

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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I SHALL KNOW

When I pass that fearful river
That's no broader than a breath,
That's hung round with gloomy cloud-
riffs
And is known to us as death,
And I enter the existence
That shall there before me glow,
Mysteries shall lose insistence—
I shall know.

When I enter in that country
Just beyond the swelling tide
That for which my soul was longing
While I did on earth abide
Subjects that did sore perplex me
Often on the earth below
These shall cease at once to vex me—
I shall know.

When I waken in His likeness
And my soul is satisfied
In the joy of my Redeemer
Who for me was crucified,
Nothing then shall fret my spirit
Changed by resurrection's glow
In him all things I inherit—
I shall know.

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MARRIAGES.

On Saturday, June 15, 1907, at Old St. Andrew's Church, Toronto, by the Rev. G. M. Milligan, D.D., assisted by Rev. J. A. Turnbull, D.D., and Rev. Robert Hamilton, D.D., father of the groom, Edith, second daughter of Mr. and Mrs. Robt. S. Gourlay of 514 Jarvis street, Toronto, to William T. Jamilton, B.A., M.B., M.R.C.S., England, of High River, Alberta.

At the residence of the bride's parents, Lunenburg, on June 19, 1907, by Rev. George Mingle, Ira Watson of Newington to Lella, eldest daughter of Edgar Shaver.

At the residence of Miss M. A. Robertson, Peterboro, on Wednesday June 5, 1907, by the Rev. Dr. Torrance, Miss Kate Nixon, of Peterboro, to Mr. Thos. E. McCall, of Bridgenorth, son of Mr. Jas. McCall, Mt. Forest.

At the residence of the bride's mother, on June 26th, 1907, by Rev. Dr. Harkness, Lilly, daughter of the late D. J. Macdonald, to Edward W. Robertson of Winnipeg.

At Avonmore, Ont., on June 19, 1907, by the Rev. H. N. Maclean, Ph.D., William Oscar O'Connell to Agnes Flanagan, both of Avonmore.

On June 25, 1907, in Taylor Presbyterian Church, Thomas Henry Carveth, son of the late Mr. C. H. Carveth, R.N., to Edith Maud Gilliland, daughter of Mr. and Mrs. John Gilliland, this city.

At the home of the bride's mother, East Front, Lancaster, Ont., on June 26, 1907, by Rev. J. T. Tanner, William Edgar Falkner to Mary Belle, daughter of the late Farouhar McCrinmon, all of Lancaster Township.

At the manse, Winnipeg, Man., by the Rev. C. W. Gordon, (Ralph Connor), on the evening of June 19, 1907, Miss Margaret C. Campbell youngest daughter of Mr. Duncan Campbell, of "The Ridge," West Hawkesbury, to Mr. Henry Mooney, son of the late John Mooney, formerly of Vankeek Hill, but now of Russell, Man.

DEATHS.

At Oxford Mills, Ontario, June 22, 1907, George Knox, in his 84th year, an old and esteemed employee of the Canadian Pacific Railway.

At Clifton Cottage, Edmundville, on July 1st, Elizabeth Gounlock, relict of the late Rev. Wm. Graham, aged 79 years, 7 months and 29 days.

At Glen Norman, on June 7, 1907, Mary McRae, relict of James Cattanaeh, aged 76 years.

At his residence, Beaverton, Thursday, June 20th, 1907, George Roy Proctor, aged 74 years 4 months.

Of pneumonia, at the residence of her niece, Mrs. W. J. Bennett, Dundas, on June 30th, 1907, Ann Lang, relict of the late Wm. Lang, of Bolton, Ont., in her 76th year.

In London, Ont., on July 10, 1907, Thos. Marshall, aged 78 years.

At Guelph, on Wednesday, July 10th, 1907, Anna, relict of the late Frederick Penton, County Crown Attorney, in her 67th year.

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NOTE AND COMMENT

Advices from South China by steamship indicate that the revolt there is a formidable one. The rebels are well armed and are working methodically.

Former members of the Douma issued a manifesto calling upon the Russian people to continue by force the struggle for liberty and denouncing the Czar for breach of faith.

Gen. Booth of the Salvation Army has been accorded royal honors by the Emperor of Japan. This is a significant fact in connection with the estimate in which Christianity is being held in that country.

Quiet but steady work is being done by the Presbyterian Mission among the Chinese in New York City. The Rev. Hine Kin is receiving additions into church membership. Eight young men are preparing to return to China as missionaries. The Sabbath-school has an enrollment of 109.

Have you ever tried open-air services in the summer, brother pastor? asks the Cumberland Presbyterian. If not, suppose you try the plan this year. Even in small towns, it is a good one. Churches are hot at night. A twilight service at some convenient place out of doors will be more comfortable and will reach people not reached in the churches. But, if you attempt such services, make them simple and make them short.

The Westminster, of Philadelphia, remarks: The movement begun in Washington, D.C., by certain society women to reform in the matter of social wine-drinking should be hailed with joy. The casting out of the fashionable reception punch-bowl from its place under the hall stairs is a move toward godliness. That sort of temperance campaigning commands our instant assent. For the success of this movement, let the churches pray.

The rebuilding of the famous Campanile at Venice is progressing as rapidly as the peculiar difficulties permit. The tower is now some eight feet above the Plaza, and while this may imply slow progress when compared with the swiftness of modern construction, it must be remembered artistic questions are constantly being raised. The Campanile fell on the morning of July 14, 1902, and nine months passed before it was decided to rebuild it, and an agreement was reached on the materials to be used. The foundation stone of the new structure was laid with great pomp and ceremony on April 25, 1903.

People who interest themselves in law and order, the suppression of saloons and the advancement of temperance, are described by the advocates of intemperance and lawlessness as "those who have no time to attend to their own business, but are specially concerned in the affairs of their neighbors." In other words, says the Christian Advocate, all the devil wants is to be let alone. But the trouble with that program is that he and his friends don't let us alone. A Christian has to be a public-spirited citizen in sheer self-defense. What is a "good citizen," anyhow? A man who confines himself strictly to his own private matters, and does not concern himself at all with the public good? Is that the definition of a good citizen?

One of our exchanges gives a capital paragraph from an address by an American clergyman, in which he enumerates the "perils of the ministry": "Sloth, a tendency to neglect systematic study; vanity, a desire for continuous applause as though on the stage and an especial liking for the title Doctor; selfishness, arising out of the deference paid to his office until he becomes self-indulgent and demands as a right what is given only in courtesy; envy, especially as regards censorious remarks upon brother ministers; professionalism, a tendency to utter holy words without feeling them; ecclesiasticalism, exalting his own little denomination above the great horizon of Christian truth; and, cowardly, a temptation to shirk responsibilities in the fierce hand-to-hand struggle with the problems of life."

And why should Scotland give even £3 per parish for mission work in Canada? The people of Canada are well able to maintain their own mission work. Church courts should steadfastly refuse to accept money from the mother land that we should raise ourselves. So argues the Globe, but we fail to be convinced says the Canadian Baptist. With thousands of British emigrants pouring into Canada yearly, many of whom have all they can manage to buy wide food and clothing for themselves and families, and many of them to be left for months and years without religious services unless these are provided at the expense of others, we do not understand why there should be any objection to the Christian benevolence of their fellow-countrymen coming this way for a time. It seems to us but just that Christian men and women in the Old Land should come to the help of their brethren in the new country that is providing homes and happiness for thousands upon thousands of those from across the sea." Our contemporary takes the correct view, and it is one that will carry on both sides of the Atlantic.

Prof. Orr, of Glasgow, who has been lecturing at various places in the United States makes the following points on the Virgin Birth: 1. The narratives of Christ's birth in the Gospels of Matthew and Luke are genuine parts of those Gospels in their original form. 2. These narratives have descended to us in their integrity. 3. The probable sources of information are trustworthy. 4. The narratives of these two Gospels do not contradict each other, but are mutually supplemental. 5. The silence of the other Gospels respecting the miraculous birth of Jesus is fully accounted for by the purpose of their authors and circumstances of their composition. 6. The Apostolic doctrine of the Incarnation of the Son of God, while not based on an explicit statement of the virgin birth, does not exclude such a miracle, but strengthens belief in it. 7. So far as all historic knowledge shows, the early Church was absolutely united in believing this doctrine, except the sect of the Ebionites and a few minor sects of the Gnostics. 8. Though it may be impossible to define the exact relations of the virgin birth to the fact of the Incarnation, there are strong reasons for thinking that it had some necessary relation to it. 9. The rival theories by which those who deny the virgin birth account for the origin of the story are in hopeless dispute and mutually destructive, for one school shows that the story could not have originated among the Jews and another school shows that it could not have originated among the Gentiles.

The growth of journalistic and literary activity among the natives of India has been remarkable. During the ten years ending 1901-2, the number of registered printing presses increased from 1,649 to 2,193; the number of newspapers from 602 to 708; the number of periodical publications (other than newspapers) from 349 to 575; the number of books published in English, or some other European language, from 768 to 1,312; and the number of books published in Indian languages (vernacular and classical) or in more than one language, from 5,751 to 7,081. The missionaries were the pioneers of Indian vernacular journalism. The Serampore missionaries first cast type for the vernacular languages, and employed native compositors.

Only a few weeks ago Letters Patent were issued granting to the Orange River colony a full measure of self-government. The new constitution is modelled after that of the Transvaal. Its chief points are: A ministry of five members; a Legislative Council of 11; a Legislative Assembly of 38; payment of members; debates in Dutch or English; journals to be kept in English; manhood suffrage for white British subjects; no servile labor. Every white British subject twenty-one years of age, after six months' residence in the colony, can register as voter. The salary of members will be \$750 a year, plus \$10 a day for attendance, but the total annual sum to any member must not exceed \$1,500. The Upper House, the Council, will be nominated at first by the Governor; but after four years it may become elective. The present Lieutenant-Governor, Sir Hamilton Goold-Adams, continues in office. So Britain treats those who but a short time ago were her sworn and deadly enemies. Canada wishes all prosperity to this her youngest sister in our Great Empire.

"No man is free who has a job which he is afraid to lose." Probably you never heard of the man who said that; perhaps you never will. But, honestly now, don't you agree with him? Don't you wish that was your attitude toward your job? Is it a staff in your hand or a crutch under your arm? Or are you clutching your job with the desperation of a sinking sailor grabbing a floating spar? Has your job become a fetish, to which you have sacrificed your manhood? Has the splendid mystery we call life resolved itself for you into a mere sordid struggle to hold your job? Then, my friend, you are in a pitiable way. Your philosophy needs mending. You are bond, not free. The method of your existence demands reform. You should stop working for your job and work for yourself. But, you say, you have a family, wife, children, dependents. The more urgent need, then, of freedom. Do you wish them to share your bondage? Shall you throw away this precious job? No. Keep it. Use it. Make a club of it. Conquer with it. How much of your time, now, does this monster require? Eight hours? Ten? Then make it accept twelve, fourteen. Master its every difficulty. Explore its remotest recesses. Equip yourself with every resource which it may need. Exploit its possibilities. Make it a game. See how much better you can do to-day than which you did yesterday. Begin now. Keep on. Aim at nothing else than perfection. You'll not reach it, but no matter. Create an ideal and strive for it. Watch your progress. You will find it more fascinating than any game ever invented.—Christian Work and Evangelist.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A MISSIONARY TO THE RED MEN.

