isles, Scandinavia and the Netherlands. In a letter lying before me, Joseph F. Smith, president of the Mormon Church, writes: "On January 1, 1910, there were 2085 missionaries laboring in the various fields." During the past year they have distributed 10,982,122 tracts, visited 3,744,641 families, and distributed and sold 500,614 standard church works. Two years ago the church purchased a hotel in London which has been converted into a house for the missionaries." The Mormons also publish a Mormon newspaper in Liverpool. Are the Mormons in Alberta a law observing people?

In the United States the movement against the pictures of the Jeffries-Johnson prize fight at Reno, Nev., assumed national and international proportions, all large cities forbidding their exhibition with the exception of New York, Philadelphia and Chicago. The same conditions obtain in Canada. We are glad to notice, so that in a majority of our cities exhibitions of pictures of the brutal fight will be prohibited.

Russia and Japan have at last signed a convention which divides Manchuria between them. Russia earliest acquired from China railroading and policing rights in northern Manchuria. Later, Japan made her hold on southern Manchuria practically secure. Now the two nations unite to strengthen each the hold of the other upon what has been secured, and the result is to take Manchuria out of the power of China. The "Open Door" policy falls before this "convention." Racial and national antipathies give way to diplomacy. Russia and Japan forget for the time being that they were ever at war, and enter into semi-friendly relations not because either nation loves or trusts the other, but because each is looking out for self and self alone. It is safe to say Russia will never dislodge Japan from the footing now obtained. As to Russia's permanence in the north perhaps Japan has doubts. No one knows. But what will Great Britain, Germany and the United States say?

A series of remarkable measures designed to stimulate the birth-rate in France have lately been introduced into the French Parliament. They include the imposition of additional military service upon bachelors over twenty-nine years of age; making obligatory the marriage of State employees who have reached the age of twenty-five years, with supplementary salaries and pension allowances for those with more than three children; and the repeal of the law requiring the equal distribution of estates among the children. The dislike of Frenchmen to divide their property is a frequent cause of restricted families, according to those who have made a study of the subject. The proposed legislation follows the recent publication of vital statistics, which showed that the births in the republic during 1909 were 770,000, against 792,000 in the preceding year, and that the population has been increased by only 3,000,000 since 1851. Race suicide does not prevail to any appreciable extent among the French of Canada.

The "Catch-my-Pal" movement is working wonders in Ireland. Already thousands have become members, and the interest continues to grow. An exchange says: The fact that it was during the Twelfth of July holidays in Ulster last year that in the ancient city of Armagh the temperance revival which has wrought so beneficial a change in the North of Ireland originated, lends special interest and impressiveness to the appeal which the Rev. R. J. Patterson has issued to the members of the Catch-my-Pal organization in view of the temptations which attend these holidays. "In the North of Ireland," says Mr. Patterson, "the month of July is especially looked upon as one in which a man needs all his manliness to assert itself lest he may be dragged into the gutter of drink. . . . O men! what a laugh will go up from the enemy if you give way! Let the men of the North determine that this shall be the soberest July in Ireland's history." The appeal throughout reflects the intensity of conviction and sincerity of sympathy and brotherliness which have enabled Mr. Patterson to accomplish so splendid a work for temperance.

At the recent Tuberculosis Conference in Edinburgh Dr. Dingwall Fordyce said abdominal tuberculosis was more prevalent in Edinburgh and Glasgow than anywhere in the civilized world; while Dr. Carnegie Dickson, of the Edinburgh Sick Children's hospital, said of the cases he came into contact with more than three-fourths who died were tuberculosis, the majority being abdominal cases. This showed the need for a pure milk supply.

The latest decision of the courts bearing upon the case of the Cumberland Presbyterian Church re-union is that of the Supreme Court of Arkansas. It is favorable to the established union. This gives the decision of seven States favorable, while that of only two, Tennessee and Missouri, have been unfavorable. Those in which favorable decisions were given are Kentucky, Indiana, Illinois, Georgia, Texas, California and Arkansas.

A. T. writing to the Dominion Presbyterian from Quebec, says:—"The Rev. Father Giuliani, Superior of the Carmelite Convent at Taranto, in Southern Italy, and at the same time in charge of one of the largest churches in that city, which numbers about 25,000 souls, has been received into the Methodist Episcopal Church of Italy. Father Giuliani has been one of the most brilliant preachers in the Roman Church, and is a highly educated man. He has on several occasions been received by the Pope in a private audience. His Methodist Church was crowded to the doors when Mr. Giuliani preached his first sermon as a Methodist pastor. The news of his conversion has caused a great stir in Rome, where the people are now taking a deep interest in the great movement from the Roman Communion of priests, monks and laymen, who are joining the Evangelical Churches in large numbers.

Dr. R. S. Holmes writes sanely on "Vacations" in his paper, The Philadelphia Westminister. He says: "Vacations are right; all right, if they are right; all wrong if they are not. A vacation by the seashore, on the sand, where the minister lies all day long, day after day, until he is as brown as an Indian, and twice as lazy as one, if that be possible, is ideal. When the minister goes home from that, he finds after a very few days that he is fresher, stronger, clearer minded than he has been for six months, and his congregation finds it, too. The writer who criticises the minister for taking a vacation, and supports criticisms by quotations that have no more bearing on the subject than they have on the relations between Halley's comet and an ant hill, should read this which Jesus once addressed to his disciples, "Come ye apart into a desert place, and rest awhile." Oh, no! Don't begrudge the minister his vacation.

An English correspondent of the "Homiletic Review" tells of how "a well informed writer in the Hindu magazine, Epiphany, declares that India will be saved through its womanhood. Not that the new movement for their freedom from the captivity of the 'purdah' system is in any degree evident among the masses of women themselves. They are the willing slaves of their husbands. Singularly enough, the influential natives who are promoting the agitation are actuated by the apprehension of the effects of Christianity. They fear that Christianity will sweep womanhood into the fold, unless the grosser evils of Hinduism are reformed. Therefore, propagandist societies are being formed with the aim of cleansing Hinduism of the system of child marriages, permanent widowhood, and the shocking abominations perpetrated in the name of the religion at many temples. The very fact of such a movement is a striking tribute to the true moral nature and power of the Christian religion."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE EVANGELIZATION OF ONTARIO
IN THIS GENERATION.

Mr. William Henderson, the founder of the Shantymen's Christian Association, has issued a leaflet which we take pleasure in giving below—

"The famous motto of the Laymen's Missionary Movement suggests the above as a suitable motto for another much needed 'Laymen's Movement,' at our own doors, and until Ontario is evangelized the larger ambition will hardly be realized.

But one urges, "Is not Ontario already evangelized?" In answer to this we would submit a few facts for the reader's enlightenment.

As editor for nine years of "The Faithful Witness," a weekly missionary paper, the writer considered he was well posted in the needs of the world in relation to missions, and it was a considerable surprise to him to be informed by the late Rev. S. Childerhouse that he could be given one mission field within two hundred miles of Toronto, where there were 5,000 men in the district, and no missionary was available. Under the circumstances he felt he could do no less than drop everything else and go to this field.

Having had his eyes thus opened, the writer decided to thoroughly investigate conditions relating to lumber and other camps, as far as he could, and was astonished to find that the more he investigated the greater the need was seen to be, and that camps within 12 to 15 miles of villages with too many churches in them, had not received a single visit from a missionary for years. For lack of time and funds the writer has not been able to personally visit all this great North Country of ours, but two years ago, at the Synod meeting, in Toronto, the Rev. Mr. Byrnes, of Cobalt, made the statement that north of the Canadian Pacific Railway line there were estimated to be 250,000 able-bodied men, or at least from three to four times as many as could be found in the city of Toronto.

From his own observation, the writer is prepared to state that there are quite as many men working in camps south of the Canadian Pacific Railway, as there are in the towns and villages worth of it, or in other words, some 250,000 must be working in camps in Northern Ontario.

Now if this estimate is correct, and in the past two years no one has disputed it, it means that there are at least 5,000 camps of various kinds, and no systematic effort is, to our knowledge, being made by our Church to evangelize them. If you attend the spring meeting of one of our northern Presbyteries, you will hear the report of work among lumber camps somewhat as follows—

Mr. A—reports visiting six camps in his district, and Messrs. B— and C—, two or three in theirs. These visits have been paid once in the year, and the men have given good attention, and shown their appreciation by a generous offering to the mission funds.

We would add here, that after the missionary left the men assured one another that it was really the collection that induced him to pay this yearly visit.

In a few isolated cases earnest, consecrated missionaries have taken upon themselves to have a regular service once a fortnight in some adjacent camp, and now and again a still more zealous man will be found who gives all his time to the camps in his district, but these are the very men who will endorse the fact that no systematic effort has been made by the Church to evangelize this great body of men right in our own Province. In company with two companions, the writer drove 770 miles this winter, and visited, in all, 41 camps. These camps had been going from June and July, but in not more than one or two had any Presbyterian missionary held a service, and no services had been held by Methodists or Baptists either, if time had permitted to visit more camps

we are satisfied the same conditions would have been found.

Surely the above facts are sufficient to show the need of adopting some such motto as "The evangelization of Ontario in our generation."

Because the men in the camps belong to all churches, the writer is satisfied that an interdenominational work is the best, and therefore organized a Council of prominent men belonging to different churches, and used the title of The Shantymen's Christian Association, as being one that would appeal to the men.

He is desirous of placing two teams, each in charge of two suitable men, who understand the work in the districts he went through last winter. These men could visit every camp on an average of once a month, by holding services on week nights as well as Sundays, and a beginning would be made towards systematic evangelization of the lumber camps.

Space forbids more at present, but the writer is fully prepared to go more into this matter with anyone who cares to do so."

Among the members of the General Council will be found Mr. Jos. Oliver, ex-mayor, Toronto; Mr. F. C. Blair, and Mr. R. J. Farrell, Ottawa; Mr. Robert Booth, Pembroke; Mr. Hugh S. Brennan, Hamilton; and Judge Ardagh, Barrie.

Mr. Henderson outlines his plans for the future—

One of the first of our plans is the regular visitation of missionaries to every camp. By this we don't mean a yearly visit, but, if possible, a monthly one. When one realizes that after visiting forty-one camps we had only made a beginning towards visiting the hundreds of lumber camps in the Province, and that the multitudes of mining and railroad camps have not had a visit yet from us, one will see that merely a beginning has been made, and that it will take years before this part of our plan is fully carried out, unless the Christian conscience of the people is suddenly awakened.

In July, many of the large camps in the Webwood district will begin work again, and we are anxious to place a pair of workers with light wagon and team to take charge of the thirty or more camps that can be reached from that centre, so that once a month through that district the men may have a chance of hearing the Gospel.

Then in Parry Sound district there are going to be a number of new camps this season, and two other men with a team could provide a monthly service for them all, by constant driving and holding services nearly every night.

Then into the camps hitherto unreached by the writer he would like to go with the same outfit as during the past season, introducing the work to the men and preparing the way for future work.

This is a very modest programme, surely, but it would mean a monthly service for some 5,000 men, and that from 3,000 to 4,000 men a month, who would otherwise not be visited, would at least hear the Gospel once in the year.

The cost of such a programme would not be more than \$1,000 or \$5,000. If there is any cheaper investment or more desirable one in missionary lines we are not aware of it.

There are plenty of suitable men available for such a work as above outlined, and they are ready to go into it if they can only receive the modest amount necessary for the support of themselves and families.

The officers of the Association are. Mr. Wm. Henderson, Superintendent, Burks' Falls, Ont.; Mr. Thos. Yellowlees, 235 College street, Toronto, Secretary; Mr. John McClelland, 352 Spadina Avenue, Toronto, Treasurer. We can very heartily commend Mr. Henderson for leadership in such a movement, and he has been singularly happy in his selection of secretary and treasurer. Mr. Yellowlees, especially, has long been favourably known in con-

nection with Sunday School work, and he brings to his new position qualities of head and heart sure to make him successful in it.

THINGS THAT CANNOT BE
SHAKEN.

Dr. McCrae, in First Church, London.

