

number of meetings we attend may be fewer but our private prayer and social worship should be kept real and sweet. The summer time should not be a time of "backsliding" calling for spasmodic effort in the winter, but it should be a season that brings its own revelation and has its own appropriate forms of growth in grace.

QUEEN'S, THE PROVINCE AND THE CHURCH.

We reproduce the following article on "The future of Queen's," from the Toronto News, as it presents a view of the case that must now receive careful consideration. Statements are here made and arguments given which are worthy of consideration on their own merits. One thing is certain, namely, that the Toronto journals are utterly opposed to any Provincial recognition of Queen's. In its article on the subject the Globe had much to say about "The Provincial University," but in the meantime shuts its eyes to the existence of any other university. While the News tells us that the policy of the Provincial university is more firmly established than ever. The Trustees ought now to be alive to the danger of falling between two schools.

The Future of Queen's.

The General Assembly of the Presbyterian Church of Canada has decided in favor of the retention of Queen's University. It still remains to be seen whether the University will accept this decision, for, at the present moment, it is actively promoting a measure for independence. The strongly expressed wish of the Church's democratic governing body, however, can hardly fail to have a great influence upon its attitude.

The General Assembly has, to our mind, shown a clearer insight into the situation than has the University. In the present scheme of things educational in Ontario, there is no room for a private university, unless the experience of McGill can be repeated here—a very unlikely event. The great religious bodies and the Province are the only authorities to whom public opinion freely accords the right to impart higher education. The authorities of Queen's practically recognized this fact when they combined with the effort to denominationalize their University the effort to secure for it Government recognition and aid, but they may be in danger of losing sight of it. The latter effort has been unsuccessful, and the policy of "one Provincial University" is more firmly established than ever before. We think, therefore, that the General Assembly has shown a true appreciation of the situation by declining to countenance the cutting loose of Queen's from ecclesiastical control, and its consequent separation from both Church and State.

Their action amounts to a recognition by one of the chief parties on the other side of the controversy of the principle of "one Provincial University." For the impossibility of Ontario aiding a religious

institution is so obvious that to keep a university under Church control is to abandon all claim for State subvention. It is an admission also that the *raison d'être* of Queen's is not its geographical position, not the personality of its men, not even the quality of its work, but its religious character. And we think that admission is right. We think Queen's would lose more by losing its close touch with the great Church to which it belongs than it could gain by any increase of freedom—an increase largely nominal, for the University is already as free from tests in its student body as Yale or Harvard. It would be paid for by a loss of the sense of proprietorship in Queen's that now gains for it the support of every member of a Presbyterian church in Canada. Provincial aid might have been worth the price. Isolation from both Church and Province certainly could not be. And we take it that the Presbyterian Assembly sees that Provincial aid is no longer to be striven for.

It is to be noted that in those States of the Union where free universities—unattached, that is, to either State or religious denomination—most flourish, the State universities occupy a very insignificant place. And, conversely, where the State has the best teaching that can be procured, the free university is poor and struggling. We may leave out the cases of big individual endowments as not applicable to Canada. But the support of a great religious body is always everywhere sufficient to maintain a successful university, irrespective of competition. That support Queen's has always had, and will continue to have if it keeps up its present relations. Recent Government pronouncements have indicated with positiveness that it cannot be a State university. As a free university with claims upon neither Church nor State, its future would be a matter of doubt.

Literary Notes.

Karma, A Story of Buddhist Ethics, by Paul Carns. Dr. Carns has done much to make known to English readers the best side of Buddhism. In this story he shows the meaning of Karma or the Buddhist conception of the great truth, "Whatsoever a man soweth that shall he also reap." The story has had a wide circulation and has been by a mistake attributed to Tolstoi. The story is interesting to children as well as to the student of comparative religion and its price brings it within the reach of all. We can cordially recommend it. The following exhortation cannot do harm to any.

"Commit no evil; but do good
And let thy heart be pure,
That is the gist of Buddahood,
The lore that will endure."

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With the July number Good Housekeeping incorporates with it The Ladies' Magazine which has been so successful since its publication. This does not mean that The Ladies' Magazine has ceased to exist, but that henceforth it exists as a component part of Good Housekeeping. The number is an excellent one, contain-

ing in addition to the many helpful household articles several of more general interest. The opening one, A Prairie Housekeeper, gives us an idea of the life of the women on a Western ranch. Then Ella Walton writes a bright little article on Tent Life for the Family, and Elizabeth Porter tells of the various eating places of London, England, in an article which will prove of interest to many who are planning a trip to the old world. Dominion Phelps, Toronto.

Sparks from Other Anvils.

East and West: Stand by the Cross, and catch its spirit, and the saints which sleep shall rise and come to you,—not merely your own dear dead, . . . but all who, anywhere, in any age, have tried to do right and not wrong, to do good and not evil, and to find God.

Herald and Presbyterian: There is a real unity among all those who love the Lord Jesus Christ. The various evangelical churches are not hostile to each other. They are friendly. They co-operate. They are not enemies any more than the various families living in different homes in a community are enemies. Each one of these churches has a distinctive work or mission. It is to do a particular work for some class of people, to emphasize some particular truth or to develop some necessary department of life.

Glasgow Weekly Leader: It is always sad to think of these fathers of the Church, and in the onward march of history it is good to remember the standard bearers who were comrades in the well fought fight. We come to realise the pathos of the old words, "Our fathers, where are they? and the prophets, do they live for ever?" But we need not despair, for "they rest from their labours, and their works do follow them."

Chicago Interior: The world looks with envious eye upon the happiness of the believer and attempts to secure it by institutions. Happiness does not come from environment, but from life. The Master and his inspired disciples taught us that faith is a vital thing. It trans-fuses, suffuses, infuses. Unbelief may imitate its results, but not duplicate them. Root and fruit are inseparable in the divine economy. Whosoever covets the joy of the believer, the peace of the believer, the divine patience of the saint, must, to possess what he covets, possess the faith from which they all spring; that faith which establishes a vital union with the source of all divine life and everything which is most worthy to possess.

Christian Observer: The lowering of the regard for the Sabbath—its increasing secularization—the growing amount of Sunday labor and of Sunday frolic and dissipation, form one of the most serious menaces not only to Christian progress but to the perpetuation of American institutions. These words of Macaulay are well worthy to be seriously pondered: "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While history is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days."