By Rev. R. G. MacBeth, M. A.

The man whose name appears at the top of this sketch had no titles or degrees other than that which there appears; but the honor of being the pioneer missionary of the Presbyterian Church to the Indians of North West Canada is, in itself, a lustrous distinction. From his youth up, he lived a life of conspicuous purity and earnestness. Like Timothy, he was "from a child" familiar with the Holy Scriptures, and when, in looking up his record, we crossed the sea to the old land, we find it noted that at the early age of fifteen he had actual charge of a missionary Sunday-school in the city of Glasgow. This, perhaps, is all the more remarkable, since he was not at any time in life "big for his age." When we remember him in the West, he was still a man small of stature, but of restless energy and resolute will, which, as Kipling says, makes Lord Roberts "a terror for his size."

Mr. Nisbet's father was a master ship-builder on the Clyde, and the grandson, who lives in Oakville, Ontario, prizes very highly a massive gold watch which was presented to the old Glasgow carpenter by admiring fellow workmen, as he was leaving for Canada. The beauty of this family heirloom is that it was presented, not only "in approbation of abilities as a tradesman," but also "of his private worth." Both these qualities seem to have descended from father to son in this case, for James, the subject of our sketch, was a skilful worker in wood, and his private worth was known to all who met him in daily life.

It was in 1846 that the Glasgow ship-builder came to Canada, accompanied by his son James, having already given one son to the mission field, in Henry Nisbet, who went to far Samoa, in the South Seas. James expected to follow the life of a builder and contractor, when he came to the new world, but he turned aside from the bright financial prospects then opening out in that direction, and answered the call that was coming for missionaries from the scattered settlements of Canada. He went to Knox College, among its earliest students, and applied himself with fervor to study, alternating with mission work in the holidays. In 1850 he graduated, and was ordained as the first settled pastor in Oakville, Ontario, with associated stations in the County of Halton. Here, for about twelve years, he labored with great earnestness, and then the call came to a more needy field, and, answering it promptly, he left for the far West, where John Black was nursing his work alone in the Red River country. For years Mr. Black had been asking for assistance in his own work, and for the opening up of a mission amongst the Indians of the Saskatchewan, saying that he could not appeal for interest in Foreign Missions, where there was no channel through which his people could manifest their sympathy. Mr. Nisbet came to Mr. Black's assistance in 1862, and for nearly four years worked with great success, but kept specially in view the project of going as missionary to the Indians. In 1864 he married Mary MacBeth, the daughter of one of the Highland colonists of the Red River, and when he started out in 1866 on his missionary journey, he had the assistance of this family connection in many ways of special value. The missionary party left the MacBeth homestead in Kildonan in 1866, and with their train of oxen and carts journeyed for forty days to

a point on the North Saskatchewan River, where it was decided to begin work amongst the Cree Indians. Assisted by George Flett, John MacKay, Adam MacBeth, and others, he erected mission buildings, and called the place Prince Albert, after the Queen's Consort, who had just before that date passed away.

For eight years the work was carried on with the most unremitting devotion, and both the missionary and his wife broke down under the strain and hardships of the life. In the summer of 1874 it was resolved to come East in search of rest and health; but it was too late. Accompanied by John MacKay, they came back to the old homestead at Kildonan, and there, within a few days of each other, the faithful missionary and his wife passed to the rest that remains to the people of God.

In 1887 the General Assembly, visiting the Kildonan churchyard, arranged for a granite shaft to be placed over their resting place, and a year ago, friends who knew his worth, placed in the gallery of Western Worthies at Manitoba College, a portrait of this devoted man. But Mr. and Mrs. Nisbet have their best monument in the great work now carried on amongst the Indians of the West by our church—a work in which they were signally honored and blessed of God, as the pathfinders and pioneers.

THE COMING AND THE GOING.

By Jean Mohr.

I heard a mother croon to her child
A song as I wandered by,
A song that would sing the stars to sleep
In the cradle of the sky.

I saw an old man close his eyes
In restful sleep—God send
As sweet a rest for my weary frame
When I come to my journey's end.

And I thought of the years that lay between—
Of the darkness and the doubt;
But God is good—there is peace at the gate,
When a soul goes in or out.

THE CHINESE CONVERT.

By Isabella Bird Bishop.

In the course of two years I travelled 8,000 miles in inland China, and in the course of these journeys, visited seventy-three mission stations. Everywhere small, oftentimes very small communities of persons have been formed, who by their abandonment of ancestral worship and idolatrous social customs were subjected to a social ostracism, and who, partly in consequence, cling together as brethren with a tenacity similar to that which find its secular expression in the powerful Chinese organizations known as guilds. These converts live pure and honest lives; they are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disgraced the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies. After eight and a half years of journeying among Asiatic peoples, I say, unhesitatingly, that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia.

IS IT A GREAT MASQUARADE?

Editor Dominion Presbyterian,—As one studied the union movement as revealed by the press, he is almost forced to ask whether it be in our church, earnestly intended by its promoters. There are some considerations which raise the suspicion that it is not, which beget the feeling that it has not truly represented the ability and the wisdom of the men behind it.

The comparatively small value which they have placed upon real argument it hard for the outer circle to understand. At the late Assembly meeting one of them is indeed reported to have given a "masterly" speech and another a "brilliant and logical" one. Presumably, therefore, these two made the best presentation of the case that could be made, but on reflection one cannot help the impression that that presentation is scarcely equal to the men who made it. One of them admitted that the Union cause cannot be based on our Lord's prayer of John 17. Last year at London the party declared that this prayer settled the case, which of course implied that our Lord prayed for them and their cause and against all the rest of us. Now, however, they seem to think that the Lord meant something else, and that the Apostle Paul is a safe enough authority for them. Next year they may jauntily inform us as to what Maher—shalal—hash—baz thought of the question.

Just where the Apostle Paul makes his decisive utterance against modern denominationalism was indicated by one of the subordinates who stated that Paul found four divisions in a certain church "and made short work of them." Applause! "I am of Paul, I of Cephas, I of Apollus, I of Christ, ye are carnal." More applause! The applause may have added somewhat to the argument, but it is not easy to take it seriously. In order to give any relevant point whatever to an argument from this passage Unionists must assume that the church in Corinth was on the eve of being separated into four denominations similar to our modern ones. One of these having Paul at its head should have been called, say, Paulists; another under Peter, should have been designated as, Petrinists; a third, under Apollonians; the fourth recognizing only the pre-eminence of Christ, would properly have been known as Christians. Now was this really the situation at Corinth? Was it really a fact that organic union, if really existed at all, was endangered in this particular city of Corinth and that Paul forbade these denominations to form? If so, did he forbid separation into different denominations or into different congregations? In either case, which would have been the greater sin? And is separation into different congregations in the same city still sinful? What would have been the difference between the denomination under Paul and that under Christ? Did Paul really forbid a denomination owning only the headship of Christ? What are we to make of other words of the Apostle in the same letter? They were "not to keep company, no not to eat," with a certain person or class of persons in the church. They were not to be "unequally yoked together." The order was imperative: "Come ye out from among them, be ye separate." If the undesirable element had been in a majority in that Corinthian church and had controlled the situation would it have been the duty of the better people to separation being wouldi mah mah mah amh ate or to stay? How much of corruption, heresy, oppression or in conven-

ience must be endured before separation would cease to be a sin? Was the

Reformation e. g. a mistake? If Paul meant to enforce uniformity, why did he himself, after quarrelling with Barnabas over a most trifling matter, separate from him, and divide the missionary work of the newly founded church? If the argument is seriously intended there should be some explanation on such points as these.

The somewhat astonishing claim was made by these speakers that the burden of proving the right of the denominations to exist must fall upon the opponents of union. This looks so little like seriousness that, if stated in a different connection, it would be almost funny. It would destroy the right of every man and of every cause to be regarded as innocent and worthy until guilt is proven. These gentlemen propose to reverse this law and to prove his innocence. How would it work out if it were applied to some other questions? If for example, 137 members of Assembly should demand the abolition of some of our colleges with their empty halls and enormous cost, say Manitoba College; or if they should say that Queen's should be closed because its professors are heterodox in their teaching and immoral in their influence; or even because the maintenance of so many institutions is a pure waste of men and money, would the principals of these institutions advise their professors to prove their innocence or be held guilty of doing immoral work? Would they urge amalgamation of the colleges to save men and money or to increase the moral force of each institution? Scarcely. They would demand the proof, and properly so: it is their right. It is equally the right of Denominationalism. The opponents of Union are under no obligation to make an apology for the cause they represent. All that they have to do is to show the inadequacy or falsity of Union arguments. Nothing more. And this is all that has, during this controversy, been attempted. A positive argument can easily be constructed when the time for it arrives. At present as for centuries past, their cause holds the field and intends to do so.

Another thing hard to reconcile with the Union movement is the effort which is being made by one of the leaders, to raise a half million dollars for his college, while the friends of another, largely Unionists, are about to build another at a cost of nearly three quarters of a million dollars, the whole to be handed over to another church. Is this the work of earnest men or of what?

Finally, the Union leaders have lately announced that the new church will aim to make the salary of its ministry "at least \$1,000 with manse." What is the object of such a detail in a great general scheme? The salaries of general treasurer, agents, professors, missionary superintendents, organists, solo singers, etc., are not specified. In so great a task as framing a great constitution why such an isolated detail? The framers have doubtless thought the whole matter out thoroughly and have considered the danger of having a good many people regard this as a bid for the support of knock-kneed ministers. I do not even suggest that it is, but many may put this constitution upon it. Why should wise, earnest men give them the opportunity? But, apart from this probability, what force is there in this solitary detail anyway? Who is going to pay this larger salary? Of course the committee, having studied out the whole question, know that the people with whom they are dealing pay their ministers much smaller salaries than our people do, and that they pay them only when it suits their convenience to do so. If our own people will not now endure the payment of a minimum of \$1,000, how much more

likely are they to do so after Union? Most of the few who favour Union do so because they expect to pay less, for is not the boast made that it is an economical movement? The ministerial stipend will reach \$1,000 sooner without Union than with it; the Union committee are merely in the way. Does the fact that the Union movement received forty-two votes less at the last Assembly than it did at that of last year indicate that the Assembly is beginning to regard the movement as a comparatively harmless whim? In any case let us know the danger of playing with fire.

UNITY.

AFTERMATH.

Such trivial, trivial, trivial things—
One day I did not answer to her smile,
Once did not meet the eyes that sought mine, while
Mine looked beyond—once, how the memory clings!
She went from me unknissed.

Such trivial things—
To never, never, never be forgot.
Why should I ever think of them, and
not
Of the million kisses given, the mute
eyes met
The thousand, thousand times, the
smiles that set?
—Fanny Kemble Johnson in Harper's
Monthly.