This is an age when many things are being shaken. Anything and everything is being questioned and criticised to-day. There is scarcely a fundamental truth in any branch of knowledge on which somebody is not trying to cast a doubt. We need not, then, be surprised if the Christian faith is being questioned and criticised. Nor need we have any fear that the religion of Jesus Christ is going to wax old and decay and pass away, because some changes are taking place in its outward forms, and in men's viewpoints in regard to it. Mere outward forms and human creeds, and theological expressions, may change. And some of them may pass away. But the essential truths of the Christian religion cannot be shaken, and can never pass away.

"Our little systems have their day; They have their day and cease to be They are but broken lights of Thee, And Thou, O Lord, art more than they."

It has been said that incarnation, redemption and regeneration are not the mere catchwords of any age, or sect, or school of thought. They represent facts that are eternal, and that settle the destinies of all mankind. And modern criticism has not in the least shaken any of these facts. On the contrary, they are more firmly established to-day than ever before. The fundamental facts of Christianity have been on their trial ever since they were introduced into the world. But they have not been shaken. And they cannot be shaken. The fact of God cannot be shaken. The Bible does not argue for the existence of God, it takes it for granted. Every man has the witness in himself, in his own conscience, that God is. Men hold different scientific theories of the creation of the world, and by many other things. But these theories do not, in the slightest degree change the simple yet sublime statement, which stands at the very forefront of the Bible, "In the beginning God." No science, no learning can ever take us past that. The fact of Christ cannot be shaken. A former school of criticism sought to do away with the personality of Jesus, and to make Him a mere legendary symbol of goodness. No critic does that now. The later school of criticism has for ever established the historicity and reality of Jesus. And in His person he embodies the historic truths of the Gospel. The conclusive demonstration that He rose from the dead, is, that He lives and communes with men, and that He is at work in the world to-day. "I am He that liveth and was dead, and behold I am alive for evermore." "Lord, to whom shall we go, thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God."

The fact of the Bible cannot be shaken. There are some who think that the Bible has been greatly weakened by modern criticism. This arises from the want of an intelligent knowledge of the facts. I know of no essential truth of the Christian religion that has been shaken by the established results of criticism. But I do know that destructive criticism has been utterly shaken during the past few years. Out of the fires the Bible is coming to-day, with much new light thrown on it, and stronger than ever, as God's full, final and complete revelation to the world. What the Bible claims for itself is that it is all "profitable for teaching, reproof, correction and instruction in righteousness." It stands at the cross-roads of human life and says to every bewildered pilgrim "This is the

way walk ye in it." And no man can show that it ever sent any traveller on the wrong track yet. "Thy word is a light to my feet, and a lamp unto my path." "Heaven and earth shall pass away, but my word shall not pass away." The fact of the Church cannot be shaken. The Church of God is composed of all of every name who truly believe on the Lord Jesus Christ and confess His name, together with their children. We have been told again and again that the Church is dying. Nevertheless, the Church has survived, and is still bearing her God-given testimony and doing her God-given work. The Church has always triumphed in the past. All the storms of persecution have dashed against her in vain. She must survive, because Christ survives. His presence is promised even to the end of the world. This assures the existence of the Church, "even unto the end of the world." "On this rock I will build my Church, and the gates of hell shall not prevail against it."

OBEEDIENCE THE TEST OF LOVE.

The words of Jesus (John 14:23) are always true words. There is often a depth of philosophy in them which reveals Christ as more than human. There is an insight there, a grasp on human hearts and human sympathies which show Him to be genuinely human. The two natures of God and man are plainly visible in his thorough understanding of the human heart, His perfect knowledge of the human situation. The omniscience which He revealed in dealing with men, in bringing their unexpected thoughts to light, and in His making known the workings of their minds manifest His right to speak with authority. In the words upon which our theme is based He expresses a plain practical truth, one that the human heart will at once recognize for its depth and simplicity. One of the disciples wanted to know how it could be that Jesus could manifest Himself unto them and not unto others. The answer sets forth most beautifully how Christ our Lord may manifest Himself unto one person and not unto another. Here it is: "If a man love Me, he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him." God comes to dwell in the heart that is obedient, but not in the heart that is rebellious and unmindful of Him. Thus He reveals Himself to one person and not to another. The condition on which Christ promises to come and dwell in the heart is the keeping of His word, and this comes as a natural result of love in the heart. For if there is no love there it is manifest there is no obedience there; and if there is neither obedience nor love there will be no manifestation of God's gracious power in the heart. "If ye love Me," said Jesus, "keep My commandments," the two go together. They belong to each other. Where there is no love there will be no obedience; and where there is no obedience to the divine will it is a sure indication that there is no love for God.

Obedience is one of the surest tests of love. If there is no obedience on the part of husband or wife for each other there is no love there. I do not mean obedience in a servile sense, such as a slave would manifest under compulsion, but a delightful doing of the things that the loved one desires. There is no constraint in such obedience. It is love's test; it is love's assurance; it is love's unconscious doing of a duty that is in itself a delight. Love will put itself out to gratify the desires of the one beloved. It will endure hardships and privations and poverty and do it all with gladness. It considers no duty that love suggests as too great. And its doing of these things is an unimpeachable guarantee of the love that is in the heart. But on the other hand where there is resentment to suggestion, and where neither person will gladly aid the other in the projects of life it is a plain manifestation of the absence of love from the hearts of both. Obedience is, therefore, a test of love.

"If a man love Me, he will keep My word, and My Father will love Him, and we will come unto Him, and make our abode with Him." From this it will be seen that love for God is more than a test. It is a guarantee of God's presence with the individual; for where love is there God will be. "We will come unto Him, and make our abode with Him." Love does not dwell alone. There is always a companion for our thoughts and our reveries. God makes the soul of the one who loves Him, His own dwelling place. He "will come" there. He will dwell there. He will make His abode there. He will speak peace to that dwelling. He will make it an abode of delightful activities for His own name's sake. God in us! How much it means, and how easily it is brought about. No pilgrimage to the holy sepulchre, no treasure of mine or of the mill laid upon the altar as a purchase price; all he asks is love. The affection of these poor hearts of ours would seem an unworthy exchange for such an unspeakable favor and blessing, yet it is all that God asks; other things spring out of this, as the tree from the seed. Christ knows that if we love Him we will be obedient in the highest and most gracious sense, and that will constitute a unity which cannot be broken, and which will make the wilderness to blossom as the rose. And what a blossoming this would bring all along the line, from one end of the missionary world to another. For love is infinite, and its rightful manifestation means world conquests.—United Presbyterian.

THE LITTLE WOMAN.

One of the Little Women, she came up to heaven's gate;
And seeing the throng was pressing, she signed that she fain would wait.
"For I was not great nor noble," she said,
"I was poor and plain;
And should I go boldly forward, I know it would be in vain."

She sat near the shining portal, and looked at the surging crowd
Of them that were kings and princes, of them that were rich and proud;
And sudden she trembled greatly, for one with a brow like flame
Came to her, and hailed her gladly, and spoke to her her name:

"Come, enter the jewelled gateway," He said, "for the prize is thine;
The work that in life you rendered was work that was fair and fine;
So come, whilst the rest stand waiting, and enter in here and now—
A crown of the life eternal is waiting to press thy brow."

Then trembled the Little Woman, and cried: "It may not be I!
Here wait they that wrought with greatness, so how may I pass them by?
I carved me no wondrous statues, I painted no wondrous things,
I spoke no tremendous sayings that rang in the ears of kings;

"I toiled in my little cottage, I spun and I baked and swept;
I sewed and I patched and mended—oh, lowly the house I kept!
I sang to my little children, I led them in worthy ways,
And so I might not grow famous, I knew nought but care-bound days.

"So was it by night and morning, so was it by week and year;
I worked with my weary fingers through days that were bright or drear;
And I have grown old and wrinkled, and I have grown grey and bent;
I ask not for chants of glory, now that I have found content."

"Arise!" cried the waiting angel, "Come first of the ones that wait,
For you are the voices singing, for you do we ope the gate;
So great as has been thy labour, so great shall be thy reward!"
Then he gave the Little Woman the glory of the Lord.

MOSES AND HAUPT.

Professor Haupt, of Johns Hopkins University, has a lecture on Moses in which he advances new and surprising opinions. Especially surprising in view of the fact that there is not a scintilla of evidence to justify them. He says: That the world has long been mistaken in thinking that Moses was an Israelite, it being now known that he was an Edomite; that in the original tradition Moses was the son-in-law of the priest of On, or Heliopolis, the city of the sun god; that his Egyptian wife is contemptuously referred to in Numbers 12, as the Ethiopian woman, or the negress; that Mount Sinai must have been a volcano, and it was in a state of eruption when the Edomite ancestors of the Israelites came to it, as described in Exodus; and that the volcano may have been dormant for centuries when Moses saw the first film of fire out of the bush.

At first reading one is in doubt whether this is put forth seriously, or as a satire on the methods of destructive critics. There is no doubt, however, as to an answer to it by Professor McGarvey, who, following its style and outline, gives a sketch of Professor Haupt. He says:

It has long been supposed that Professor Haupt, of Johns Hopkins University, was a German scholar, but modern scientific investigation has demonstrated that he is a Hottentot, and a convert to Mormonism. He became the son-in-law of Brigham Young by marrying a daughter of Brigham's seventeenth wife. The marriage ceremony was performed by a Mormon missionary in Patagonia. The school in which he became a professor, called, in the later tradition, "Johns Hopkins University," was, according to the original tradition, a school for negro children, located, not in Baltimore, but in Timbuctoo, Desert of Sahara. Professor Haupt should not be held strictly accountable in his present condition for what he may write about Moses or the Jews, for he met with an accident some years ago in a game of foot-ball with the Jews of Rotterdam, and ever since then his head has been cracked.

There is just as much reason for the assertions in regard to Haupt as for his assertions in regard to Moses, which is absolutely none at all, with the possible exception of that as to the sad effect of his Rotterdam ball game. Herald and Presbyterian.

DISCIPLINE ON THE TONGUE.

I suppose that if we are to discipline the tongue, we must, first of all, endeavor to make real to ourselves the seriousness of speech. We should think about it day after day, never felt before, that our words are really a very large part of our moral life. For example, we should think of the suffering which has been inflicted upon ourselves by careless and bitter words; of the injury which we know that such words have done to other men. We should think of words that have stung us to passion; of words which have filled our imagination with foul shapes, that haunted us day by day, and refused to be banished; of words which have shaken our faith in God, and destroyed our comfort in his love.

We should think of words which have created unjust suspicion of the integrity or the sobriety of other men, and have led to the loss of the confidence of their employers and to the ruin of their families. We should think of the wretched whisperers who have quenched the love of wives for their husbands and of husbands for their wives. We should think of how we ourselves have been misled and involved in serious troubles by the careless inaccuracy of the words of men we have trusted. In every way that we can we should try to bring home to ourselves the truth that words which are lightly spoken may be a grave offense against justice and against charity.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE MASTER'S VINEYARD.

The education of the Twelve still continues; and the new lesson is directed against the notion, by which they were at the time obsessed, that the Messiah was about to take to himself his great power and reign, while they were to be the fortunate favorites standing on the steps of his throne. When the young man who had great possessions had given up the intention of becoming one of the disciples of Jesus, and Jesus was improving the occasion by warning the Twelve of the danger of riches, Peter made a diversion by the remark, "Behold, we have forsaken all and followed thee; what shall we have therefore?" To this Jesus responded with a glowing account of what those would receive who for his sake had left houses or lands or relatives; they would be compensated an hundred-fold and would inherit eternal life; while, as for the Twelve, they would sit on thrones judging the twelve tribes of Israel. This was one side of the truth, and Peter's question had brought out a statement of it more ample and satisfying than had ever fallen from the same lips before. But, as if the Speaker had felt that even the truth might be misleading, he added the warning, "But many that are first shall be last, and the last first." Not only so; but he introduced a parable, designed to avert mistakes both as to God and themselves into which they might fall through misapprehension of such great and precious promise.

