

## The Dominion Presbyterian

is published at

323 FRANK ST. • • OTTAWA  
and at

### Montreal and Winnipeg.

TERMS: One year (50 issues) in advance ..... \$1.50  
Six months ..... .75

CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Simple copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

### THE DOMINION PRESBYTERIAN

P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, AUG. 9th, 1905.

The Canadian Pacific Railway have notified the government that they intend placing steamers on the Atlantic next season, which will make twenty knots an hour. This means that tenders will be offered to carry the Canadian mails.

This from the Pioneer: "When the men who tells us they hate the license system say so into the ballot box, the government will go out of partnership with the liquor business." Nothing surer! All that is required is a united demand from the electorate—unequivocal and overpowering—and the thing is accomplished.

By the death of the Rev. Dr. Norman Lockhart Walker, which took place at Bellevue, Kirkcaldy, on the 1st inst., a well-known figure in the U. F. Church of Scotland has passed away. Dr. Walker, although a native of Lanarkshire, came of an old Fife family, and was a son of the manse. His father was the parish minister of Carnwath, and a great friend of Sir Norman Lockhart, after whom Dr. Walker was called.

Marching to Ava: A story of the First Burmese War, by Henry Charles Moore (Gall & Inglis, 25 Paternoster Square, London, England). This lively tale of adventure will be read with interest by any boy. In addition to the interest of the incidents related and the little love story interwoven, the book gives an excellent idea of conditions in India and of the native tribes there.

It is stated that Queen's University now supplies nearly twenty per cent of the High school and Collegiate teachers of Ontario, a big increase in five years. According to the latest report of the Minister of Education, there are 122 Queen's graduates teaching in the secondary schools. Of this number 29 are specialists in science, 23 in modern languages, and 19 in classics and mathematics. All of which is very creditable to our own university."

Good Housekeeping (Toronto) for August contain the usual number of helpful household-keeping articles, with several of a more general nature, including

one by Frank Veigh on Young British Blood for Canadian Homes. The Vanquished Landlord is an amusing story of the way a woman circumvented her landlord who refused to make the necessary repairs to her house. Little Cruelties to Children, How to Weave Without a Loom, the Telling for Art Purposes, are among the other subjects considered.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

Now that the United Free Church of Scotland has had opportunity to examine the bill introduced into the British Parliament for its relief, it does not find the proposed legislation following the lines suggested by the royal commission and approved by its own Assembly. It will be remembered that the House of Lords evicted the United Free Church from churches, manse and colleges, and sequestered its endowments on the ground that the church as the successor of the original Free Church was not using the funds to promote the original principles of its organization. But in the proposed legislation, the commission to be formed will have power to transfer any funds of the former Free Church to the present Free Church to use without limitation as the latter may choose. So far as the present bill is concerned, the legal Free Church could therefore employ its missionary funds for the support of its ministers, and appropriate its college endowments for the relief of its widows. In the case of congregations, if the residuary Free Church can show now one-third as many "adherents" as the whole congregation supposedly possessed at the time the decision was rendered, they take the property. Naturally the Free Church is carrying on an active recruiting campaign to muster that legal one-third. Certain large city churches with an aggregate of 28,500 communicants at the time of the eviction are now only 1,500 short of their original number, yet their opponents upon the same fields show the names of apparently "one-third" of the estimated "adherents." It is evident this third has been gathered from outside the original fold. It is to be hoped that such palpable injustice in the operation of the law will be obviated by judicious amendments.

### REV. W. SHEARER'S TOUR.

In his canvas of the Synod of Montreal and Ottawa in the interests of the Pointe-aux-Trembles extension movement, Mr. Shearer expects to visit the following places on the dates mentioned: Manotick, Aug. 9th; S. Gloucester, Aug. 10th; N. Gower, Aug. 11th; Kemptville and Patterson's Corners, Aug. 13th; Merrickville, Aug. 15th; Jasper, Aug. 16th; Spencerville, Ventnor and Roebuck, Aug. 20th; Iroquois, Aug. 20th; Morrisburg, Aug. 30th; N. Williamsburg, Aug. 31st; Winchester Springs, Sep. 1st; Dunbar and Colquhoun, Sep. 3rd; South Mountain, Sep. 5th; Heckston, Sep. 6th; Hallville, Sep. 7th; Reid's Mills, Sep. 8th. Mr. Shearer has made an excellent start, having already secured \$7,000. With the hearty co-operation of ministers and office-bearers he should be able in a few months to report the full amount required for this important work.

Character is a satisfaction in good. A man usually begins the Christ-life from a motive of duty. He knows that he ought to be a Christian, but he doesn't imagine that it is going to be any great delight. But as his days and years of service progress, he finds more and more that the service of God is its own reward. It is character and character alone that can afford a man gladness in being good. Until the Christian character is well rounded out, righteousness is not a thing that fits the soul perfectly, and consequently there is not the sense of joy in wearing it which comes when the soul is more conformed to the image of God. To achieve character there is no other way than to live truly from day to day, seeking ever more carefully to do what our Master would have us do. That is to say, character accumulates not because we have planned to have a character, but simply because each day we strive to be the noblest that we know how. But any true character-building presupposes the open mind which makes one eager to know all of to-day's duty and still more of to-morrow's. The spirit which is content with what one is doing and knowing to-day, will never come out to strong character. There is a passion for betterment which is absolutely necessary for any upbuilding of the best in any life.

Summer has a new meaning to every man. Is the earth to this man in the summer simply a mammoth heap of rich soil to plant in and take harvests out of? Then that man is getting very near to the elds he treads upon. Does the summer come and go and wake no new sensations, stir no new feelings? Then that man is getting dull and inapproachable before great thoughts of God. Is the man afraid to eulogize nature and speak tenderly of what she is to him? Then he is afraid of that man. Does he boast of indifference to the joys that other men find in their communion with the woods, and scoff at the enthusiasm of the man who finds pleasure in a view from a hilltop or down a wild ravine? Does he look at a pine tree,—a monarch of two hundred winters, proud, stately, sweet-smelling, rising in the air that it helps to purify with its balsamic flavors,—and instantly fall to computing how many feet of lumber it would cut? Does Niagara overwhelm him with its stupendous beauty so that he stands speechless before it, or does he think at once of the number of spindles it would turn by its harnessed energy? What are his thoughts before a field of ripened grain pulsing in the evening breeze like the waves of the summer sea? Does he see beauty and God's goodness there, or something for the market next May? Tell me what you see in the summertime and I will tell you what you are. God intends this as one of the higher purposes of the summer, that it shall show us to ourselves. He changes the scenes on the marvelous stage and watches the effect on us. Are we keen enough to appreciate and applaud or do we sit dumb, glum and unimpressed? What we see says to men and God what we are.

The Sunday School Times finely says: Problems that must be settled before nightfall, will be. Others can wait. The hardest puzzles are those that do not need to be solved just now; and it is a mistake to let them trouble us. We cannot see through all our doubts or problems to-day, and we ought not to expect to. How much wiser to recognize the truth well expressed by one who, in writing to another of various troublesome uncertainties, concluded with the sensible comment that "most of our problems solve themselves in one's daily experience after a while." Life that is lived close to the Father must see the right working out of every uncertainty in its own time, for that is God's will for us. In the face of this assurance, what have we to fear?