AN UNCLAIMED TERRITORY.

The Spitzbergen group of islands lying off the Northwest coast of Norway, discovered in 1896, are still practically a "no man's land"—as the United Presbyterian says, "are still without law or government and until lately unclaimed by any country."

The largest has an area of 15,000 square miles, another 4,000, a third 2,500, and there are many smaller islands. In recent years they have been visited by many tourists, and in 1896 a weekly steamship service during summer was established and a hotel was built on the west coast of the largest. Last year the group yielded more than \$500,000 worth of oils, furs and eiderdown, 200 men were engaged in mining coal, and tourists hunt for game unhampered by any restrictions upon their wanton destruction of it. It is this lawlessness in the Spitzbergen group that has caused the public men of Norway and Sweden to demand that one or the other of these countries annex the islands without delay. Mr. Bordewich, the American Consul General in Norway, says that the islands ought either to be annexed to one power or a combination of the powers should make arrangements whereby law and order should be maintained, game and fishing laws made and enforced and mining claims protected. Either Norway or Sweden would be willing to annex the islands, but neither seems to be willing to take a step that would offend the other. Norway is nearest to the group, and Norwegian fishing interests are greater there than those of any other power, but Sweden has expended about two million crowns in the exploration of Spitzbergen and has done more than any other nation to make the islands known.

It was from Spitzbergen that Andre started in 1897, when he attempted to reach the pole by balloon, and other Arctic expeditions have made it their base. It is not likely that the arctic pelago will remain much longer without an owner and a responsible government which will protect the game and preserve order among the whalers who make it the base of their expeditions in the summer months.

TENNYSON SMITH RETURNS HOME.

Mr. Tennyson Smith, who has for the last nine months been conducting a Temperance Campaign in Canada is to sail from Montreal on Friday, July 6th, by the Allan Line Steamer "Virginian," due to arrive in Liverpool on Saturday morning, July 13th, and will proceed to Deganwy, near Llandudno, where he intends to make his home.

The lecturer's work in Canada is spoken of very highly by the Canadian press, and his power to attract large audiences commented upon in eulogistic terms.

The "Sydney Record," which is before us, gives a summary of the lecturer's tour, and says:

"In every place except three since his arrival he has had crowded houses, and almost without exception, numbers have been turned from the doors, while frequently a crowd has assembled outside the building an hour and a half before the time announced for commencing the meeting in order to secure a seat, and the halls have on several occasions been packed over an hour before the time for commencing. . . . In almost every case the whole community has been stirred. It is also asserted that no small share of the credit is due to the Lecturer's aggressive work, for the important temperance measures which passed recently in the Legislature of Nova Scotia and Prince Edward Island

"The Wesleyan" says: "Mr. Tennyson Smith, the temperance reformer from England, has been drawing the largest audiences which have ever greeted a temperance advocate since the days of Gough. With rare dramatic power he has impressed tragic scenes upon the imagination which will live, when arguments in favor of temperance have been forgotten, and his work in arousing the people, has compelled them to think and act, so that the temperance forces have been augmented and strengthened. . . . Some persons who have heard Gough in his palmist day say that he surpasses that famous orator in his dramatic representations and gift of effective story telling."

Mr. Tennyson Smith's nine months experience in Canada of the working of Local Option, added to his previous lengthy experience of the effect of Local Option and Prohibition in the United States, Australia and New Zealand, should enable him to speak with authority on the question of Local Veto.

We learn that the lecturer is likely to work in his native land for a year, when he expects to return to Canada and the States, to fulfil engagements which he has been unable to accept on this visit. When he does we hope Ottawa and other points in Ontario may be favored with a visit.

The article "Sham and Supersham," which *The Living Age* for July 6 reprints from Blackwood's, is a good specimen of the vitriolic style in criticism which has almost gone out of fashion. The object of attack is George Bernard Shaw, who has been the recipient of so much adulation that a little keen criticism will do him no harm.

Captain A. T. Mahan is so universally recognized as an authority on naval questions that his paper on *The Question of Immunity for Belligerent Merchant Shipping*, which *The Living Age* for July 6 reprints from the *National Review*, will be read with keen interest even by those who may be disappointed by his conclusions.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE TEN COMMANDMENTS —
DUTIES TOWARDS MEN.*

By Rev. Clarence MacKinnon, B.D.

Honor thy father, v. 12. He was a poor man, but, by hard work, had contrived to send his boy to college. One day he hauled a load of wood into the city, perhaps to pay the boy's bills. He accidentally encountered his son walking down the pavement with some of his gay companions. So delighted was the father, that he slipped down from the load of wood and hastened to greet him. But the son turned his face the other way and pushed hurriedly on. He was ashamed of his father's shabby garments. Such pitiful ingratitude for all a parent's kindness deserves and will receive the censure of God. There is no promise for so unfilial a son, nor has any such one ever achieved real success in this life.

And thy mother, v. 12. The highest student of his year, the valedictorian of his class, had just been presented with the gold medal by the President of the college, amid the generous applause of his fellow students. When he stepped from the platform, he marched down the aisle to a seat where a poor, plainly-dressed woman had watched the proceedings with tears in her eyes, and pinning the medal on her dress, he said, "Mother, I should never have won it, had it not been for you." It is God's promise, that such noble spirits shall command in return the generous recognition of their fellow men, and enjoy a fulness of life and even a length of days not offered to the meaner and more unfilial character.

Thou shalt not kill, v. 13. In the Fiji Islands in the beginning of last century, a man could be bought for a gun, or, if money were paid, for seven dollars. His owner then could either starve, work, whip or eat him, and often he desired to do the last. But in 1835, the gospel was introduced amongst the savages of this group of 200 islands, and in an incredibly short time the whole life of the people was transformed. No place better than Fiji illustrates the words of Charles Darwin: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years, human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide and bloody wars not sparing women and children, all these have been abolished, and dishonesty, intemperance and licentiousness have been greatly reduced."

Thou shalt not steal, v. 15. Is it as great a sin to steal an apple, as to steal a thousand dollars? Not from the standpoint of injury to society, not of transgression of those commercial interests on whose integrity business depends, but it is as great an injury to the purity of one's own conscience. To steal an apple is to get very little, but it is to get all the damage one would receive were it a golden apple. It is to be conscious that he has done wrong, that he has become a thief, that he has held his honor of lighter value than a trifle.

False witness, v. 16. When slander was spoken in the presence of Peter the Great, he would stop the slanderer and

*S. S. Lesson, July 21, 1907.—Exodus 20:12-17. Commit to memory vs. 12-17. Read Exodus, chs. 20, 24. Golden Text.—Thou shalt love thy neighbor as thyself.—Leviticus 19:18.

sav. "Well now, has not that man you accuse got a bright side? Tell me what you know good of him." It is easy to splash mud, but I would rather help a man to keep his coat clean." To know that people speak well of him, helps a man very effectively to do better; but give even a dog a bad name, and he will soon live down to it. Therefore they were not without excuse in heathen Siam when they had a law to sew up the mouth of the confirmed liar. This we should do with our lips, though not by needle and thread, but by the chivalrous spirit of the true knight who "Spoke no slander; no, nor listened to it."

Thou shalt not covet, v. 17. A noted miser was converted, and immediately confronted with his besetting sin. A poor man was burned out, had no provisions, and came to him for assistance. He thought he would be liberal and give a ham from his smoke house. "Give him the smallest one you have," said the tempter. He had a momentary struggle, then took down the largest he could find. "You are a fool," said the devil. "If you don't keep still," the converted farmer replied, "I will give him every ham in the smoke house." The farmer's method was the right one. The way to overcome covetousness is to learn the joy of being generous, to find by experience that it is indeed more blessed to give than to receive. If a small sacrifice is not sufficient to cure, let us make a bigger one until completely successful.

Lord, in thy sky of blue,
No stain of cloud appears;
Gone all my faithless fears,
Only thy love seems true.
Help me to thank thee, then, I pray,
Walk in the light and cheerfully obey.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Thou Shalt Not.—Five years ago in the Acropolis of Susa, the ancient Persepolis, three large pieces of a block of black diorite were discovered, which, when fitted together, formed a monumental pillar, seven feet four inches high, and six feet three inches broad at the base. At the top there is a portrait of Hammurabi, the sixth king of the First Dynasty of Babylon, who began to reign about 2342 B.C. On the front, beneath the effigy of the king, there were originally twenty-one horizontal columns of the wedge-shaped, Assyrian characters, five of which are broken off, and twenty-eight on the back all of which are intact, with the exception of some breaks. The whole inscription contained about 8,000 words, and consists of a collection of the laws of the kingdom on agriculture, shipping, commerce, family life, and the administration of justice. There is a remarkable similarity between these laws and the Mosaic legislation, but the Babylonian code is more highly organized and more complex from a legal point of view. There, law had reached its highest development, largely independent of religion, and the offences were regulated altogether by civil penalties. There is no such majestic appeal to a man's personal relation to God, or to the eternal distinction between right and wrong, as we find in the Ten Commandments.

Christianity is God's way of getting man back to God.

THE BIBLE IN A KOREAN GRAVE.

Twee-Sungie's grave is two miles from the walls of Seoul, and deep down in it, buried with him, is the New Testament he so much loved to read and the hymn book from which he so loved to sing. We can almost think of him coming up with his new body on the resurrection morning with those books in his hands, but, of course, they will have gone back to dust; and although the word that Jesus spoke will judge men at that day, it will not be necessary to bring forth this Testament from the grave.

Before I go on, I might say that the Old Testament is not yet translated into Korean, so that the New Testament might well be called the Bible, as far as the mass of the Korean Christians are concerned.

But to go back to Twee-Sungie. He was a little boy twelve years old. His father's younger brother, Mr. Yang, had been a believer for several years, and although he had earnestly exhorted his elder brother (Twee-Sungie's father) to believe and had prayed for him daily, he continued for some years in heathenism. About a year ago Twee-Sungie's mother decided to be a Christian, and when she came to church she frequently brought her little boy with her.

Twee-Sungie's father, however, was not converted, and, as they were poor people, he felt that he could not give up working on Sunday; and not content with working himself, he insisted on Twee-Sungie's staying at home from church and working with him. The little boy, who had learned to read his Bible and who loved to go to church, was heartbroken, and felt himself a great sinner in breaking the fourth commandment. Some months ago Twee-Sungie's younger brother died, and then, not long after, Twee-Sungie was taken seriously ill. As his strength failed and it seemed likely that he would die, he said: "If I live on in this world father makes me break God's commandments and I will only add sin to sin in breaking the Sabbath day; so it is better for me to die and go to Jesus."

Not long before his death he waked one morning and said: "Last night my little brother came to me in a dream and told me that it was impossible to describe the glory of heaven and of what it was to live with Jesus, in the language of this world." At the last, when his parents and some Christian friends were with him, he called on them all to pray, and when they had done so, he said: "Father, pray."