The Heart of the Eternal.—The picture of the owner of the vineyard going out early in the morning to hire laborers, whom he finds standing in the marketplace, is quite natural and to this day often repeated in the east. Thus, a traveller in Persia, describing a visit paid by him to one of the cities of that country, says, "We observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day, to work in the surrounding fields. This custom struck me as a most happy illustration of our Lord's parable, particularly when, passing by the same place later in the day, we still found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation; for on our putting the very same question to them they answered, 'Because no man has hired us.'" Equally natural was the agreement with those hired early in the day. It is to be observed that those hired later had no such fixed contract, but only a general promise that the proprietor would give them what was right; and, according to the best reading, nothing at all was said about remuneration to those hired at the eleventh hour. But is there not something unnatural in hiring laborers at all at the eleventh hour? Yes, but the beauty of this truth in the parable lies in its unnaturalness. Grace is above and beyond nature. If God treated men only as they treat one another, who would be saved? But, as the heaven is higher than the earth, so are God's thoughts higher than our thoughts, and His ways than our ways. Still more unnatural was the payment of the remuneration of a day for the work of an hour. But it was godlike; such is God's habitual procedure. In heaven there will be degrees of glory; and these will be determined by the quantity and quality of service rendered here below; but how far beyond any desert which we can claim is entrance into the world of bliss at all! This is a reward with which nothing we can do is in any degree commensurate; and, while we aspire to the higher degrees of glory, it is still better to be

lost in admiration and gratitude for the grace which opens the door of heaven at all to sinners such as we are.

The Motive of Service.—The other danger against which Jesus had to give warning is vividly set forth in the conduct of those who had contracted to labor for a shilling a day. Had they been paid first, they might have gone away quite satisfied with their earnings; but the plan of beginning to pay the wages at the opposite end of the row allowed them to see the good fortune of their neighbors; and this brought out their real motives, of which they might otherwise have been themselves unconscious. They were mercenary, doing the work not for the work's sake or for the master's sake, but for the sake of the wages. Such a spirit may enter into religion. It was the characteristic of the morality and religion of Christ's own time; and it has been the curse of many a century since. So much expenditure in this world for so much recompense in the world to come—sometimes this has been unblushingly avowed as the motive of religion; oftener it has been unconsciously acted upon; but it always besets the heart of man. Had not Peter just asked, "What shall we have therefore?" Further, they were envious. "Is thine eye evil," asked the vindresser, "because I am good?" Envy is the evil eye, magnifying everything belonging to oneself but minimizing all that belongs to others. The temptation to be envious is specially apt to beset those who have borne the burden and heat of the day. As men grow old, they feel that their claims are great, because they are keenly reminiscent of their own services; but the memory of the world is less faithful, and the majority are disposed to worship the rising rather than the setting sun; so that it may be the fate of the man of many services to decrease, whilst one who has done next to nothing increases. Thus were the primitive apostles to be thrown into the shade by Paul, Apollos, Timothy and the other representatives of a broader and freer Christianity; but they were warned beforehand; and forewarned is forearmed.

Aberdeen, Scotland.

Lesson for August 14 (Matt. 20:1-16).

SOMETHING TO THINK ABOUT.

There is food enough in this text, Phil. 4:8, to satisfy the most hungry intellect. If any one desires to know the things that will be a benefit to him socially, here is a bill of fare that ought to meet his every want. If he desires to ascertain the best things politically, here is a prescription that will enable him to think right and to talk right and vote right and legislate right. If he is seeking that which will go to the building up of character, let him sit down in the quiet of the evening when the day's cares are over and cogitate over these words. Here is a recipe for pure and true manhood and womanhood; for Christian neighborliness; for honest dealing; for upright behavior; for dealing justly with men and with issues that rise for solution; for purity of life and refinement of thought and speech, and for everything that is lovely and of good report.

We have no difficulty these days in finding themes in plenty to think about. The papers are full of events religious, political, athletic, social, criminal—events along every line. We

have food in plenty with which to satisfy or nauseate, to strengthen or disgust any reader. But what better entertainment is there, or could there possibly be, than to get off under the shadow of the trees, by the lakeside, or in the mountain solitudes, and with this suggestive text as our sole companion, spend an hour of introspection. Let us quote it here: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That text will be a far better companion in the days of vacation than the romance, or latest story book. It has in it something that will make life and blood and sinew and gray matter and help in the growth of a soul. It is a man-maker, a life-builder, a character-architect.

"Whatsoever things are true." If we would be true we must think on the things that are true. To deal in falsehood, or misrepresentation, or resort to petty deceptions or innuendos is the way to ruin a soul, not to build it up. To think on the things that are false will as assuredly eat away all that is true in the character as the flood on the river will eat into a sandbank and undermine the gardens on the shore. No young man can afford to be anything else than true, nor can he afford to even think on doing the things that are false. Such thoughts are as acid to the purest alabaster.

"Whatsoever things are honorable." To be anything less is disgraceful. This is the test of a gentleman; it is a test of character. To be less than honorable in any transaction, whatever may be the temptation, is incipient degeneracy; it is a sure indication that the tempted one is on the down grade. Honor should be preserved at all hazards. When that goes the foundation gives way in everything.

"Whatsoever things are just. Yes, just. We forget that. An act of ours which may be done as a favor to a friend may be a terrible wrong and injustice to another. We do not stop to think that to vote for a man who is sponsor for the liquor interests may be a grievous injustice and a cruel wrong to thousands of wives and mothers and children of drinking men, and even to drinking men themselves. Do not, for the sake of a politician's smile, bring upon your own soul the shadow of broken hearts.

"Whatsoever things are pure." God show us the things that are pure: the things that will cleanse our minds of all that is prurient and salacious and that stain the lustre of the soul. May we have some ideal of purity and keep it before us. There is the lily, there are the angels, there is the faithless turquoise of the sky when the clouds are away and the sun reigns on his throne. The things that God keeps before us we may dwell on. The words of God are pure words. Pure thoughts make pure lives.

"Whatsoever things are lovely." Is not this great world full of things that are lovely? Ten thousand objects are daily held before our gaze wherein we may see and hear the loveliness of God, and not one of them but will bring a sense of refreshment. To think upon these things, and also on the things that are of "good report" will be as agencies in God's hands to make us more in love with life, and more eager for the glory that is yet to be revealed.

"Prayer is not an overcoming of God's reluctance, but a taking hold of His willingness."

THE COST OF CHRISTIAN LIVING.

(By W. W. Halloway, D.D.)

There is much discussion at the present time regarding the high cost of living. There are those who say that the real problem is the cost of high living. A distinction is possible between the two questions. We CAN regulate the cost of living. It may be difficult to bring outlay and income into accord. Still we CAN so regulate expense that we do not exceed ability to pay. On the other hand, high living must always be costly.

Christian living is high living. It is living at a high altitude, and it is living at a high rate. It is living with Christ in heavenly places, and it is living with the devotion of all we have and are to Christ. It must therefore be costly living. We must pay the price. If any man would be Christ's disciple he must take up his cross and follow Christ in the practice of self-denial. We cannot serve God and mammon. Choice must be made between the good and the evil, between the higher and the lower, the permanent and the transient, the unseen and the seen. Everything worth while costs something. There are those who are always trying to get something for nothing, who are bargain hunters. "What time does the next train go?" was the question asked at the ticket office. "At 2.50." "Make it 2.49 and I will take it." That is a caricature of a prevailing spirit.

Even in religion men and women want to have its benefits without paying for them. But it is impossible. They are valuable, and we must give the price for them. Just what the cost will be in any particular case, it may be hard to decide. Just what form the self-denial must take, just what things must be left out of the life, just how we must regulate the conduct with regard to non-essentials, just what pleasures of the world we may indulge in, may depend on circumstances. Christ did not lay down rules for the details of conduct. He gave principles which must be applied in every case. But there are no external regulations. Conduct is to be governed from within, by the spirit of love and loyalty. Yet we cannot give up the principles. Christian living has certain basic laws and these must be obeyed.

The law of self-denial is fundamental, meaning not the denial of something to self, so much as the destruction of the self principle. It is better to cut off the hand than to keep two hands and lose the life eternal. The Christian life is a life of gain through loss, of self-realization through self-sacrifice. We must die unto things seen and sensual if we would live unto the eternal. High living is costly. And the sooner we learn that the Christian life is a deadly earnest one, one which calls for denial of ease and sacrifice of self, one which requires thought and watchfulness and prayer constantly, one which makes demands upon the whole being, the better it will be for ourselves, for the Church and for religion.—N. Y. Christian Intelligencer.

THE PARENT IS THE LEADER.

We must be sure, therefore, that the periodical we invite to our homes is honestly edited for us. If there are young folks, the reading of the home must be watched with double care. Boys and girls enjoy the same sort of reading as their parents; for the very young it must, of course, be more simply phrased, but even for them it need not be different. Parents are, in any case, the natural leaders in selecting the reading for the family. Whether they realize it or not, what they read will powerfully affect the choice of their young folks. They need not think that they can indulge in questionable reading and not have their children do so, too. In the family no book or periodical should be allowed which does not help to build mind and

character, and is not an inspiration to high ideals. It is both a parental and a public duty to see that young folks are wisely guided in their reading. Their emotions are quick their imaginations overactive and undisciplined, their love of excitement is keen; the critical powers are low, their judgment is immature, their knowledge of the realities of life is practically nil. They have, as a result, substantially no natural protection against the literary charlatan and quack.

PRAYER.

Our Father, we thank Thee for all Thy great mercies to us day by day. Thou dost open Thy hand and satisfy our desires and we bless Thee that the least of Thy benefits, when looked at in connection with Thyself, has in it something great, and is clothed in heavenly light. We pray that it may be so in regard of all the common duties, enjoyments, and burdens, and cares of this fleeting life. Help every one of us, we pray Thee, to link everything with Our Father in Heaven, and more and more to dwell in the house of the Lord all the days of our lives, even whilst our hands and thoughts are busy about the tasks that Thou dost lay upon us. May there be no schism between our Sunday and our week-days, between our prayers and our work. May our hearts be united to fear Thy name and in that union may our hearts find rest. Amen.

Repentance unto life is a change of the mind and the feelings towards God and embodies the confession, the renunciation, the forsaking, the turning away from all sin—and a pungent sorrow from it—and it includes a pure desire to make restitution for all wrong deeds committed; and is directed toward God for forgiveness. And it is founded on the goodness of God that leadeth unto all true repentance. And it is effected through the operations of the Holy Spirit on the conscious knowing nature of all rational beings. Scriptures: Mark 1: 14, 15; 6: 12; Luke 24: 4; Acts 11: 18; 17; 30; also 3: 19; 5: 31.

HOW TO WIN SOULS.

To win souls for Christ is the very highest achievement of any man, the highest privilege granted on earth to the Christian. "He that winneth souls is wise," said the man of wisdom in his written message to the world.

William Evans, in his book, "How To Win Souls," says that successful soul-winning for God is conditioned upon certain qualifications that are few and simple, and within the reach of the humblest child of God. He suggests seven of them:

1. Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."
2. Live in the Spirit. "And the Spirit said unto Phillip, Go near and join thyself to his chariot." We must "live, move and have our being in the Spirit."
3. Have a desire to see souls saved. "And when he beheld the city he wept over it."
4. Have a working knowledge of the Bible. The Word of God is "the Sword of the Spirit."
5. Have confidence in the Word and promises of God. "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
6. Have confidence in the power of God. "For the Son of Man is come to seek and to save that which was lost."
7. Must be a man of prayer. "Concluding steadfastly in prayer," remembering that though "Paul may plant, and Apollus water, yet it is God that must give the increase."

LET GOD PLAN YOUR LIFE.

By Robert E. Spier.

Give a Bible instance of self-will. Show that obedience is peace, life, joy.

Trace suffering to violations of God's plan.

God has a plan for every human life. Years ago Horace Bushnell preached one of the most wonderful sermons ever preached in America on this very theme, "Every Man's Life a Plan of God." That sermon has been printed in a leaflet and can be obtained for a postage stamp from the Rev. H. H. Sweets, Secretary, 232 Fourth Avenue, Louisville, Ky. Nothing better could be done to make this meeting helpful than to send for a copy of this sermon and have parts of it read.