Now his father was sitting there with his heart full of evil thoughts. He was saying to himself: "Here I am ruined through doing this foreign doctrine. I have lost both of my children." When he heard Twee-Sungie with his last breath calling on him to pray he thought to himself: "Who knows; perhaps if I pray the boy's life will be spared;" so he bowed and prayed the best he could.

After his death the heathen relatives said to one another: "It is this book—the reading of it—which makes people do the foreign doctrine, and if we bury it in the grave with the body, Mr. Yang and his wife will give it up and come back to the old ways."

So they buried Twee-Sungie's Bible with his dear little body, the parents not knowing it. Their plans were vain, for Mr. Yang now feels that "he must believe in Jesus if he is ever to see Twee-Sungie again." So he has bought another Bible and hymn book and comes to church on Sunday.—Bible Society Record.

LIFE INDEED.

(By Rev. R. S. Laidlaw, B.A.)

The greatest forces in the universe are its unseen forces. Through these we enter the life that is life indeed. Through these are we drawn nearer, held close, to God. Gazing with clarified spiritual vision on Him, "we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit."

Faith, "the substance of things hoped for, the evidence of things not seen," what a potent influence in life! That which penetrates the outward and attaches itself to the inward; which relegates the material things in the world to the subordinate place and exalts the spiritual as supreme; which chooses the right, the honorable, the true, & preference to the wrong, the unworthy, the false; which brings peace in the time of soul conflict, joy in the midst of pain, comfort when sorrow overwhelms; which ushers in a vision of eternal Love, of the eternal God, to supplant the fleeting temporalities of world enjoyment; which steadies itself upon God and grows in strength.

"Hope springs exulting on triumphant wing," and carries the life in safety over many a barren, wilderness experience. How essential and influential in life is hope! The mother in her expectations for her child; the youth in his aspirations for future glory; the business man in his planning for enlarged enterprises; the scientist in his active and accurate research; all find in hope the subtle energizing force sustaining and promoting life activity. The saint, buffeted and baffled by temptations subtle and strong, conscious of imperfection and weakness, is buoyed up by hope in that fuller and final emancipation, when there shall be no more curse, when the rest that remaineth to the people of God shall be entered and evermore enjoyed.

Love, the greatest of all, is unspeakably influential in moulding life effort. Love of the home, of the friend, the loving expectation of dear ones, how precious, how stimulating! Love of the Christ, the unseen Christ! He has gone. He has come. "I go away." "I come again." "It is expedient that I go." "I go, that I may more truly come. I depart, that I through the Spirit may be the more present with you." "Whom having not seen, ye love." Love to God, love to the Christ prompted and sustained by the indwelling Spirit's presence!

Influences unseen are ever beating in upon the heart citadel, and a great work of displacement is constantly carried on. Happy are we, if holding the key to this citadel, we open its portal for the entrance of those higher gifts and graces which enrich life.
Belleville, Ont.

PRAYER.

O God, our Heavenly Father, in the light of morning we raise to Thee our altar of thanksgiving. For the mercies of the night, and the gift of refreshing rest, we offer to Thee grateful praise. Keep us this day without sin, and teach us to do the thing which pleaseth Thee. May we ever remember that we are Thy children, not only by creation and providence, but also by adoption and grace. Father, cause the light of Thy countenance to shine upon us and ours; defend us by Thy mighty power, and let Thy banner over us be love. Help us to be loyal to Christ, our Master and our Friend, and banish from us all selfishness, pride, and love of the world. Amen.

The blessing of a man is not the blessing he receives, but the blessing he becomes the channel of.

A SIGN OF THE SKIES.

By a Banker.

Historians inform us that the Emperor Constantine the Great, then a heathen, previous to the commencement of the battle which gained for him his crown, saw suspended in mid-air a large fiery cross; and that after the victory he became a convert to Christianity, and adopted the sign of the cross as his badge. And probably from time to time this natural—probably electrical—phenomenon has been observed, though of course in these days of education and enlightenment the strange spectacle is not viewed with the alarm and terror which it evoked in the days of heathendom, or in the dark ages of mediæval superstition.

A beautiful instance of this startling phenomenon, which the writer was fortunate in witnessing, occurred in the south of Ireland in the early nineties. He was driving along one of those lovely coast roads which it would be difficult to match for natural beauty in any part of the world. On each side of the road was a high and picturesque irregular hedge; not trimmed down in a long straight line by the vandal hand of those who are despoiling the country of its beauty, and robbing the landscape of its greatest charm, but a luxuriant festooned and garlanded sylvan copse; here a tasselled, feathery spray of traveller's joy; here a wreathed chaplet of racemes of the brilliant and handsome scarlet berry of the black brony; or here a tall bush of the striking and somewhat rare wild euonymus, every bough loaded with its lovely rose-pink and orange triple berries. And now at a turn of the road the sparkling sea-scapes bursts upon the view, the road soon skirting the seashore, the foam of the breaking waves almost reaching the rock-protected border of the road.

But far more beautiful, and far more wonderful, suspended over the sea at an elevation of not more than twenty degrees, and suddenly starting into view, glows a large and gleaming cross, clear and distinct, though in full noon-day; not rectangular, but shaped somewhat like a St. Andrew's cross. And there it hangs, glistening in pale, lustrous glow—though had it been night it would doubtless have shone with a brilliant, quite dazzling fire—until soon it faded away, leaving a memory never to be dimmed, never to be forgotten or obliterated.

Aye, and what does the Cross mean to the world? An emancipation from the cruelties and the horrors of heathendom; a free pardon to all who will accept the Great Atonement made by the Son of God thereon; and an eternal inheritance for all believers, in a realm of surpassing joy, never ending pleasures, and inconceivable glories and felicities.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven with prayer.
—James Montgomery.

TRUE HAPPINESS.

Half the happiness in living
Comes from willing hearted giving.
Comes from sharing all our pleasures.
From dividing all our treasures.
All the other half is loving:
All things tame and all things roving;
Woods and waters, fields and fountains,
Loving skies, too, and the mountains.
So each good child should be sowing
Love seeds while his life is growing:
For all happiness in living
Comes from loving and from giving.

PRESENT DAY APPLICATIONS OF
LAST SIX COMMANDMENTS.*

By Robert E. Spear.

The family is the great institution of God. Church and state are both ordained by Him, but the family and all that it stands for is dearer still. He is father, rather than pope or king. Heaven is a home where the Father dwells, and whither the children shall come. The family can dispense with church and state better than they can dispense with the family. First of all the commandments regarding human relations, accordingly, is the injunction to keep the family love rich and full. Filial piety is the deepest of all social virtues. The man who truly honors his father and mother will honor all men and women, because they, too, are fathers and mothers, or have fathers and mothers who need their honor. And the man who does not honor his own father and mother is capable of any crime.

And the want of love is murder. "He that hateth his brother," said John, "is a murderer." There is other killing than that by clubs and knives and poison. The command not to kill is more than a mere prohibition of violence. It is a positive command to love. The Ten Commandments are, with two exceptions, negative in form, but they are not all negative in principle. The sixth one is a call to love, not only not to hurt others with our hands, but to feel for them with gentle hearts.

And there can be no gentleness in the heart that is not pure. For all impurity is brutality, the beast triumphing over the divine that is within us. And impurity, like murder, is not a matter of external act alone. The wrong desire is sinful as truly, if not as fatally as the wrong act. No principle of Christ's was clearer or more earnestly set forth than this. The seventh commandment is against all evil pictures and "suggestive" books, against all unclean stories and gossip and slander.

Who is more of a thief than the man who, to-day, takes in any way money which he has not earned, or which justly belongs to others? The sweat-shop owner is a thief and a murderer. The factories which crush out little children's lives are run in violation of this eighth commandment, which forbids this stealing the color from the little children's cheeks and the joy from little children's hearts. The man who bets even a little steals or is stolen from. All cheating is theft, and there is a theft of time that is against the law of God.

Of none of the commandments is it more true than of the ninth that it creates no new moral obligation. It only expresses the fundamental laws of life, written on the constitution of things. No lie. That is the bottom law. No lie. A thousand words tell us no more.

Those who obey the first nine commandments will be content. God and love and purity and truth will satisfy them. They will not want what any neighbor may have.

No man can carry commandments so great as these constantly in his mind, and try each problem of life on them. But love will fulfil them unconsciously.

The goodness which is Christ in the soul is a nobler righteousness than the righteousness of the law.

The value of a gift in God's sight depends more on its spirit than on its size, but one who is able to give much can not put into a few cents the spirit of a widow who cast two mites in the treasury.

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Manager and Editor.

OTTAWA, WEDNESDAY, JULY 17, 1907

The Reformed (Dutch) church in America is giving special attention to the support of its ministers. Although the denomination is supposed to be one of rather more than the average wealth we see the statement that the average salary of its ministers is only \$700 a year. Measures have been taken to increase this and for the relief of the aged and infirm.

Rev. R. P. Mackay, D.D., will not return from the orient in September as was expected, but will stay until Christmas. A letter from him dated "Honan, May 25," reached Toronto the other day. He was about to leave Honan for Korea, where he would spend three weeks visiting the different mission fields. From there he goes to Pe Tai Ho, a summer resort, to hold conferences with sojourning missionaries. In the fall he will return to Honan for two or three months.

While the appointment of a successor to Rev. Dr. Shearer, as General Secretary of the Lord's Day Alliance, had not been made for some time, it is the opinion that the office will be given to Rev. T. Albert Moore, associate secretary of the alliance. As Mr. Moore has been familiar with every branch of the work for years, it is felt that he is the man who could best fill the place. The vacancy caused in the Secretary-treasurership will be suitably filled in due course.

OUTSIDERS LOOKING ON.

The Chicago Interior makes the following editorial remarks on the question of Church Union: "Church Union in Canada—the hope of bringing Presbyterians, Methodists and Congregationalists together into one Protestant denomination—got ahead another step when the Presbyterian General Assembly met last month on the other side of the border. The reactionaries came to life in Canada this past year,—the men who would rather see the churches divided than consolidated. They had been musing in silence for so long time that some outside observers began to think possibly blissful Canada had eliminated the sectarian spirit altogether. But in the last few months the tribe of the separatists have been heard from with all the too familiar lamentation over precious old doctrines that will be lost in oblivion if Christian believers should happily learn to work together in spite of doctrinal differences. The General Assembly was a sort of testing time to measure just how far such opposition had been effective, and our correspondent informs us that the vote mustered on that side was only about one-fourteenth of the Assembly. We are sorry that it should have been so much, but greatly delighted that it was no more. By an odd paradox those who were in favor of union voted against hurrying the matter, while those who were antagonizing it voted to push the question to a decision forthwith. It appears that in their generation the children of Christian fraternity are exceedingly wise in Canada. They want to make a real union, one that will last for all time and so they are willing to take time in plenty about doing it. They are really growing a union rather than building one, and so they invite the early and the latter rain of many seasons on their great desire."