There are three possibilities open to each one of us. We may do our own will, we may do the will of some one else, we may do God's will. Many of us make plans for ourselves and seek to carry them out to what we regard as success. But how foolish this is! We cannot predict what will happen in five minutes which may indicate that our plan must be widely changed, and yet it may be too late then to change it and our whole life will be twisted in consequence. And the same thing will happen a thousand times over, for we shall never know enough to be able to make out a plan for ourselves which will be adjusted to the millions of circumstances which we cannot foresee.

The only right and reasonable and safe and strong way to live is in accordance with the plan of God. His will for us is the best will. No other principle can guide us so surely and so easily as that. "I had other plans in view," said Hugh Beaver in 1895 about his plans for his life work, "but for about three years I have been calling for hymn No. 197 of Gospel Hymns No. 5 in about all the meetings I have attended—'My Jesus, as thou wilt,' and it seemed that the spirit of the hymn should be a guide to me in this the first call that has cost me very much to obey. So you will find me next year, if God permits, doing what I can, with his help, in our Pennsylvania colleges."

And a few months later he wrote the following deed of consecration on the back of a White Cross pledge:

"Kutztown, Pa., Nov. 16, '95.

"Just as I am—Thy love unknown Has broken every barrier down; Now to be Thine, yet Thine alone, O Lamb of God, I come, I come." "This 16th day of November, 1895, I, Hugh McA. Beaver, do of my own free will, give myself, all that I am and have, entirely, unreservedly and unqualifiedly to him, whom having not seen I love, on whom, though now I see him not, I believe. Bought with a price, I give myself to him who at the cost of his own blood purchased me. Now committing myself to him who is able to guard me from stumbling and to set me before the presence of his glory without blemish in exceeding joy, I trust myself to him, for all things, to be used as he shall see fit where he shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen.

"Hugh McA. Beaver.

"Jan. 19, '96, Phil. 4:19."

Only as we surrender thus to God's plan shall we know the life of victory and success. Only those can prevail who are on God's side. And there is no failure with those who follow him.

DAILY BIBLE READINGS.

- Mon.—Self-will (Jas. 4: 13-17; Prov. 27: 1).
- Tues.—God's will (Matt. 6: 10; Job. 23: 13-14).
- Wed.—Each life planned (Eph. 2:10).
- Thur.—A man who would (Luke 13: 16-21).
- Fri.—Sent forth to work (John 17: 1-4; Exod. 3:10).
- Sat.—Do we submit? (Jas. 4:7; Eph. 5: 24).

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OTTAWA, WEDNESDAY, AUG. 10th 1910.

Of the 1,200 delegates in attendance at the Edinburgh Conference, 600 represented Canadian and American churches and societies. This was due to the fact that representation was in accordance with the amount contributed for work among non-Christians by the various Churches and societies. The United States and Canada, according to the figures prepared by the Conference, gave nearly one-half of the total amount contributed for foreign missions. These figures were based on the reports of 1907. The contributions of Canada and America have increased from \$9,776,305 in 1907 to \$11,317,000 in 1909.

The custom of signaling at sea by means of various-colored flags is very ancient, and the method seems to have been brought to a degree of development bordering very closely on perfection. Many persons have been astonished at the length of messages conveyed in a few moments and with the use of but a half dozen flags in various combinations, and truly, when the extent of the language and the complexity of many necessary messages are considered, the eighteen flags in the signal-flag locker seem very inadequate.

However, it is to be remembered that the signal code utilizes a sort of shorthand, and many long messages, known to be of frequent occurrence, have been contracted to a single showing of flags in a given combination. It may be observed that the number of flags hoisted when a signal is made never exceed four. With the eighteen flags of various colors, using four for each signal, no less than 78,642 combinations can be made, and a signalman or ship captain with a vocabulary in excess of 78,642 words and phrases has not yet developed.

Says the Baptist Standard: A brother from California writes to inquire whether, in this editor's opinion, we can properly maintain the Baptist spirit and allow Christian Scientists to use our churches and propagate their doctrines in them. Of course not. Christian Science denies the whole body of Baptist doctrine. It denies sin; it denies that there should be such a thing as punishment for wrongdoing; it denies the atonement of Christ, and it reconstructs the Bible at will, making a mess of it. Christian Science is an abandonment of the whole Christian system, and to allow it to be taught in a Baptist church is to take the straight road down hill to the low grounds where all distinctions between right and wrong are lost.

Japan has sent notices of the termination of commercial treaties one year hence to several European countries, including Great Britain. The purpose is to secure more favorable terms.

The Edinburgh World's Missionary Conference continues to be a subject of generous comment, both as to tone and space, in the newspapers and magazines. It is uniformly agreed that the character of the meeting, as to personnel, plans, and spirit, was one whose influence is likely to be salutary, wide reaching and lasting.

Pictorial postal cards are modern inventions that add much to the pleasure of a vacation. They also take the place of letters, which is no small matter. Letter writing with many people is a task that robs recreation of all possible enjoyment. In such an emergency the man who invented the pictorial postal is worthy a thousand benedictions.

Portugal joins those other lands which have so long worn the papal yoke but are now preparing to throw it off. The Vatican ordered the suspension of a publication by a priest. The King steps into the foreground and declares that Rome has no right to meddle with matters of that sort within the bounds of his kingdom. Italy, France, Spain, Portugal—surely these are troublous times for the once supreme power in those lands.

The allowance voted by Parliament to be paid annually to the royal family amounts to \$3,170,000. This exceeds the vote to King Edward by \$65,000. There are large sums from other sources paid to the royal family. Yet it has been shown, remarks the Presbyterian Witness, that the expense of the crown to the nation is not as great as the cost of presidential elections in the United States. As a mere matter of economy, Great Britain has a decided advantage, in her monarchy, over the American Republic.

On the west coast of Greenland the mass of the natives—about 11,000 Eskimo—dwell on a stretch of country which is pleasant and reasonably fertile. The work of evangelization is practically complete here, says the Record of Christian Work. The east coast, on the other hand, is a dreary and dark land. The brave Danish missionary, Rosig, settled on this slope, is visited but once in the year by a ship ordered by the government to call in on him. This is in August, when first the sea opens a passage through the blockading ice. In 1906 this ship foundered and for a half year Rosig was forced to eat walrus meat daily. Again in 1907 he saw the ship far off from the land, but pack ice made its approach impossible. Rye bread and walrus meat was the menu for another long period. The weather this year was so cold and stormy that many days Rosig's family was forced to stay in bed in order to keep warm. They did not dare to kindle fires because of the hurricane winds. The snow falls incessantly, but as soon as the spring sun gets its strength, the vast masses of white powder vanish as by magic.

MANIFESTATION OF LOVE.

Christ taught his personal disciples a lesson on loving each other, making that requirement as strong as language could make it. "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15: 12-14).

The new commandment was for the disciples to love each other as Christ loved them. They could not go beyond this high standard of love he had laid down for them to imitate; for he loved them sufficiently to die for them; and he exhorted them to love each other as he had loved them. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35). "As the Father hath loved me, so have I loved you; continue ye in my love" (John 15: 9).

Not only did Christ teach his personal disciples to love him and the brethren; but the apostles, his law-givers, taught the same to Christians generally. They taught: "Let brotherly love continue" (Hebrews 13: 1). "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

If we are to love God properly, an exhibition of it will manifest itself in our daily walk, while we are honoring him, and extending due courtesy to the brethren.

AN UNSUITABLE HYMN.

A correspondent of the British Weekly writes: At the church I attended on Sunday evening the service opened with the singing of Dr. Norman Macleod's hymn, "Courage, brother, do not stumble." Surely this hymn is in every way unsuitable for public worship. It is an exhortation given by one man to another, not an act of praise and adoration. Some lines of the hymn are highly disputable. For instance, on Sunday I had joined some fellow Liberals at the tea-table, and we agreed that our leaders, especially Mr. Lloyd George, had been doing brilliant work during the past week, and that the Liberal party was flourishing. In church we were called upon to join in the lines:

"Trust no party, sect or faction;
Trust no leaders in the fight."
This did not correspond to my mood, nor, I am sure, to that of fellow-worshippers belonging to the Liberal party. Another line runs:
"Some may hate thee, some may love thee."

Is not this a summons to introspection of the most profitless kind? I should like to see Dr. Macleod's hymn banished entirely from our church collections.

This is the first time we have heard exception taken to this hymn, which finds a place in our excellent book of praise.

An explanation of King Alfonso's approval of Premier Canalejas's liberal ecclesiastical policy, which has proved so offensive to the Vatican, is found by some in the fact that his English Queen, though she became a Roman Catholic at the time of her marriage, brought with her to Spain many English relatives and a considerable retinue, for whom the Church of England service is maintained in Madrid. It is not strange under these circumstances, says the N. Y. Christian Advocate, that the King should favor a decree which will allow Anglican and other churches to display the cross and other symbols of worship, hitherto denied to all but the Romanists, who claim monopoly of them.

Says the British Weekly: Nothing endears the Chancellor of the Exchequer so much to the Welsh people as his personal and affectionate interest in the careers of Welsh ministers. At the recognition meetings of the Rev. J. T. Rhys, at Swansea, the following telegram, sent by the right hon. gentleman, was received with great enthusiasm: "Heartiest good wishes. Congratulate church on securing ministry of so energetic and capable a minister. —D. LLOYD GEORGE."

DR. MUNRO GIBSON IN MONTREAL.

After an absence of thirty-six years, Dr. Gibson, last Sunday morning again preached to his former congregation. Although the faces into which he looked were largely strange, still not a few remembered the "Grand old Man" of the Presbyterian Church, formerly their much-loved pastor.

Dr. Gibson is now the minister at the St. John's Wood Church, London, England, and is a close neighbor of Dr. Horton, the famous Congregationalist; he is visiting this continent for the purpose of attending many of the conferences which have been taking place in different parts of America, and to greet old friends and see the changes which have taken place since his pastorate here.

Interviewed by the Montreal Witness, Dr. Gibson expressed himself as being glad to note the strong movement in Canada towards Church Union; the opposition he considered, though fairly strong, had few grounds to justify their stand, and he hoped the advocates of union would have speedy and lasting success.

In matters of politics in England, he avowed himself a staunch Free Trader; he believed the cause of tariff reform was dead. It was evident from his remarks that he is a thorough supporter of the present Government.

Many changes have taken place in Montreal since the veteran preacher was a figure on our streets. "Them," he said, "the population, I believe, was under 150,000, and now you say it is nearly 600,000. Yesterday, I went for a drive up the mountain; many is the time I have climbed the mountain in the old days, but now you have that wonderful drive. Surely it is the finest drive in the world! I have travelled considerably in all parts and I have never seen anything finer. And Point St. Charles. Dear, dear me! It looked dirtier and more hopeless than ever as I came through in the train."

The temperance movement, Dr. Gibson thought, did not progress in England as it does here. This was probably due to the fact that in a new country it is possible to bend the twig in the way it should go, whilst in England things are more firmly settled. "Besides," he continued, "the rights of the minority should also be considered. It is unfair for the majority to take any action unless they are a very powerful majority indeed, and it would be a long time before you could get such a majority for prohibition in England."

Dr. Gibson was particularly struck with the magnificent houses many Montrealeers are erecting. "It shows that the city has grown in wealth as well as size," he said. "But I think some of these wealthy people must be very extravagant."

Presbyterian Standard: The blast of ill temper, the ruinous speech, the destructive act goes into ineffaceable history, and imperious law affixes as a sanction the stain of degradation, decrease of reputation, loss of power for service. The sight of the man has coupled with it evermore the vision of the irremediable and destructive word or act by which he is doomed to suffer. No wonder the Saviour's warning to us all to "watch and pray," and James in his unfolding of practical godliness and its great power for service, is heard ringing the changes on the significance of our words.

RUSSIA AND JAPAN.

The following is the text of the Russo-Japanese Convention, which was signed on the 4th ultimo.