A contemporary says:—"The discovery of an Armenian translation of a theological work by Irenaeus, the famous Bishop of Lyons, is the latest development of fresh interest in patristic literature. The manuscript was found in a remote Asiatic monastery. Its date is put at about 190. Inasmuch as Irenaeus was instructed by Polycarp, who was instructed by the apostle John, his testimony has always been regarded as peculiarly strong external witness to the teaching of the Apostles. This book called "The Demonstration of the Apostolic Preaching," appears to have been written for the express purpose of bearing such testimony. The manuscript begins with a definition of Christian doctrine, which is elaborated with a history of revelation from the times of the prophets. A special discussion of the scheme of redemption follows, and after that an examination in detail of Messianic passages in the Old Testament. At the present moment perhaps the most interesting element in the discussion is the strong emphasis laid on the doctrine of the virgin birth. The whole treatise is, of course, distinctly trinitarian."

SOME THINGS ESSENTIAL TO A GOOD HOLIDAY.

By Knoxonian.

The one thing absolutely essential to a good holiday is a little spare cash. Without more or less cash a holiday is an utter impossibility. No matter how tired a man may be, no railway carries him for nothing. He may be very handsome, but no steamboat will give him a passage on account of his personal appearance. He may be very entertaining, but no hotel keeper will board him for his society. Some men have tried to square their hotel bills with their society, but the experiment has for the most part proved a failure. Railway companies, steamboat proprietors and hotel keepers do business on a cash basis, and so long as they stubbornly adhere to this antiquated mode of doing business cash must be absolutely indispensable to a holiday. The day may come when one can purchase a ticket with his good looks and pay his board bill with his society, but it has not come yet.

Another thing essential to a good holiday is the capacity for enjoying it. Metaphysically speaking, this is the subjective aspect of the case. A man without the capacity for enjoying a holiday had better stay at home and save his money. There are such men. You see them every August at the seaside, in Muskoka, on Lake Superior, on the St. Lawrence and at every resting-place where tourists congregate. They are restless, anxious, fidgety, nervous and sometimes irritable. They don't know what ails them. They expected to have a rest and are not having it. Quite frequently they blame the place. If they are at Murray Bay they are sorry they did not go to Portland. If at Portland they are sure they would have had a better time in Muskoka. The trouble is in the man—not in the place. The man has led an active anxious life so long that he has lost the capacity for resting. He cannot throw off care. He cannot lie down calmly on the beach, and watch the huge, black waves roll in and break on the rocks. When he sees a wave rise perhaps he instinctively thinks of a rise in wheat, or goods, or stocks or something of that kind. When he sees one break on the rocks possibly he thinks of the bank breaking that he has his money in. The rolling in of a wave perhaps suggests the rolling up of a majority by his opponent at the next election. If there is no specific thing to make him uneasy, he feels restless on general principles. The unfortunate man cannot quiet himself. If a man can lie down on a rock in Muskoka and admire the beautiful scenery for two or three hours as contentedly as if he were a clam, his holidays are doing him some good. Men who cannot rest are greatly to be pitied. There is something wrong about their system, and the wrong unless remedied, will be certain to show itself later on. To know how and when to rest is just as essential to success in life as to know how to work.

A third thing essential to a good holiday is a change. The attempt to take a holiday at home is generally a failure. Your work is right under your eye all the time, and you cannot keep from doing some of it. If you don't do any, you see some that ought to be done, and looking at work that ought to be done worries most men as much as doing it. Perhaps you see somebody else spoiling it, and that worries you more than to do it yourself. Besides a

change of scene—a change of surroundings—is one of the best things in a holiday. It takes one out of a rut—takes the mind out of the channel in which it has been working along monotonously for months, and brightens one up generally. Work is good, but monotonous work has a stupefying effect. Specialists tell us that monotony produces more mental disease than excitement. The popular theory is that excitement unbalances the mind. So it does sometimes, but for one person whose mind is unbalanced by excitement perhaps five are unbalanced by monotonous, treadmill labour. Hence a change is an essential part of a good holiday. And the change should be as great as possible. A city man should go to a quiet place in the country. A man who lives in a very quiet country place should most decidedly go to a centre where there is some excitement. Chicago or New York are the places for a man who suffers from the monotony of his home. He may not like the roar and rush of Broadway, but it will do him good all the same. Everybody who has gone to the bottom of this subject knows that a thorough change of surroundings is one of the main things in a good holiday. This is the principle reason why going to the Old Country does many people so much good. The sail across the Atlantic is a thorough change. Everything on the other side is different from what a Canadian has been used to on this side. The change is complete and the happy tourist comes home ascribing all the benefit he received to the climate. The climate, except in so far as it was a change of climate, had very little to do with it. The thorough change was the main thing.

A fourth essential thing in a good holiday is pleasant company. Down at the seaside you often see a lone, solitary, sad-looking man walking on the beach alone, sitting on the verandah alone, taking his bath alone, taking his walks alone, taking his meals alone—in fact living alone among hundreds. Perhaps he is an invalid in search of health. Possibly he is a clergyman who thinks it would be a sin to associate with the other tourists. Perchance he is a philosopher dealing with the absolute and infinite, and cannot come down to the level of ordinary mortals. Whoever he is, and whatever he is, he is spoiling his holiday. How many times have we all felt in a summer hotel, or on board a steamboat, that it would be a great thing to have some genial, companionable soul to speak to. Lonesomeness has spoiled many a holiday—marred many a trip. The remedy is to travel in small parties. Our American neighbors know how to manage these things better than we do. Catch a live Yankee taking holidays alone. He knows better than to spend his money in that way. Our neighbors usually travel in parties, and if one should happen to be alone he strikes up a social talk with some body in an hour. About the best informed, genial, companionable fellow tourist one ever meets is a first-class American citizen. The value of a holiday may be more than doubled by good company. A holiday does one very little good if he has to try to put in the time. The right way is to have a genial, sprightly, little party of friends and then the time goes in itself. Of course one-half the party should be ladies. Half-a-dozen men going away together for a holiday are well, we were going to make some observations, but we simply remark that half-a-dozen men going away for a holiday are the better for having their wives, or sisters, or cousins, or some other female relatives with them. The presence of ladies is absolutely essential to a good holiday.

We might mention some other things which, if not essential, are very desirable, but this paper is long enough. If our friends have a holiday and all the things mentioned, they should be thankful.

APOSTOLIC SUCCESSION.

Let us clearly understand the term, "Apostolic Succession." Nothing is gained by spiritualizing the expression and then uttering pious platitudes about it. Whatever the doctrine means, it is, and has been, held by as broad-minded, learned, godly and charitable men as ever breathed. It may be an error, but it deserves to be treated with respect, and should be met with facts and arguments, not with denunciation or ridicule. The phrase may mean, subjectively, a succession of men holding apostolic doctrine and exhibiting the piety that is in harmony with it, or, objectively, a succession of officials, now called "bishops," invested by the apostles with their rank and authority, so as to succeed them in the oversight of the churches; or, it may mean an authority to perform certain functions, bestowed originally by Christ himself upon the apostles, and transmitted to those whom they set apart for the purpose, namely presbyters, these, in turn, entrusting their successors with the status they had received and the prerogatives belonging to it. The first we might call the mystical view; the second is the high Anglican; and the third, that of the Westminster standards and the Reformed churches generally.

We pass by the first, the subjective, or mystical view, because no one disputes the propriety of using the words in that sense. When we say, "that apostolic man, George Leslie McKay," no one suspects us of holding any special ecclesiastical dogma regarding the ministry. All who know of the man and his work, whether prelate or presbyter, will say "Amen" to the title. That "the genuine apostolic succession is enjoyed by all who love God and do His commandments," is true in the sense intended, but does not refute the doctrine with which we are dealing. Let us "come to grips," as soon as possible, with the real controversy.

The view that the bishops of the Anglican church sit in the apostles' seats and derive their official authority by "actual" descent from them, in an unbroken succession of duly consecrated prelates, is held by many in that communion, but the acceptance of it is not insisted upon as a condition of union. This opinion is, naturally, very obnoxious to Presbyterians and is utterly repudiated by them. No loyal son of the Reformed Church of Scotland could enter into any alliance which required him to subscribe to a doctrine which declared the glorious church of his fathers to be no part of the Church Catholic. But, however prevalent this error, as we conceive it to be, may be in the Anglican church in Canada, and it is not nearly so prevalent as has been represented, it is nowhere, and never has been, regarded as binding upon the consciences of all Anglicans. Notice the following facts in regard to it.

1. It has never been formulated in any official document. It is simply a private opinion and open to discussion without reflecting upon the loyalty of either supporters or opponents.

2. It was not held by any one of note in the church of England at the time of the Reformation; it is studiously avoided in the canons and articles of religion; it was long disregarded in practice; it was not publically advocated until near the close of the 16th century, when it raised a storm of indignant opposition; and not until 1662 were exclusive episcopal prerogatives conferred, in the ordinal, at the consecration of bishops.

3. It is more than doubtful whether the doctrine of the "Apostolic Succession" is held by anything like a majority of episcopal clergymen.

4. Some years ago, the exact date has escaped me, a general council of bishops in communion with the Church of England was held at Lambeth. Bishops from the United States and all parts of the British Empire were present. The subject of the re-union of the churches engaged much of the attention of this thoroughly representative gathering, and the result arrived at was formulated in what is popularly known as "the Lambeth Quadrilateral." The minimum which the assembled Anglican bishops declared could be accepted as a basis of negotiations with other communions was contained in four articles, one of which was, "the preservation of the historic episcopate." The use of the word "historic" is significant. They do not ask others to declare the episcopate scriptural, or apostolic, or necessary to the legitimacy of a church and the validity of its orders, but only that it is of historic value. It is so interwoven with the whole life of their church that it would be impossible to carry all their people with them were they to propose to relinquish it.

The Church of England in Canada does not ask those with whom she may unite to sacrifice conscience or self-respect, or believe the traditions of their own church by accepting the doctrine of "apostolic succession." She asks only that episcopacy be recognized and retained on the ground of its historic associations. Surely then the fact that some in her communion, be they many or few, hold the opinion in question, ought not to prevent us from coming into conference with her on the subject of union, believing that in it no insuperable barrier exists to closer relations.

With your permission, Mr. Editor, I will next discuss the subject of the episcopate and its relation to union. Thanking you for your courtesy in opening your columns to the consideration of this important subject, I remain, yours sincerely,

PACIFICUS.

THE CENSUS OF 1901.

Editor Dominion Presbyterian:

A question raised by Principal Gordon, in the union debate, at the late General Assembly, and which was replied to effectively by Mr. James McQueen, one of the elders, has light thrown upon it by the revelations of the last decennial census. The figures show that in the ten years, from 1891 to 1901, the Presbyterians of the Dominion increased 11.51 per cent, while the Methodists increased only 8.15 per cent. From this it may be inferred that Presbyterianism, not Methodism, is the aggressive force among the Protestants of Canada.

ONLOOKER.

The Unrest in India is explained and its origin and significance pointed out by a native Indian writer, Ameer Ali, in an article which The Living Age for July 20 reprints from the Nineteenth Century.

In referring to the removal of Rev. A. L. Howard, M.A., from Cayuga to Kempville, The Haldimand Advocate says: "During his four years' pastorate in Cayuga, Knox church has grown and prospered. It was largely owing to his untiring efforts that the new and beautiful church was erected in 1904, the first year he was in charge. Since then the debt has been reduced each year and the church has continued to prosper. He leaves it in a state of spiritual and financial advancement, which reflects most creditably upon himself, his elders and the whole congregation."

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

THE EASY AGE.

By Margaret P. Boyle.

According to old legends after Saturn had been cast down and dispossessed of his kingdom by his most unfilial son, Jupiter, he fled to Rome. There, perhaps because of the lesson he had learned from his troubles, he ruled so wisely and so well that his reign was called the Golden Age. Letters flourished, every one prospered, and a good time seemed to have come to Rome. As time passed on there came a decrease in prosperity, the interest in art and literature grew less, so though they still flourished, it was not as formerly. They shone with luster somewhat dimmed so the times were designated as the Silver Age. After many years the Goths swept down on Rome and ruled with cruelty so great that no better title could be found for the period than the Iron Age.

If we were to seek for a name for the times in which we live, it seems as if no more fitting one could be applied than that of the Easy Age. So much has been done to make life easy for us. All the magical powers of electricity have been placed at our command. The mere turn of button will flood a room with light. We can sit comfortably at home and by the same magic force talk with far distant friends. If we would hear the prima donnas of the opera or the skilful performers of the concert stage, we need not hesitate because of the price of seats or the expense of a suitable gown; instead one has but to invest in a talking machine or a phonograph. Then, for a mere trifle, he may get whatever record he chooses, and while he and his wife, in their everyday garments, sit comfortably at home, they may hear not alone one operatic star, but a half dozen in the same evening. And their pleasure will be alloyed with no troubling thoughts of bills for diamonds, flowers, a costly gown, extravagant seat ticket, and the depleted pocket book synonymous with a trip to the grand opera. Or if he would have lighter entertainment, the latest songs, the newest march, waltz, or polka, or the impersonator warranted to make one laugh, he needs only to insert our records and have whatever he may wish, in most metallic sounds, screeched into his ears. Who says this is not an easy age?

People of former times, like those of our own age sometimes partook too heartily of the good things provided for them. As a consequence much discomfort ensued as they suffered the pangs of a disordered stomach, the oppression of over-eating and the nameless ills which follow in the train of overloading that long suffering organ. One can now escape all this. At the nearest grocery, for the paltry sum of a quarter dollar, he may secure two boxes of food which is predigested. He has but to swallow a few spoonfuls of the stuff, and immediately, with no help from the digestive system, that mixture of seemingly excelsior and sawdust is transformed into brain, brawn and blood, making the lame to walk, the blind to see, the deaf to hear, and the sick and debilitated to rise with renewed health and vigor. Still one must query what is to become of that wonderful digestive system which, so soon as we are able to understand it, attracts our admiration and wonder. Is there not danger that as it falls into innocuous desuetude, other ills which not even predigested foods can cure will attack us?

Even the servant who presides over our kitchen is not forgotten. For her there are all sorts of labor saving devices, carpet sweepers, bread mixers, food choppers, sewing machines, egg beaters, vegetable cutters, cherry pitters,

any and everything which shall lighten toil.

The times in which we live afford too so much help to our physical appearance. I do not speak here of merely surface helps like powder, rouge, complexion beautifiers, and hair restorers. In various forms they have existed since the days of primitive man or woman. It has remained for the easy age, however, to suggest a plan by which any one dissatisfied with the features bestowed by nature may have them remoulded while he waits and suffers. If he has long been annoyed because his nose is retrouse, the wonder worker with unsatisfactory features can make it Grecian or Roman. A long pointed chin can gradually be changed into a rounded dimpled one. Raven tresses grow blonde or Titian, grey hair is quickly changed to its youthful color, and wrinkles are smoothed away at the earliest suggestion of their approach. From our earliest years many too, were our intellectual trials. Over and over again did we struggle with the mysteries of spelling, conning the letters over and over that each silent one might be in its proper place. Our childish eyes were filled with tears and our youthful brows furrowed with wrinkles because of the painful intricacies of etymology. Now the burden lifter who presides over the twentieth century suggests that we no longer confine ourselves to fixed rules and exceptions—instead let there be a reform in spelling, and each man write whatever combination of letters may seem to him to best express the words. And though the result may be surprising and a trifle confusing at times the process is certainly simple.

Our early days were saddened also by attempts to learn and comprehend hard rules about the subtractor and the subtrahend, the multiplier and the multiplicand, the divisor and the dividend. Now some imaginative adult plays a nice little game about taking away or building up, and before the child is aware a knowledge of the rudiments of arithmetic is acquired. Every branch of study is thus made easy. We have "Hiawatha Primers" and "Evangeline Lessons" where extracts from the beautiful original are sandwiched in between prose transcripts of the poems. The funny part of it all is that the children all skip the prose and read the poetry.

Among the most recent efforts of this kind is that of the manly man who has attempted to make easy Hans Christian Andersen's fairy tales, and has put the Ugly Duckling and the other old favorites into childish language. We have Shakespeare made easy, the Bible made easy, science, history, poetry and mythology, all diluted until they are of the proper intellectual strength for the juvenile mind. Whether the mind will grow as in the days when there was more effort needed for the acquisition of knowledge is another question which time only can solve.

This easy method of teaching by objects is extended even to the Sunday-school. One especially resourceful teacher represents the twelve apostles by clothes pins, the color of each pin suggesting the characteristic of its name. Thus Judas would appropriately be painted with black of the deepest dye, Peter's fiery temper could be best denoted by scarlet, and so on.

This kindly spirit of helpfulness is offered also for the aid of us grown people. If perplexed by any social or moral question one need no longer struggle for a correct solution. If some difference of opinion arises between lover and sweetheart, between husband and wife or brother and sister, the matter may be easily adjusted by referring the whole affair to some friendly editor.

The story will then be laid before the public with advice which the questioner's own common sense should have suggested in the first place. How to treat one's fiancé, how to behave toward one's callers, how to walk and how to talk may all be settled by the same editorial authority. What a relief to know whether a man caller shall care for his own hat and coat, or whether one shall eat asparagus with his fork or fingers. All this knowledge may be obtained without money and without price, simply by a letter of inquiry to one's favorite periodical. If in financial straits also, and worried by the serious problem of how to save for a home on nothing a year, these same publications will again come to the aid of the anxious and in all solemnity will advise how this seemingly impossible feat may be accomplished, a starvation diet proving a most important factor.

Another proposition for making this an easy age has recently been set forth, this time by a medical man. The care of the aged, the helpless and the incurables must of necessity exact much time from the pleasures and duties of life. So it is proposed as much easier and wiser for all concerned to administer a soothing potion which shall speedily lull the sufferer into the sleep which knows no waking. This proposition may at first seem a little hard hearted but why should sentiment or affection stand in the way of ease and pleasure? Why spend one's strength and time in caring for an aged, feeble parent? Why remember with gratitude all that same parent did for you in infancy? How much better as signs of failing health appear to call in the medical executioner and ask his professional aid in relieving you of that care and burden. Thus will be established a great help toward making life less arduous.

In an age famous for ease it is, too, not fitting that women should be obliged to devote so much time and trouble to the cares of motherhood. So one of the burden lifters advises that the mother shall no longer have the care of her children. Rather let some well fitted person be chosen for the position. Let her assume all the care and training of the children of the particular household where she is employed and all the responsibility of making them good men and women. At stated periods the mother may be permitted to see her offspring and note the progress made. By this arrangement, according to us old-fashioned folk, the child might suffer from the lack of mother love and caresses, which to many of us serve as beautiful memories all our lives. But on the other hand think of the ease which the mother will enjoy, and is not this the easy age?

But after all these efforts to lighten the burdens of life and make living easier, there still remained unsolved the marriage problem. Everything legally possible was done. Divorce laws were made more and more lax, but still there were cases where no cause for release could be found, and the contracting parties found themselves really "in for life": So there was certainly a great need to be met. In view of this a well known English writer makes a new suggestion. He proposes that marriages shall be contracted for ten years only. Then at a given signal, all shall change partners and enter the grand march toward life under new conditions. But even yet there remains a slight difficulty: that is, what shall become of the children? So it is to be provided by law that when the time comes for their parents to separate, these children shall be taken in charge and liberally provided for by the State.

So in view of all these aids to easy living who would not rejoice that he

exists not in the Golden, the Silver or the Iron Age, but in the time when all foolish sentimentality is thrown aside, the practical tally provided for by the State.—The Westminster, Philadelphia.

There's a right way and a wrong way
Our lives to live.
There's a short way and a long way
Our help to give.
There's a good way and a bad way
For everything
A merry way and a sad way
Don't sigh, but sing. —Selected.

"FOUR AND TWENTY BLACK-BIRDS."

You all know this rhyme, but have you ever heard what it really means? The four-and-twenty blackbirds represented the four-and-twenty hours. The bottom of the pie is the world, while the crust is the sky that overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is day dawn, and the clothes she hangs out are the clouds. The birds, who tragically end the song by "nipping off her nose," are the sunset. So we have the whole day, if not in a nutshell, in a pie.

THE GIVING OF DRUGS.

Drugs are obnoxious enough even in the most palatable form, and the wise mother will take care to present the bitter dose in as attractive a way as possible. It is easy for some children to take medicine, but to others there is an inherent dislike for even the name. It is cruel to force the disagreeable dose down the child's throat; it is equally foolish to bribe the little patient into "taking it like a man." Most mothers know the trick of disguising powders and pills in a spoonful of preserves, and of mixing medicine with regular nourishment, such as milk, for instance; but these methods are not advisable. The child takes a dislike to the notion and, later, refuses to take, not only his medicine, but also his nourishment. I know of one little lady who to this day can hardly refrain from leaving the table when preserved cherries are a part of the menu, simply because her mother always concealed her childish dopes in the heart of a nice, ripe, red cherry.

Holding the nose while the medicine is in the mouth overcomes the extremely bad taste of the drug, or if a bit of ice is held on the tongue before the medicine is taken the sense of taste is blunted for the time being. Medicine droppers are invaluable in giving medicine to babies. Seidlitz powders are somewhat improved by being mixed with crushed ice and a few drops of lemon juice. Castor oil may be made palatable by moistening the sides and edges of the glass with lemon juice, pouring in two or three teaspoonfuls of the juice, adding the required amount of oil, and putting in another drachm of the lemon juice. Prepare one or two half-inch cubes of dry bread, and on the top of each cube sprinkle a generous pinch of salt. Give the oil sandwich first, then follow it immediately with a piece of bread which removes the oil from the teeth.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

WHEN SAYING GOOD-BYE.

The Turk will solemnly cross his hands upon his breast, and make a profound obeisance.

The genial Jap will take off his slipper as you depart, and say with a smile, "You are going to leave my despicable house in your honorable journeying—I regard thee!"

In the Philippines the departing benediction is bestowed in the form of rubbing the friend's face with one's hand. The German "Lebe wohl," is not particularly sympathetic in its sound, but it is less embarrassing to those it speeds than the Hindoo's performance, who, when you go from him, falls in the dust at your feet.