The Imperial Governments of Russia and Japan, being sincerely attached to the principles established by the Convention concluded between them on July 30, 1907, and being desirous of developing the effects of this Convention with a view to the consolidation of the Far East, have agreed to complete the said arrangement in the following manner:—

I. With the object of facilitating communications and developing the commerce of the nations the two high contracting parties agree to extend to one another their friendly co-operation with a view to the improvement of their respective railway lines in Manchuria, the perfecting of the connecting services of the said lines, and to abstain from all competition prejudicial to the realization of this object.

II. Each of the high contracting parties undertakes to maintain and respect the status quo in Manchuria, resulting from all the treaties, conventions, and other arrangements concluded up to this date either between Russia and Japan or between those two Powers and China. Copies of the said arrangements have been exchanged between Russia and Japan.

III. In the event of anything arising of a nature to threaten the status quo mentioned above, the two high contracting parties shall enter each time into communication with each other with a view to coming to an understanding as to the measures they may think it necessary to take for the maintenance of the said status quo.

CHRISTIAN UNITY FOUNDATION.

Twelve clergymen and twelve laymen of the Protestant Episcopal church in the United States have united in forming this newest organization. In its articles of incorporation it is set forth that its purpose is to "Promote Christian unity at home and throughout the world: To this end to gather and disseminate accurate information relative to the faith and works of all Christian bodies; To set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto; To devise and suggest practical methods to co-operation, substituting comity for rivalry in the propagation of the common faith; To bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ and our common agreement in the essentials of faith. That, finally, by the operations of the Spirit of God, various Christian bodies may be knit together in more evident unity in the essentials of faith and practice and in one organic life. "So we being many are one body in Christ, and every one members one of another." Rev. Dr. Lowndes, 143 East 37th St., New York, is the secretary of the Foundation. It is interesting to see this step taken on the part of the Anglicans, for they have long been considered as holding themselves entirely apart from all other bodies of Christians, not only in the United States, but in Canada and elsewhere.

The settlement of the matters in dispute between the Grand Trunk Railway Company and its employees, while a compromise must be gratifying to all concerned, and is a most happy termination of what threatened to be a disastrous strife. It is gratifying to note that concessions and conciliation are growing in favor generally in the controversies between employes and employers. Especially with respect to public utilities of so general use and so indispensable as a great railroad, there should be legislation which would make the suspension of business impossible. The Minister of Labor, Hon. Mackenzie King, has been unwearingly in his efforts to bring about a termination of the strike, and is to be congratulated on success in this connection.

SPARKS FROM OTHER ANVILS.

Philadelphia Presbyterian: The Gospel of Christ is a fact; has been a fact for almost nineteen hundred years, and no amount of laughter, of scorn, or of unbelief can dislodge it from that point of vantage. The question as to the claim of Jesus is not involved in the question of fact. The gospel is in the world and will remain.

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

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Westminster of Philadelphia:—What breaks a heart with grief for sin? The gospel of Christ. It is a fact. What fills a soul with joy under the consciousness of forgiven sin? The gospel of Jesus Christ. It is a fact. What consoles the broken heart when the last hope vanishes and a bereaved soul begins to walk life's way alone? The gospel of Jesus Christ. It is a fact.

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Presbyterian Standard:—"Preach the Word" is no idle warning. It is a solemn command. No flock will, no flock can, tolerate anything short of obedience to it for a long time. It is the "Word" preached that the Spirit uses to have the dying and guide, comfort, and edify the saint. There is a hungering more or less strong in everybody that the "Word" and the "Word" only can satisfy.

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United Presbyterian:—All experience is the same: "The Lord is the strength of my life: The Lord will give strength to his people." We have the sure word of God. When Jesus was assailed, his answer in every case was, "It is written." Our foundation has this inscription, "The Lord knoweth them that are his." God is near to us and is accessible. It is in his holy temple; he is in the place of prayer and hears the call of his distressed ones, the prayer for help of his tried ones.

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United Presbyterian:—There is no doubt but there would be a greater disposition on the part of the drinker's family, and the drinker himself, to attend the public worship of God if he spent his money at home and for his home. A reformed husband and father means sunshine to the home, and the grateful family will have an especial reason for expression of gratitude to God by a public profession of his name. Every argument that supports the saloon opposes the Church.

Christian Advocate:—The power of Mammon is being invoked by sinister forces to drive the Church from the very field which she cleared long ago—the field of education. A spectacular propaganda is striding through the land teaching the false doctrine that to be denominational is to be narrow, provincial and hurtful, and that the proper treatment for such narrowness and hurtfulness is to fill with gold the purses of private and State institutions of learning and force the denominational institutions of learning either to trade their birthright for gold or to perish in heat of the fierce opposition.

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Herald and Presbyter:—A nation is sometimes unified by attacks from without. Its citizens rally to its standard. The Church may be unified by division. Those who antagonize essential truth may be forced together, and those loyal to the truth lined up against them. Sometimes the Church needs such a line up. Its people are bewildered and half hearted, and do not know where they stand. They need an issue, some plain, straight questions of loyalty to God; or, rather, they need to realize that such an issue is always before them in some form or other, and to establish it as a principle that they stand by the Word of God, and set their faces like a flint against any effort to rob the Lord Jesus Christ of the honor due him as God incarnate, the Redeemer of men and Judge of all the earth.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE SCARLET TONGUE.

"O mamma, I just won't have the scarlet tongue—it's a disgrace for life to get the red tongue in our school," and Mildred sank into her chair fairly out of breath with excitement.

"A person with a red tongue should consult a doctor," remarked grandmother looking keenly at the little girl's red face.

"I hope no one has been allowed to attend school with scarlet fever," spoke up mamma, anxiously.

"Oh, no, that is not it," explained Mildred, between mouthfuls of soup. "Some of our girls have been talking just dreadful about the other girls, and their fathers and mothers too. Millie Reed said she did not believe my mother's diamonds were anything but paste, and I up and told her we did not use paste in any way—we had them in a big bottle. Susie Johnstons cried all recess yesterday because Jennie Cox told us her father said Susie's father ought to be in prison for being elected mayor. Susie's best friend called Jennie 'a liar,' and when Jennie told teacher we called Jennie 'tell-tale' when she came out. This morning Miss Evans brought a big red flannel tongue. 'Children,' she said, in a preacher voice, 'whenever any one uses her tongue for slander or exaggeration or anything untrue or unkind, this tongue will be pinned on, for one day at first, and if that does not cure the fault, for a week or more.' Going out at recess Jennie said to Susie: 'You were mean to tell and make all this trouble. Nobody blamed you for your father's stealing votes,' but teacher overheard, and Jennie had to go back and have the red tongue pinned on, and go out in the yard, mind you, and just after recess some visitors came."

"Jennie deserved the punishment," Mr. Perkins said, gravely. "It is simply a political slander that Mr. Johnston was not elected fairly. I honor your teacher for stopping such talk. We all criticize too much."

"Exaggeration is about as bad," remarked the mother, with a smile for the young son across the table. "Who was it last evening that was frozen to death coming home, and then did not see a decent thing for dinner?"

"Hyperbole is a figure of speech often used by literary men," asserted Ben, the high school senior. "I would object to a missionary pig in our midst to correct table manners, but I think a red flannel tongue decoration would do us all good," suggested Aunt Mary, whose words had weight, as she was an honored guest.

"Get one up, Mary," said Mr. Perkins. "I would like to have Eloise and Ben see how much they exaggerate," and our baby here how she exaggerates."

Mother and grandmother seconded the motion, which was carried by only one vote to spare.

The next morning Aunt Mary appeared with a flaming scarlet tongue in hand. "Remember, this badge of distinction is to be worn on the street as well as in the privacy of the home," and conversation lagged at the morning meal. For several days the scarlet reminder on the sideboard suggested only the choicest English and the most charitable remarks; but on Friday at lunch Ben broke out with:

"Professor Hubbard acts like a fool sometimes. He called down my chum this morning in the meaneest, most underhand way, and Jack hadn't done a thing."

"Are you sure Barton had not broken some rule?" asked Mr. Perkins.

"According to the professor's way of thinking, but he was crazy."

"Mary, kindly hand over the scarlet tongue for this young gentleman. First count, Jack Burton did do something, for he broke a high school rule; second, Professor Hubbard would be considered sane if examined by specialists who were competent to judge mental soundness," said Mr. Perkins, and, cheered by a chorus of laughter, Ben submitted to having the red decoration pinned on his coat.

"I shall have to keep my overcoat on, and our class-room is so hot I shall get overheated and die of pneumonia," he said, plaintively; but as the family seemed willing to take the risk, Ben went off with his overcoat buttoned to the neck.

"Glad you didn't wait any longer, mamma," he said as he reached his chair. "I've worked like a horse today. I would rather be kicked all over town than do another day's begging on our church debt. I was given Mrs. Hatfield because no one else would take her. No wonder poor Hatfield died! If he had been fed as you set it up for us, mamma, he would be living yet to carry on his part of the church work. I believe his wife literally starved him to death in her determination to get rich. I think she would save the odor of an onion if she could."

"Thank you, father," son the son and heir, gravely. "Only you need not pile Pelion on Ossa to help out my dilemma. I can now attend our class party, since I can resign my new honors to you."

"Wishing to be kicked' is a foolish expression of mine," said the father, lamely.

"Mrs. Hatfield could hardly be brought to legal trial for the death of her husband," remarked Eloise, more amused over her father's downfall than she cared to show, as he often reproved her for her lack of charity.

"I may have told the truth and a little more than the truth about our friend's death, but it was not kind. But I will not retract about the onion," and Mr. Perkins took the piece of flannel with such an expression of submission that the whole family shouted with merriment.

"Exaggeration is one of the elements of humor," said the young lady daughter. "I do not see where one is going to draw the line, father."

"It ought to be drawn sharply where it injures another's reputation. My remarks about Mrs. Hatfield would do her harm if circulated and believed. Teachers and ministers, and once parents were considered above criticism because of their relation to society. We had a good time the few days we avoided this scarlet tongue," replied Mr. Perkins.

"But I almost burst with some things I heard at school and was afraid to tell for fear I would have to wear that dreadful thing," spoke up Mildred. "I'd rather have my tongue cut out than—"

"Almost burst' is enough, little daughter," said the father, cheerfully. "I cannot reprove you since I was more at fault than you. There is nothing critical in your remarks, though you would be considered in a critical condition if you were 'almost bursted' and your tongue had been taken out, and it is not a pleasing suggestion while you are eating whipped cream pudding," and the father promptly transferred his inebriation to his youngsters.

"Papa made a lucky escape, as he had a committee meeting here this evening," remarked Mrs. Perkins, glad that her husband had come off so easily in the attempt to improve the children.

"I am thankful to-morrow is Saturday," sighed Mildred. "Auntie, if you will stop this game while I am ill, I will never exaggerate again if I drop dead trying to hold my tongue."

"I think you would better wear that piece of red flannel until you learn to express yourself without such strong language," replied auntie, with a smile.—Zion's Herald.

"After all, a man who marries takes a big chance."
"You're right. I have a friend who contracted a severe case of hay fever immediately after he had married a grass widow."

PESSIMIST AND OPTIMIST.

Selected.
Oh, the world is growing wicked, don't you know;
Every pessimist will tell you it is so.
Read the dailies and you'll find Plenty, if you are inclined,
Which will make you of your mind,
If you only see the evil as you go.

Oh, the world is growing better, so they say;
Every optimist will tell you so to-day.
Read about the good and true,
The kind deeds so many do,
And you'll take a brighter view,
And become an optimist as well as they.

If the world is growing wicked, it is sad;
But if it is growing better, we are glad.

If 'tis worse, then we must try
To improve it, you and I,
As the days are going by,
Using all our influence against the bad.

GRAND TRUNK RAILWAY SYSTEM

A very neat and handsome publication has just been issued from the Grand Trunk offices. This is a strictly European publication. The front cover has a splendid picture of the imposing new Grand Trunk building in Cocksbur Street, London. Scattered through the booklet are a number of interior views. In addition to being the chief traffic office in Great Britain, the new London building provides a temporary London home for the Canadian and American visitor. Here travellers may have their mail sent, and here they can find a reading and waiting room. There is also provision for business meetings for busy men when in London. There is an information bureau where business men may obtain all information regarding shipping and the cost of transportation of goods from all parts of Europe to Canada and the United States.

In the windows there can be seen products of Canada, paintings of mountain scenery, industrial scenes and an illuminated ceramic map of North America, showing the Grand Trunk Railroad system and its connecting lines leading to the Pacific Coast.

So visitors may register their address for the information of friends who may wish to look them up.

The site occupied by the Grand Trunk Building at Cocksbur Street is one of the most central in London. The Piccadilly (Circus Station), the Bakerloo (Trafalgar Square Station), the Metropolitan and Hampstead Tubes (Charing Cross Station), are all found within two or three minutes' walk of the building. Motor busses stop at the door, carrying passengers north, south, east or west of London, following the Haymarket, Pall Mall, Piccadilly, Strand and Whitehall routes.

At the back of the offices lies St. James' Park, with the historical Horse Guards and the new Admiralty Building on one side, Buckingham Palace in the distance, while to the southward lies the Palace of Westminster.

G.T.P. DINING CAR SERVICE.

The Dining Car service of the Grand Trunk Pacific is already commencing to attract very favorable comment. A few days ago a number of representatives of Marshall Field in Chicago, gave the following unsolicited testimonial:—

"We have travelled extensively, and in our judgment the service and cuisine are as perfect as any we have ever experienced."

C. H. FORD.

Field Manager, Chicago, Ill.

H. L. JOHNSON,

Sales Manager, New York City.

H. CUNNINGHAM,

Winnipeg.

COURAGE.

It is not they that never knew
Weakness or fear who are the brave;
Those are the proud, the knightly few
Whose joy is still to serve and save.

But they who, in the weary night,
Amid the darkness and the stress,
Have struggled with disease and blight,
With pitiful world-weariness:

They who have yearned to stand among
The free and mighty of the earth,
Whose sad, aspiring souls are wrung
With starless hope and hollow mirth—

Who die with every day, yet live
Through merciless, unbrightened
years,
Whose sweetest right is to forgive
And smile divinely through their
tears;

They are the noble, they the strong,
They are the tried, the trusted ones,
And though their way is hard and
long—
Straight to the pitying God it runs.
—Harper's Weekly.

THE TRUNK LINE.

When Edith had the whooping cough
We didn't dare to play
With all the little boys and girls
That live across the waw.

So mother let me hitch my horse,
And on her trunk I sat,
And then we raced for miles and
miles—
What do you think of that?

And when my daddy saw me ride,
He called: 'Whoa, there! I say!
Where are you bound, my little man?
That horse will run away!'

I called to him: "I can't look round
For fear I'll tumble off—
But mother says she's sure we're
bound
To catch the whooping cough!"

HOUSEKEEPING AND HOME-
MAKING.

"Eric, I wish you would come in or
else go out. You are holding that
screen-door open like an invitation to
the flies."

The boy, who was standing in the
doorway looking up and down the
street, turned at his sister's impatient
call, and entered the house. "I didn't
think about the flies," he said good-
naturedly. "Did any of them dodge in
over my head?"

Frances did not reply. She was
looking at the floor, an expression on
her face which was somewhat between
horror and indignation.

"Eric Fraser, where in the world
could you have found any mud to-day?
No matter if there hasn't been any
rain for a month, you'll come into
the house and make muddy tracks
across the floor. And I spent such a
long time in polishing it this morn-
ing," sighed Frances, with what her
brother called her martyr-like tone.

"Well, I don't hunt up the wet places,
if that's what you mean," was Eric's
rather short answer. He pulled an
easy chair into the bay window, and
settled himself comfortably with the
morning papers. Frances, who had
gone for a dusting cloth to remove the
traces of his tracks on the polished
floor, uttered an exclamation as she
re-entered the room.

"Eric Fraser, would you mind leav-
ing that chair where I put it? The
room is simply spoiled with all the
furniture huddled into that end of
the room. If you want to sit in the
window, take the window seat."

"Oh, no! I'll go upstairs to my own
room, and maybe there I can have a
little peace." The siam of the door
behind him was very expressive, and
Frances sighed as she looked at her
aunt. "You see how it is," she said.
"Eric doesn't appreciate how hard I
work to keep things nice. I think
housekeepers have very hard times."
Her tone seemed to indicate that a

little sympathy would be welcomed.
Aunt Elizabeth was sorry for the girl,
who was trying so hard to fill her
mother's place, but she did not think
that sympathy was just what Frances
needed. "My dear," she said, instead,
"what is the object of all this dusting
and scrubbing and polishing that goes
on in a home? Why isn't it left out?"

"Left out!" repeated Frances. She
stared at her aunt incredulously. "Left
out—Aunt Elizabeth! Why, it would
be intolerable. Nobody could have
any comfort in a house that wasn't
kept clean and in order."

"Exactly!" Aunt Elizabeth looked
pleased. "The comfort and enjoyment
of the family are the first considera-
tion. Order and cleanliness are im-
portant as they contribute to the more
important things. Just as soon as
they interfere with the family com-
fort they have gone too far."

"I suppose you think I ought to let
Eric track all around and not say a
word," remarked Frances crossly.
"I mean, my dear, that home-mak-
ing is a higher art than housekeeping.
I knew a woman once," said Aunt
Elizabeth reflectively, "who had a re-
putation as a good housekeeper, and
she was determined to live up to it.
When her husband came home at
night he found his slippers waiting
for him on the outside steps. He
put them on before he crossed the
threshold."

"That was going rather far, but still
it had its advantages," said Frances,
laughing in spite of herself.

"Yes, but it didn't stop there. The
mania for keeping things in order
grew on her till after she had a room
arranged to her liking she would lock
the door, and not allow any one of
the family to use it. The kitchen was
the last to be closed. Her husband
came home one night, and found a cot
on the back porch and the cooking
stove in the back yard."

"Why, she must have been crazy!"
Frances exclaimed.

"That's what the doctor said. But
I have always thought that she
should be a warning to the house-
keepers who keep their homes neat at
the expense of family comfort. I have
known," added Aunt Elizabeth, with
a twinkle in her eye, "a number who
have started on the same path, even
though they never went as far."

Frances looked at her, and her eye
reflected the twinkle.

"I wonder if Eric would like to make
candy," she said reflectively. "I've
objected several times lately when he's
proposed it, because the chafing dish
gets in such a condition, and the room
is always out of order before he's
through. I suppose the good house-
keeper you were talking about would
never have thought of allowing such a
thing."

"I don't believe she would, but a
good homemaker might," said Aunt
Elizabeth, smiling back.

And then the aggrieved Eric, sulking
in his room upstairs, was as sur-
prised as delighted to hear his sister's
voice in the hall: "Eric, come down.
We've just time to make fudge before
supper."—The New York Observer.

WHAT TABBY DID.

Not many years ago where you now
Tabby is our big black cat. We have
had her a long time. She came to our
house one cold winter night when she
was just a little kitten. Mother took
her in, and gave her some warm milk.
She has lived here ever since.
One very rainy night we missed Tab-
by. We looked everywhere and called
her many times, but no cat could be
found.

Just when we were going to bed we
heard a loud scratching. We ran and
opened the door. There was Tabby,
with a dirty little white kitten. She
had found it somewhere and brought it
to her home. Tabby picked up the
kitten in her mouth and carried it to
her own saucer of milk. How pleased
she was when the kitten began to lap
the milk. She purred as loud as she
could.

We kept the kitten a few days, until
we found a home for it. Now it lives
in a fine house not far away. Tabby

and the kitten are still the best of
friends.

MAKE A CHUM OF YOUR BOY.

My heart goes out in sincere pity to
the man who cannot make a companion
of his boys. Do you know, fathers, that
you are unconsciously depriving your-
self and your boys of the sweetest
pleasures if you do not make them your
companions?

Think what you are doing by allow-
ing them to grow up without your
protecting care. Some day, perhaps,
you will realize what you miss by not
associating with them more. Be with
all your children just as much as pos-
sible while they are little, for by so
doing you will become young yourself
and will appreciate with keener zest
the good things of this life.

The reason why many boys go on
the wrong road is because their fathers
maintain an indifferent attitude
toward them from the time they are
two years of age until they are eight-
teen or nineteen. You cannot reason-
ably expect a boy to turn out as you
should like to have him if you take
no personal interest in his welfare. I
know of a father who has a son in
whom he takes a genuine interest,
and they are the closest chums it is
possible to imagine. It is, of course,
impossible for them to be together
all the time, for the father works all
day at his store and the boy goes to
school, but at night they are always
together. The father does not monopol-
ize the companionship of his son by
any means for he invites other boys
to call at the house, and when you
see them all together you can well
imagine that there is no man about.
The father enters into all the sports
of the little fellows, who rightly aver
that "he is great." That boy is now
almost nineteen, but when he had
passed the age of twelve, the father
said:

"My O, my! next year you'll be in
your teens, and then what shall I
do?"

"Same as you've always done," said
the boy, while a dimple came in his
cheek and a sly twinkle came to his
eye. "You know we've pledged our-
selves to stick together forever."

"So we have, so we have," said the
father, "and no matter how big you
get, you will always be my chum."

That's the way to treat your boys.

IN A CAMPHOR FOREST.

The most valuable forests are in
Formosa and Japan. A writer in "Black-
wood's Magazine" thus describes his
visit to a Formosa camphor forest:—

"After climbing a steep and slippery
hillside, we came upon a large camphor
tree lying felled across our path. It was
about four feet in diameter and had been
saved longitudinally in two portions.
Two men were paring off with a kind of
gouge-shaped adze chips measuring some
six inches in length, and about the thick-
ness of one's little finger. The whole air
was pervaded by a strong odour of cam-
phor. A little farther up the hill we
came upon the stills themselves, situated
by the side of a mountain stream amid
the most luxuriant vegetation.

"The process by which the camphor
is extracted from the wood is simple and
inexpensive. The chips are placed in an
iron retort and heated by a slow fire. The
camphor vapour given off from the chips
passes along a bamboo tube into a cooling
box, where it condenses in a form of snow-
like crystals. The cooling-box is partially
immersed in a stream of running water.
The chips are renewed every twenty-four
hours, and every eighth day or so the fire
is extinguished and the crystals scraped
off from the sides and bottom of the
crystallization box.

"The crude camphor is then placed in
large tubs and allowed to settle. After a
short time the camphor oil, which is of a
yellowish colour, sinks to the bottom
and is drawn off. The camphor itself,
damp, and still containing a certain por-
tion of oil, is packed in bags, transported
by coolies to some convenient centre,
and thence to the refining factory at
Tai-pei."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

CHRISTIAN UNION AND CO-OPERATION.

Two years ago at a united meeting held in Toronto, and presided over by Sir William Clark, a resolution was unanimously adopted requesting the British Council of the Evangelical Alliance to send an influential deputation to Canada in the interests of the Alliance and Christian Union generally. That resolution has met with a prompt response by the sending to Canada of the Venerable T. J. Madden, Archdeacon of Liverpool, Eng., and Rev. Geo. H. Hanson, M.A., D.D., of Belfast, Ireland, who will be in Canada during the months of September and October next. It is earnestly hoped that the presence of these speakers in Canada will result in the wide extension of the principles and aims of the Evangelical Alliance throughout Canada by the formation of branches and individual effort.

The programme of visits already arranged is as follows: August 26, arrive at Quebec; August 28, Quebec city; August 31-September 1, St. John; September 3-7, Halifax Church Congress; September 8-9, Prince Edward Island; September 10-12, Halifax; September 17-19, Winnipeg; September 25, Prince Albert (Sask.); September 26-27, Saskatoon; October 2-6, Toronto; October 9-10, October 11, Stratford; October 10, London; October 13, Stratford; October 12, Hamilton; October 13-14, St. Catharines; October 16-18, Ottawa; October 19-21, Kingston; October 23-25, Montreal; October 28, leave Quebec city.

The Evangelical Alliance had its origin in a spontaneous and widespread desire on the part of evangelical Christian people in different churches and countries for a visible association which might manifest and promote Christian unity and co-operation.