The Fiji Islanders cross two red feathers. The natives of New Guinea exchange chocolate.

The Burmese bend low and say "Hibi Hibi!"

The "Auf wiedersehen" of the Austrians is the most feeling expression of farewell.

The Cuban would consider his good-bye anything but a cordial one unless he was given a good cigar.

The South Sea Islanders rattle each other's white-teeth necklace.

The Sioux and the Blackfoot will at parting dig their spears in the earth as a sign of confidence and mutual esteem. This is the origin of the term "burying the tomahawk."

In the islands in the Straits of the Sound the natives at your going will stop down and clasp your foot.

The Russian form of parting salutation is brief, consisting of the single word "Praschai," said to sound like a sneeze.—Selected.

THE WAY TO THE HOUSE OF NEVER.

By Grace Stone Field.

Have you ever heard of Wait-a-bit way,
Where idle children loiter and play?
A street that is ever winding down
A flowery lane to Sometime town,

Where stands the house of Never.
Along the road there are signs galore,—
"In just a moment," "Not now," "What for!"

And many beside that at last you'll find
Though by devious paths they twist and wind;

And lead to the house of Never.
Now Never's a dismal, dismal spot,
Its inmates a hapless, hopeless lot,
So if you are wise you will seldom stray
(Though it seems a perfect primrose way)

Down the lane that leads to Never!

MAMMA'S SERMON.

Janet's mamma preached her a sermon:—

"Once there was a little boy who every morning asked his father to keep the bees from hurtin' him. Then he went straight away and played with their hives. Of course, that little boy got stung. He did not try to help his father do as he asked."

"But, mamma," said Janet, "I don't think that's any sermon. It hasn't a text."

And then mamma drew her little girl close and said: "You are the text of the sermon. Janet, dear, this morning you knelt by your bed and prayed the heavenly Father: 'Thy will be done on earth as it is in heaven.' Ever since, it seems to me, you have been trying hard not to do God's will. You have been cross with every one about; you have twice minded me so slowly that it was hardly minding at all. Do you really think that is the kind of little girl it is God's will for you to be?"

And Janet kissed mamma, and said: "I never had a sermon all my own before; I'll have to try hard to remember it."—Ex.

AS CROSS AS A BEAR.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once—"

Bess and Billy both ran to him and climbed up on his knee.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concern.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby up on her stout nose and tossed him ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes, I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about. I guess I won't tell you any more bear stories if that is the way you feel."

"Billy," sobbed Bess, "you're as good as a bear!"

Then they all laughed together and forgot what they had been cross about.

THE APPLE TREES FAIRY'S WORK

Moving slowly along, little Greta and tall Cousin Katherine walked in the apple orchard.

"They are bee-yutiful apples," said Greta, drawing a long breath, "but I wonder if the tree loves them as well as the pink blossoms he has in May, Cousin Katherine. He looked lonesome when they came off."

"I think he didn't forget about them," said Cousin Katherine, slowly, "but I'm quite sure he wasn't lonesome, for, you see, the apple tree fairy looks after that. She touched each of those little, hard, round specks with her memory wand. Would you like to see what she did?"

Cousin Katherine took a little silver knife out of her pocket, and picked up an apple. She cut it carefully in halves, and then cut a thin slice from the centre and held it up to the light. "What do you see?" she asked.

"Oh!" cried Greta. "Oh! Oh! It's just like a fairy apple blossom! Is that in every single apple, Cousin Katherine?"

"In every single one," said Cousin Katherine.—Exchange.

Rhubarb and Raisin Pie.—Peel the rhubarb and cut into inch pieces. Pour boiling water over it and let stand for ten minutes. Drain; line the pieplate with plain paste. Fill the pie with rhubarb and stew over it one cupful of sugar and one-half cupful of raisins. Add small pieces of butter. Cover with a crust and bake.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Special services of a very interesting character were held at St. Andrew's church, Aylmer, on last Sunday and Monday. On Sunday morning Rev. G. McGregor, B. A., occupied the pulpit, and in the evening the people had the pleasure of visiting shrlduulld had the pleasure of listening to a former much esteemed pastor, Rev. John McNicol, now principal of the Bible Training School, Toronto, who is at present spending a vacation in Ottawa. On Monday evening the Presbytery of Ottawa met in the church at eight o'clock for the induction into the pastorate of Rev. Mr. McGregor, who has been in charge of the congregation since October last. The moderator of Presbytery, Rev. A. E. Mitchell, presided. Rev. W. H. Cramm, lately inducted into Manotick and South Gloucester, preached the sermon. Rev. M. H. Scott of Hull, addressed the people and Rev. R. Gamble, of Wakefield, the minister. St. Andrew's congregation is looking hopefully forward. At the quarterly communion held last Sunday week, which was very largely attended, there was a very encouraging addition to the membership, eleven uniting by certificate from other churches and one on confession of faith.

A farewell At Home was tendered to Mrs. D. B. Gardner in the parlors of Bank street church by the ladies' auxiliaries of the different Presbyterian churches in the city. Mrs. Gardner, who was for several years president of the Ottawa Presbytery, and president of the Bank Street church branch of the Auxiliary, is about to remove with her husband and family to Toronto, where they will in the future reside. The missionary workers, realizing that they were about to part with a valuable and popular member, devised a plan by which all her co-workers could have the opportunity of seeing her to say a few parting words ere she severed her connection with them. At the same time the occasion was taken advantage of to make Mrs. Gardner the recipient of a handsome brooch of pearls and amethysts as a parting memento, which was presented to her by Mrs. George Hay, secretary of the Presbytery, on behalf of the city auxiliaries. An address was read by Mrs. John Thorburn, president of St. Paul's Auxiliary. In it was expressed the regret felt by all at Mrs. Gardner's departure from Ottawa, where she has always demonstrated in every way possible her love for missionary work. Mrs. Gardner thanked her friends for their kindness in remembering her and allowing her to meet them all to say good-bye, and assured them that she would not be idle in her new home in Toronto, where she felt there was work for her to do. Refreshments were served to the seventy guests by the ladies of the different auxiliaries, which were very much enjoyed. The table decorations of flowers were noticeable for their fragrance and beauty, as well as those prettily placed about the parlors.

Rev. Mr. Tait, of Whitby, preached in Knox church, Wallaceburg, last Sunday.

The induction of Rev. D. N. Morden to the pastorate of First church, St. Mary's, took place on 11th inst. Rev. J. W. Cameron, of Morningside, presided; Rev. J. W. McIntosh, of Montreal, preached; Rev. T. J. Thompson, of Stratford, addressed the minister and Rev. N. D. MacKinnon, of Milverton, the people. Mr. Morden was accorded a hearty welcome.

EASTERN ONTARIO.

Rev. K. A. Gollan and family, of Dunvegan, are holidaying at Lancaster.

Rev. A. H. Scott and family of Perth have arrived at their summer residence at Elmbank, King's Road.

Rev. P. F. Langill and daughter, of Vars, have been visiting friends at Martintown.

Rev. D. M. Martin, formerly of Canington, but now of Bolton, has been visiting friends at Beaverton.

Rev. A. B. MacLeod, B.D., of Turo, N. S., has been visiting his brother, Rev. J. B. MacLeod, B.D., of Martintown, Ont.

Rev. G. W. Thom, of Sundridge, preached at South River and Eagle Lake last Sunday, dispensing the communion at both places.

Mr. Foot, of Presbyterian college, Montreal, preached at both services in Knox church on Sunday in absence of Rev. J. D. McKenzie.

Regret is expressed that Rev. W. E. Wallace is about leaving Middleville to take up work in one of the inviting fields of the ever-widening West.

Rev. James Donnell, of Halleybury, who has been visiting at Beaverton, returned home on Wednesday, accompanied by his mother, Mrs. James Donnell, who will spend some weeks there.

A short time ago the Rev. D. Currie of Knox church, Perth was waited upon by three gentlemen, who, in behalf of the congregation, presented him with a substantial sum of money. This is in keeping with the characteristic liberality of the Knox church people and will give to their minister's vacation an exhilarating flavoring.

The Ashburn jubilee services were a decided success. The services on Sabbath, June 23rd, were conducted by Rev. A. L. Geggie of Toronto, who gave two excellent sermons. The attendance at both services was large though somewhat injured in the morning by heavy rain. The collections for the day amounted to \$143.00. The entertainment on Monday evening was all that could be desired, both as to attendance, refreshments and programme. The proceeds, including a social held on Tuesday evening, amounted to \$144.00. Many kind friends, former residents of Ashburn and vicinity, sent liberal contributions to the Jubilee fund, which raised the net proceeds to about \$400. This fund is to be largely used in improving the church property.

ORANGEVILLE PRESBYTERY.

Maple Valley requires a good energetic minister. Rev. R. M. Phalen, Hornings Mills is Moderator.

A unanimous call from Flesherston to Rev. G. C. Little of Bothwell was sustained by Orangeville Presbytery at its meeting July 9th.

Some time was spent in discussing the "Settlement of Ministers," and Committee appointed to devise a plan to submit to Dr. Turnbull's committee.

The committee on Individual Communion Cup was instructed to further report with a view to printing for guidance of sessions and congregations.

Presbytery meets in Orangeville church, Sept. 10 at 10.30 a.m.

Mount Pleasant congregation honored its respected sabbath school superintendent of 16 years service and also an elder, Mr. Robert McCullach by presenting him with a handsome gold watch, as an appreciation of faithful services. Such recognition of good will honors the congregation as well as the recipient.

WESTERN ONTARIO.

Rev. G. C. Little, B.A., of Bothwell, is called to Flesherston.

Rev. Frank C. Harper, of Pickering, has accepted the call to Drummond Hill, Niagara.

The Wallaceburg congregation calls Mr. Murray Tait, of St. Thomas, at a salary of \$900 and a free manse.

Rev. W. Harvey Grant, home on furlough from China is visiting his mother at St. Mary's. Mrs. Grant accompanies her husband.

Rev. Dr. Dickie, minister of Chalmers' church, London, was the preacher in First Presbyterian church, London, last Sunday.

At the meeting of Chatham Presbytery two resignations were accepted; that of Mr. Munroe, of Blytheswood, and Mr. Watt, of Harrow.

Mr. Dix, a graduate of Knox college, preached in Knox church, St. Mary's, on the 14th inst., and Mr. Pollen, from the same college took the services last Sunday.

Owing to the unavoidable absence of Rev. Mr. Courtenay, Rev. A. Henderson of London, conducted services in the Presbyterian churches at Westminster last Sunday.

Rev. D. M. Buchanan, of Paris, has been appointed interim moderator of Knox church, Carlyle, during the vacancy. By appointment he preached the pulpit vacant last Sunday.

The Rev. W. K. Shearer of Princeton, left last week for six weeks' holiday, which he will spend in Edmonton, Alberta. Mrs. Shearer leaves next week to join a party of ladies at Chataqua.

Rev. L. and Mrs. Perrin of Wroxeter are on a holiday trip to the coast. They will visit Vancouver and other points, and expect to be away about two months.