At a remarkable conference of 800 Christians in Freemasons' Hall, London, August 1846, the Alliance had its birth. The meeting was composed of members of the Church of England, Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, Reformed Moravians and others, and included many distinguished divines and philanthropists from Germany, France, Switzerland, America and other countries, as well as from the United Kingdom.

Branches of the Alliance were quickly formed throughout Evangelical Christendom, and even among the missionaries of Turkey, India, Japan, etc. They now exist in one hundred countries of the world. Some of the most practical work of the Alliance has been in the mission field, where the healing of differences between Christian workers has resulted in definite spiritual revival and the salvation of souls. Eleven International Conferences have now been held in the great capitals of the Christian world, and, while they resemble the Ecumenical Councils of the Romish or Greek Church in their widespread influence, they differ from them in having neither disciplinary nor legislative rights, but only moral and spiritual power. At these conferences Christians from all countries, speaking many languages, are brought together for united worship, for brotherly intercourse, and for free discussion.

Each of these eleven International Conferences has been, moreover, of a special missionary character, drawing together missionary forces from all parts of the world.

The Alliance is the only organization in the world that comes to the aid of those who are persecuted for the faith of Christ. It has told here, in Spain, more than can be told here, in Spain, Sweden, Tuscany, Russia, and other Christian countries, but some of its most important work for religious liberty has been done in Mohammedan or heathen lands. Thus it aided in in-

ducing the Sultan of Turkey to abolish the death penalty for apostasy from Islam in his dominions after the Crimean war, and so paved the way for the recent proclamation of complete freedom of worship in Turkey. In 1872 it sent a deputation to the embassy from Japan and America and Europe to remonstrate against the persecution of Christians, including Roman Catholics, in that distant Empire, and the persecution ceased. The Nestorians in Persia appealed to the Alliance for protection against a Mohammedan government, and not in vain. The result of these and similar efforts is that in every mission land with a recognized and responsible government the Alliance has come to be looked upon as a court of appeal for these oppressed for Christ's sake.

Its uncertain character, its freedom from all political trammels, and its world-wide ramifications qualify and entitle it to make petition or protest to any government in the world, and have always secured it a respectful hearing.

Not the least important of the Alliance's operations is the organization of the Week of Prayer, commencing with the first Lord's Day in each year.

EASTERN ONTARIO.

Rev. Wm. Potter of Peterboro has accepted a call to McVicar Memorial

Rev. C. H. Daly, Almonte, has received a call to Beachburg but has declined it. Mr. Daly is a former minister of the Lyn Presbyterian church and a Queen's graduate.

Rev. Dr. Marsh of Springville has declined the call to Beechburg. The salary offered was larger than that paid by Springville, but Dr. Marsh felt that his work at the latter place was not done, and he chose to remain.

Rev. James Taylor, of Chelsea, Quebec, filled the pulpit of St. Andrew's church, Perth, on Sunday. Next Sabbath union services will be held in Asbury (Methodist) church, of the Methodist and St. Andrew's congregations, Rev. A. H. Scott occupying the pulpit.

Taylor congregation is rapidly recovering from the effects of the ordeal through which is passed when the Rev. W. D. Reid resigned. Only two months have passed since the induction of the new pastor, yet in that short time he has won the confidence and esteem of the people.

St. Paul's congregation, Port Hope, recognizing the increased cost of living, and in appreciation of their pastor's services, have again increased his salary. On the eve of Mr. Abraham's leaving for his holidays, he received a note saying that from July 1st, 1910, he would receive \$1,400 per annum.

The Rev. N. H. McGillivray, pastor of Taylor church, left Montreal on Monday evening for a month's holidays. During his absence the Rev. F. McLennan of Ville St. Pierre Presbyterian church will occupy the pulpit on August 7th and 14th, and the Rev. John Pate, of Lancaster, on the 21st and 28th. The Rev. John Chisholm, of Victoria church, will attend to any calls that may be made in the pastor's absence.

WESTERN ONTARIO.

The Jubilee celebration of St. Andrew's Church, Blyth, will be held on Oct. 9th and 10th.

Rev. J. S. Duncan was ordained and inducted into the pastorate of the Lucknow Presbyterian Church on Friday, August 5th.

Before leaving for his holidays, Rev. E. H. Sowers, of Brucefield, was presented with a buggy, robes, etc., by the ladies of his congregation.

Rev. Hislop Dickson, who has been supplying the pulpit of Willis Church, Clinton, during Dr. Stewart's absence, on holidays, closed his work last Sabbath.

Rev. D. C. Stephens, of West Lawrence town, N.S., is in Huron Presbytery for August, preaching at Varna, on 7th and 14th, and at Bayfield on the 21st and 28th.

A call from Knox Church, Goderich, to Rev. P. F. Sinclair, M.A., LL.B., of Chester church, Toronto, has been sustained by the Presbytery of Goderich and commissioners appointed to prosecute the call before the Presbytery of Toronto.

Rev. J. A. Matheson, of Priceville, has gone with his family to holiday at their cottage home in Muskoka. Rev. W. L. Thom, of Hawkesville, is supplying Priceville for two Sabbaths, and holidaying among his numerous and warm friends at Flesherton.

The charge of Tarbert and Keldon, in the Presbytery of Orangeville, is vacant. Anyone desiring a hearing may apply to Rev. J. R. Bell, Laurel. This is a splendid charge, in a good agricultural country, and is an inviting field, with good prospects.

The charge of Napier and Brooke in the Presbytery of Sarnia, is vacant. This is a delightful country charge, and offers a good field for an energetic man. The churches are 4 1-2 miles apart, good roads, one service at each church. The manse is new and heated by furnace, stipend \$900. Rev. R. McDerment Alvinston, is interim moderator, and will be glad to hear from any who may desire a hearing.

The beautiful Central Presbyterian Church, Galt, built of stone, and situated on the river bank, is to be overhauled and redecorated, making the interior of the church in the future more in keeping with the fine architectural design of the structure. The congregation of the First Presbyterian Church will also improve the interior of their church by an artistic scheme of decoration and the installation of electric light.

On Monday evening the congregation of the Collingwood Church assembled to bid farewell to their late pastor, Rev. J. A. Cranston, M.A., who is leaving for Fort William. On behalf of the congregation, Mr. McGartland read an address, and Mr. Allan presented Mr. Cranston with a gold watch and chain. In thanking the congregation for the beautiful gift, Mr. Cranston said that he had always met with great kindness and a hearty support. A finer or more faithful congregation no minister could desire. He felt that God's hand was leading him in the course he was taking; he was going prepared to do his best for the upbuilding of the kingdom of God.

NORTHWEST.

Knox Presbyterian Church, Regina, has extended a hearty and unanimous call to Rev. Murdoch A. McKinnon, of Park St. Church, Halifax. The call will be brought before the Presbytery of Regina in the course of a week or ten days. Mr. McKinnon has not yet announced his decision in regard to the matter.

The corner stone of the new Presbyterian Church at Dixie was laid on Saturday, July 23rd, by His Honor Lieutenant-Governor Gibson in the presence of a very large congregation. The minister, Rev. Geo. T. Duncan, and his people are to be congratulated on the prospect of possessing a very handsome and substantial new place of worship. Its cost will be in the neighborhood of \$10,000.

On Wednesday evening the members and adherents of the Presbyterian congregation at Burnside met at the manse and presented their retiring pastor, Rev. Dr. McRae, with an address and a purse of two hundred dollars. Mrs. McRae also received an address and a beautiful suite of parlor furniture. Both Dr. and Mrs. McRae replied, thanking the friends for their kindness. Dr. McRae remarked that this was the eighth occasion during his pastorate upon which the congregation had remembered them in this way. He recalled the many pleasant years spent in Burnside as among the happiest in his life, and on behalf of Mrs. McRae and himself wished the congregation every success and great prosperity in the future.

PRESBYTERY OF TEMISKAMING.

The pulpit of the congregation of Cobalt will become vacant in the near future, by the transference of Rev. J. D. Byrnes to the work of superintendent of missions for Northern Ontario. Mr. Byrnes will be very much missed, both in his congregation at Cobalt and in the general work of the Presbytery. He enters upon his broader field of work with the best wishes and highest hopes of his co-Presbyters and congregation. In the meantime the congregation at Cobalt has set out in a systematic way to seek a successor to lead in their important and progressive work there. The congregation has appointed a committee of supply, of which Mr. D. C. Ramsay, New Liskeard, is Secretary. It is hoped to make the vacancy as short as possible.

The annual convention of East Parry Sound Sunday School Association will be held on tenth and eleventh inst, at Callander. As usual Presbyterian Ministers and laymen occupy prominent places on the programme. Among the latter are: Mr. George Morrison, Elder, of Callander, who will speak on "The S.S." on its relation to the future citizens of Canada, and Mr. A. G. Browning, K.C., North Bay, who is down for an address. Rev. W. C. Conning, South River, and Rev. A. T. Barnard, M.A., Burk's Falls, will speak on important subjects. Our long time friend, Mr. D. B. Best, Magnetawan, is the efficient secretary of the Association; and our minister at Callander, Rev. A. E. Mithner, is doing all in his power to make the meetings successful. It should be added that Rev. R. J. M. Glassford, Field Secretary, will be present.

Red currants usually ripen some time before red raspberries, and are frequently available for table use after the berry season has closed. Contrasted with the mild and sweet flavor of the berries, currants are very sharp and acid. Unless served in a tempting fashion the currants may be passed over in favor of the berries, and one of the most delicious fruits therefore missed. To serve as a cold delicacy, take thick slices of bread and line an earthen bowl, the required size. Then sufficient currants and sugar quickly scalded and turned in to almost fill the bowl. Place a plate over the top and a weight to keep it in place. Let stand, and when sufficiently cool put in refrigerator for final chilling. Turn out in shape and serve with cream or boiled custard. A delicious pudding may be made by putting currants and sufficient sugar to make quite sweet in an enamel or earthen pudding dish. Beat up a baking powder batter, making it somewhat richer than biscuit dough, and pour over top, allowing room to rise—the fruit will boil over—and bake. The fruit will be found rich and juicy enough to serve without a cream or accompanying sauce.

CONGREGATIONAL SINGING.

Writing (with considerable ability and discrimination, though at times with a note of cynicism), in the Nineteenth Century, on "Hymns," Norman Pearson places his finger upon a weak spot which is, sad to say, become more and more general in England, where Christian congregations can and do sing. He says in a brief sentence, in this connection "The musical services of modern times have encroached to some extent on congregational singing." And further "The musical service, moreover, tends to make us forget one great possibility of congregational singing. The emotion of a crowd is admittedly something more than the total isolated emotions of the individuals who compose it." In Canada, too, there is reason to fear that the passing years do not witness what they should in the matter of congregational singing. And in not a few instances the reason is to be found in what Mr. Pearson suggests. Not only in cities and towns, but also in villages and rural districts, the churches are tempted to pay attention to musical services that are not intimately connected with the worship of the hour, to the neglect of hymn singing of a kind that is calculated to enlist the participation of the congregation. We would not discredit the place and profit of musical services of a high order; but we do deplore any thing that militates against the large and vital part that congregational singing surely has in public worship. Pastors are not always to blame, in this matter; sometimes they and their deacons are overridden by choir leaders and musical committees.

HER LECTURE.

"You never catch me doing that nowadays," said Jean Halliday, as she noticed her cousin Helen carelessly thrusting a needle into the sofa pillow. "Mother gave me a lecture about it last summer, with arguments that I'll never forget."

Mrs. Halliday looked up in surprise. "Let's have the arguments," Helen answered, good-humoredly, and went on creasing a hem without offering to remove the needle.

"All right. 'Twas when she came home from New York. While she was gone, you know, Jamie had the dreadful accident. I left a needle in the edge of the table cover, and that evening when Jamie and I wanted to play a game he turned back the cover to leave half the table bare; and neither of us saw that needle sticking point up in a fold in the cloth. Then a fly walked across the fold, and Jamie had an impulse to kill it, and brought his palm down, full force—ugh!—it makes me shiver to think of it. The needle went through a nerve into the bone, and broke off, and before his trouble was over he had to take an anesthetic and have a regular operation. Yes, wasn't it frightful, though? And when mother came we had to meet her with that. Well, she just listened until she had all the facts, and then said, very quietly, 'That was an expensive needle, Jean.'"

"But you said she used arguments you'd never forget."

"Well, didn't she?" Jean flashed a merry look at her mother.

"Oh!" said Helen, smiling, too, as she glanced from one to the other; and without another word she changed her needle from the sofa pillow to the safe cushion of her work basket.—Youth's Companion.

Christian Guardian—Before we let ourselves get too set on having our own way; before we get too sure that other folks' views and opinions and methods and policies are all wrong, we ought to try to assure ourselves that our fondness for our own is due altogether to the fact that we know them to be the best, the most nearly right, and not merely to the fact that they are our own.

Thousands and thousands of times in the history of the world men have deluded themselves into thinking that they were fighting for great principles, when in reality they were only fighting to have their own way.

WHAT THE PEOPLE READ.

The Congregationalist has the following:

"Every now and then some eminent literary man publishes a list of the best books. All the time the average reader is deciding what are the best books for him without asking learned men's advice. His choices are discovered by looking into the stock books of publishers. Mr. Tomlinson in the World's Work gives figures of some books written a generation or more ago, showing that they are more in demand than most of the volumes just off the press and widely discussed in magazines and newspapers. One house last year sold 8,281 copies of David Copperfield, 7,204 of Ivanhoe, 4,844 of The last of the Mohicans, 4,239 of John Halifax, Gentleman, 3,707 of Lorna Doone, and 3,302 of Uncle Tom's Cabin. The Last Days of Pompeii, Pride and Prejudice, Thaddeus of Warsaw and Romola were called for to the extent of more than 2,000 copies each; while Oliver Twist and The Old Curiosity Shop went to more than 3,900. Pilgrim's Progress is supposed to be out of date now, but 6,446 copies were sold in 1909. Alice in Wonderland, Grimm's Household Tales and Popular Tales, Treasure Island, Tom Brown's School Days and Swiss Family Robinson seem to lose none of their popularity. More than 4,900 of each were wanted. Farrar's Life of Christ, Darwin's Descent of Man and Origin of Species are among the most popular of serious studies. But Emerson's Essays (complete) lead the list of books of this sort with nearly 4,000. Tennyson, Burns, Scott and Browning seem to be the most popular poets. In history, Fifteen Decisive Battles of the World, Carlyle's French Revolution and Irving's Knickerbocker's History of New York are still live books, while Benjamin Franklin is the most popular name in biography. But these do not compare with another class for which the demand is inexhaustible. It is estimated that the combined sale of Horatio Alger, Jr.'s books for boys goes beyond a million copies every year."

BIRD THAT NEVER FLIES.

The ostrich, because of its resemblance to the camel, has been said to be the connecting link between beasts and birds. There is a horny excrescence on the breast of both the dromedary and the ostrich, on which they lean while resting; they have similarly formed feet; the same muscular neck; their food is much the same, and both can go an incredibly long time without water.

Moreover, an ostrich never flies, nor is it possible for it to lift itself from the ground in the slightest degree by the use of its wings; but, like the camel, it is very swift-footed. In its native country the shells of the eggs afford almost the only household utensils used. An egg will weigh from three to four pounds, and is equal to two dozen hen's eggs. It requires thirty-five minutes to boil one, and longer if required hard. A fresh egg is worth twenty-five dollars.

The keeper of an ostrich farm says the birds are the only thing he ever tried that he has not succeeded in taming. They are known to live to be seventy-five years old, and some think they will reach a hundred. They are about eight feet in height. Their hearing and sight are very acute, and these seem to be about all the sense they are blessed with. Their legs are very powerful, and are the only weapon of defense; when they attack an enemy they do so by kicking, but always strike forward and never backward.

The choice "ostrich feathers" are found only in the wings; the undressed feathers vary in price, having been as low as twenty-five dollars per pound and as high as three hundred dollars, and there are from seventy to ninety feathers in a pound. A single bird rarely furnishes more than a dozen fine feathers and the birds themselves, if fine ones, are valued at one thousand dollars per pair.—Our Dumb Animals.

HEALTH AND HOME HINTS.

SAVORY SALADS.

At this season the system craves lighter, daintier foods than the heavy meats and vegetables with which it is surfeited, and now's the time when salads should be freely used.

When in a hurry to mix a salad, and there isn't time to prepare a mayonnaise or cooked salad dressing, make a simple French dressing in this way. In a half-pint bottle put one-half teaspoon salt, one-quarter teaspoon pepper, five tablespoons olive oil and two of vinegar. Cork bottle and shake vigorously until the contents form a creamy mixture, when it is ready for use.

For those who dislike oil, a cooked dressing which will keep for weeks if sealed, is hereby given. Put one-half cup strong vinegar, one half-cup sugar and one tablespoon salt in double boiler and heat to boiling point. Beat together two tablespoons flour smooth in little milk and the beaten yolks of three eggs. Pour into these the rest of one pint of cream (sour or sweet) and one-half teaspoon mustard dissolved. Pour this mixture into the heated vinegar, stir constantly until cooked. Set aside until cold, then beat in the beaten whites of eggs and two tablespoons melted butter. Olive oil may be used instead of butter, if liked. This recipe is much cheaper than mayonnaise.

To make a good mayonnaise, all ingredients must be thoroughly chilled. Have them all at hand before starting. Beat yolk of one egg with pinch of salt until quite stiff, then add oil, drop by drop. When mixture gets so thick it is hard to beat, add lemon juice to thin it, and oil may be added a little more rapidly. When sufficient is made add vinegar or lemon juice, and cayenne pepper to taste.

Pepper Sala—Mix two finely chopped hard boiled eggs, two tablespoons parsley, chopped fine, two tablespoons chopped red peppers, one teaspoon chopped red peppers, one teaspoon salt, one-third teaspoon black pepper, a little paprika, five tablespoons oil and two of vinegar. Chill. Shake well before serving on lettuce or watercress.

Mint and Orange Salad—Peel whole oranges, slice thin, place on lettuce on individual plates. Cover with one teaspoon mayonnaise, over which is sprinkled fine chopped mint. Serve with roast lamb, or lamb chops.

Tomato Jelly Salad.—To one pint stewed strained tomatoes, add one-third teaspoon each salt and powdered sugar and two-thirds box gelatine which has been dissolved in one-half cup cold water. Stir well and pour into coffee cups to set. Turn out on lettuce leaves and serve with mayonnaise.

CARE OF THE LAWN.

and from the front that are from that Lawn mowers are self-sharpening, and when they do not cut the grass properly, it is because the screws need setting, and not because the blades are dull. To make the lawn mower cut smoothly, adjust the screws on the sides of the stationary knife or blade. Loosen the front screw and tighten the back screw, so that the front sharp edge of the stationary blade will be raised closer to the rotary blades. Then, if the lawn mower is still not sharp enough also tighten the screws that fasten the rotary blades so that they will be lowered closer to the stationary blade. To illustrate, a pair of scissors, whose screw is loose, will not cut, but tighten the screw, thereby bringing the blades together. Do not sharpen a lawn mower by filing the edges of blades, for if you do you will increase the space between the rotary blades and stationary blade, and your lawn mower will cut worse than before you tried to sharpen it. Although this hint will be new and valuable to men mostly, it is stated here because, by prolonging the life of a lawn mower, it is a household economy and housewives should welcome a hint that affects household expenses favorably.

SPARKLES.

"Here!" shouted the railway official; "what do you mean by throwing those trunks around like that?"

The porter gasped in astonishment, and several travellers pinched themselves, to make sure that it was real. Then the official spoke again.

"Don't you see that you're making big dents in the concrete platform?"

"Do you see the horizon yonder, where the sky seems to meet the earth?"

"Yes, uncle."

"Boy, I have journeyed so near there that I couldn't put a sixpence between my head and the sky."

"Oh, uncle, what a crammer!"

"It's a fact, my lad. I hadn't one to put."

The Lady—Poor tramp! Have you anything in your life to be proud of?

The Hobo—Yessum. I never beat nobody out of no laundry bill.

"Henry, how do you like my new hat?"

"Well, dear, to tell you the truth—"

"Stop right there! If you're going to talk that way about it, Henry, I don't want to know!"

"When a man has a rip in his coat and only three buttons on his vest," writes a western sage, "he should do one of two things: either get married or get divorced."

Visitor—"What became of that other windmill that was here last year?"

Native — "There was only enough wind for one, so we took it down."

An old lady always cursed in church whenever the word "devil" was mentioned. The parson asked her why she did it, and the old lady said:

"Well, sir, civility costs nothing, and one never knows what may happen."

He had run up a small bill at the village store, and went up to pay it, first asking for a receipt.

The proprietor grumbled and complained it was too small to give a receipt for. It would do just as well, he said, to cross the account off, and so drew a diagonal pencil line across the book.

"Does that settle it?" asked the customer.

"Sure."

"An' ye'll niver be askin' for it again?"

"Certainly not."

"Faith, thim," said the other coolly, "an' I'll kape me money in my pocket."

"But I can rub that out," said the storekeeper.

"I thought so," said the customer dryly. "Maybe ye'll be givin' me a receipt now. Here's yer money."

"L.: the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

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

Made only by THE N. K. FAIRBANK COMPANY
Montreal, Chicago, New York, Boston, St. Louis.
Makers of COPCO SOAP (oval cake)

BROKEN HEALTH
BRINGS WRINKLES

How All Women Can Preserve

Health and Good Looks.

Too many women and girls look old long before they should. In nine cases out of ten it is a matter of health. Work, worry, confinement indoors and lack of exercise cause the health to run down. Then faces become thin and pale; lines and wrinkles appear; there are headaches, backaches and a constant feeling of tiredness.

Women and girls who feel well look well. Therefore improve your health and you will look better. It is a fact that thousands of Canadian women and girls owe the robust health they enjoy to Dr. Williams' Pink Pills. They feel well and enjoy life as only a healthy person can.

The simple reason for this is that Dr. Williams' Pink Pills make new, rich, red blood which strengthens all the vital organs, brings brightness to the eye, a glow of health to the cheek, and bracing strength to every part of the body. Mrs. Warren Wright, Una, Sask., says:—"I feel that I owe a debt of gratitude to Dr. Williams' Pink Pills that nothing I can say in their favor will fully repay. I was so reduced in health and strength that I was hardly able to walk at all, and could do no work whatever. My blood was so thin and watery that my lips and finger tips resembled those of a corpse. I had almost constant headaches, and the smallest exertion would set my heart palpitating violently, and often I would drop in a faint. Nothing I did seemed to help me in the least, and I felt so far gone that I never expected to recover my health. I was in this critical condition when I read in a newspaper of a cure in a case like mine through the use of Dr. Williams' Pink Pills, and I decided to try them. I got half a dozen boxes and before I used them all there was a great change in my condition. My appetite returned, the color began to come back to my lips and face, and my strength was increasing. I continued the use of the Pills for some time longer, and they restored me to the pink of perfect health. While using the Pills I gained twenty pounds in weight. My cure was made in the summer of 1909, and I am now enjoying better health than ever before."

Dr. Williams' Pink Pills will do for other weak and worn women just what they did for Mrs. Wright. If they are given a fair trial, 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.

Dear brother, when your wife asks you for a little spending money, don't draw a wry face as though she had trod upon your corn. Just shell out with a smile, remembering all the while that the half of what you have is hers by right.

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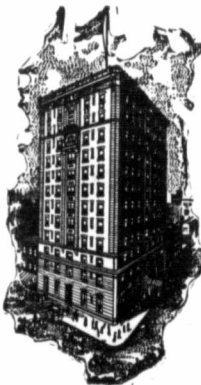
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Combined specification and form of tender can be obtained on application at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
R. C. DESROCHERS,
Asst. Secretary,
Department of Public Works,

Ottawa, July 5, 1910.
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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

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

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Tenders will not be considered
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with conditions contained in
forms furnished by Department.
Plans and specifications to be
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Works, Ottawa.

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

By order,
R. C. DESROCHERS,
Asst. Secretary,
Department of Public Works,
Ottawa, July 15, 1910.