Mr. and Mrs. MacLean, of Oxford East, entertained the choir of Knox church, Woodstock, last week at a very pleasant lawn social. Rev. Mr. and Mrs. Codrigan were with the party. Advantage was taken of the occasion to present to Mrs. McLean a handsome parlor clock on behalf of the choir.

Mrs. Graham, relict of the late Rev. William Graham, of Edmondville, passed away on 1st July. Although Mrs. Graham had been confined to her bed for the past four and a half years the end came somewhat suddenly. The deceased was a woman of strict integrity and moral principle, and took a deep interest in missions and all good work. She was of a particularly bright and unselfish disposition and was ever thinking of the welfare of others, and during her long illness bore her sufferings with great patience and Christian fortitude. Mrs. Graham's maiden name was Elizabeth Gounlock. She was the youngest daughter of Mr. John Gounlock, who for some years conducted a private academy in Edinburgh, Scotland. In 1834, on account of ill health, he was forced to resign that position, and came with his family to Canada, settling near Galt, where he was long a prominent figure in educational circles. Mrs. Graham was born at Selkirk, Scotland, on November 8th, 1827, and was consequently in her 80th year, and is the last survivor of a family of eight. Her early life was spent near Galt, later she resided in Brantford, and on October 3rd, 1867, was married to Rev. William Graham, who died 13 years ago. She is survived by one daughter, Miss H. I. Graham.

LINDSAY PRESBYTERY NOTES.

A special meeting of the Presbytery of Lindsay was held in Chalmers' church, Uxbridge, on Monday evening of last week at which Mr. J. A. Sherrard, M.A., a recent graduate of Knox College, was ordained and designated for work as a teacher in Indore College, Central India.

Mr. W. M. Kannavin, the Moderator, presided and Mr. H. D. Leitch of St. Andrew's, Sonya, conducted public worship and preached a thoughtful sermon from the words of the Great Commission, in which he dealt with the Authority for Mission Work—The Encouragements there are for Carrying it on—and the Results Attained. Then followed the simple and impressive ceremony of ordination, which to the Presbyterian mind is so appropriate. The moderator then called upon the Rev. A. E. Armstrong, M.A., Assistant Secretary of the Foreign Mission Committee, who delivered an address, and on behalf of the F. M. C. formally designated Mr. Sherrard to his work as a teacher in Indore College. The church was filled with a deeply interested audience, for Uxbridge is Mr. Sherrard's native place and the townspeople are proud of his achievements, not only in the way of scholarship, but also in strength and nobleness of character.

Erstwhile schoolmates and companions, themselves too retiring had enlisted the services of Mr. Fraser, the pastor of the church, who in his own faultless way on their behalf presented a token of remembrance—a handsome travelling companion—Your correspondent took the liberty to peep inside and found certain receptacles for want of other contents filled with crisp bank notes. Mr. Sherrard is already on his way to India, where everyone who knows him expects the promise of his early life will be fulfilled in an honorable and useful career.

Another has been added to the list of vacancies in our presbytery that is becoming unacceptably long by the resignation of Mr. A. F. Webster of Cambridge and Oakwood which took effect at the end of June. Mr. and Mrs. Webster are leaving soon for a trip to the British Isles. Here is a charge in many ways an attractive one where the preaching required is not too exacting as to quantity and where a notable work may be done.

The people of Fenelon Falls are still looking for a minister able and willing to do the work that awaits some good man there.

Sunderland has decided to call Mr. Wesley of Knox College and the matter will be issued by Presbytery next Tuesday, while, probably before this is printed, Knox Church, Cannington, will have decided upon a successor to Mr. D. M. Martin.

Rev. A. D. Menzies, agent for the Pointe aux Trembles schools has been at Sonya, Glenarm, and other points in the Presbytery and has met with generous response to his appeals.

The Rev. E. D. MacLaren, D.D., Sec. of Home Missions, was in Beaverton on June 30th and addressed the congregations of St. Andrews and Knox Churches there.

The next meeting of Presbytery will be held in St. Andrews church, Lindsay, on the third Tuesday in September at eleven o'clock, a.m.

Rev. B. B. Williams, one of our ministers, who some time ago undertook the pastoral charge of the Paris Congregational church, has sent in his resignation, in which he states that "it gave unspeakable relief to separate himself from those for whom he had no sympathy, no respect and no fellowship."

A new church is being erected at Cheltenham, and Homing's Mills has over \$3,000 subscribed for erection of church.

MONTREAL.

The resignation of Rev. Thomas Corbett, of Rickbarn, has been accepted; and ministers wishing a hearing should correspond with Rev. E. W. Florence, Huntingdon, Que., interim moderator of session.

The Rev. J. W. Woodside, assistant in St. Gabriel church, was ordained on Sabbath evening so that in the absence of the Rev. Dr. Campbell in the Old Country, he may be qualified to fulfil all the duties of a pastor. Dr. Mowatt presided and addressed the people, and Dr. Fleck the minister.

The congregation of Knox church and Dominion Square Methodist churches worshipped together in the Methodist church on a recent Sabbath, and both congregations enjoyed the good services of Dr. Fleck. Such unions make for the spirit of unity and friendship, and are signs of the times.

English River and Howick congregations in Montreal Presbytery was visited last week by Rev. Robert Laird in the interests of the Queen's Fund. The Rev. J. M. Kellock has been minister of this charge for the past four years, and with his characteristic enthusiasm has steadily cultivated the missionary liberality of the people. Queen's gathered some of the fruit of his labor in what was a splendid response for a congregation of their strength. The subscription list totalled \$406.50.

At the last regular meeting of Presbytery of Montreal, held on the 25th ult., Rev. H. J. McDiarmid, St. Lambert, was chosen moderator for the next six months.

Dr. Campbell, moderator of General Assembly, asked for and obtained leave of absence for two or three months in order to visit the Old Land.

The venerable clerk of Presbytery, Rev. James Patterson, who for fifty years has been so abundant in labours in connection with the Presbytery of Montreal and the church in Canada, and for 25 years acted as city missionary also asked for leave of absence for two months to visit the Old Land. This was cordially granted and a committee appointed to arrange for due celebration of his bi-centenary.

The Presbytery also took notice of Assembly's action in raising the minimum stipend from \$800 to \$900.

Rev. W. P. Tauner, Fitzroy Harbour Presbytery of Ottawa has been called to Dundee, Presbytery of Montreal.

Next meeting of Montreal Presbytery will be held on the 10th of September.

QUEBEC.

Rev. R. C. H. Sinclair was inducted into the pastoral charge of Inverness, Que., on Tuesday, June 18. Rev. Dr. Kellock, Moderator of Synod, presided and preached. Rev. H. C. Sutherland and Rev. P. D. Muir of Leeds Village, the congregation. After the right hand of fellowship had been extended by the members of Presbytery and Session, the congregation adjourned to the Court Hall, where a supper was provided for the ladies. A very pleasant sociable time was spent in making the acquaintance of Mr. and Mrs. Sinclair. Words of welcome were extended by the pastor of the Methodist Church, Rev. D. Mink, Rev. H. A. Dickson of the Episcopal Church, Mr. McKinnon, Mr. George Whyte of Wapella, and others. Mr. McCammon, on behalf of the Session and Managers thanked the friends who had assisted during the vacancy, and presented the moderator with a purse as a token of their appreciation of his services. Mr. Sinclair begins his work in Inverness with the good wishes of the entire community.

On Sunday last the preacher in First church, London, was Rev. H. B. A. Kitchen, of Hamilton.

OUR HIGH CALLING.

Men are often called to high places. The king is called to an exalted position. The president of the republic has a high calling. But we are all called to honors and positions higher still. The King of all kingdoms has called us to the highest and best in this world and in the world to come.

We are called to a kingdom and a crown. None of us shall ever rule over an earthly empire, but we shall sit on a throne if we are faithful to our calling. It is a greater thing to be a Christian than to be a king. A Christian is a true man "What is man?" asked the psalmist and in answer to his own question he said, "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor."

There is another answer to this great question. If one were asked to-day, "What is man?" the best answer he could give would be to point to Jesus of Nazareth and say, "Behold the man." There have been many great men but He is the perfect man. Behold His meekness, His gentleness, His firmness and courage, His compassion and charity. We are called to be like Him. "Let this mind be in you which was also in Christ Jesus."

We are called to the highest social position. This may appear to be a strange statement. The Christian may not aspire to shine among the fashionable people, who think they are the perfection of social life. He has no desire to do so. That is an empty show. But the true Christian is the best father, the best husband, the best brother, the best friend, the best neighbor. Why will men and women struggle and break their hearts for positions which are empty and vain when the highest and best is within easy reach? It is to this that God hath called us.

We are called to the highest honor. There is honor of a certain kind in office and wealth. These things make one conspicuous, and attract the admiration of men. Men and women will stand for hours in the snow and rain to see a great procession in honor of a president or governor. This is all the honor some men ask. But this honor cometh from men. Jesus said, "If any man serve me, him will my Father honor." To be conscious of the fact that the Spirit of God beareth witness with my spirit that I am His child, that He is not ashamed to call me His own, this is honor enough for me.

We are called to the glory of heaven. We may inhabit a mansion, sit on a throne, and be forever with the Lord. This is the high calling wherewith we are called. All this is within reach of everyone. Not one need miss it. If we miss it it will be our own fault.

Rev. Clarence Mackinnon, of Westminster church, has left for a holiday trip which will include many of the leading points in the old country. Before his departure there was a large gathering of the congregation to speed him on his journey. At the close of the prayer meeting A. D. McKay took the platform, and after a brief address to the pastor, presented him with a purse containing \$400 in gold as an expression of good-will from the congregation. Mr. Mackinnon will not return till some time in September, and during his absence the pulpit will be occupied by his brother, Rev. A. G. Mackinnon, of Lochmaben, Scotland, a prominent author and minister, who came over with the express idea of allowing Mr. Mackinnon to take a holiday.

Rev. John MacKay, M.A., member of Crescent street church will spend his holidays on Prince Edward Island, surrounded by the beautiful green of that delightful resort, and within hearing of the calling sound of the restless sea.

HEALTH AND HOME HINTS.

For burns the most important point in their treatment is to at once exclude the air. Sweet oil and cotton are standard remedies, or flour and oil. Do not remove the dressing until the inflammation subsides.

If there has been anything burnt in the oven throw salt in, and the smell will disappear. If salt is rubbed on silver, china, or earthenware it will take off stains of tea, etc. Salt will kill weeds if sprinkled on gravel walks.

To rid a pantry of insects, stir a couple of pounds of alum into four quarts of boiling water. Then take a brush and apply it, as hot as possible to the cracks and crevices, shelves, etc.

The woman with no ice supply will especially appreciate this method of keeping butter firm and cool in warm weather. Place the butter on a plate, and put on top a bowl of cold water. Cover with a piece of damp butter-muslin, long enough to allow of both ends dropping into the water.

Ginger Snaps: Heat one cupful of molasses and pour over half a cupful of sugar, add one-half cupful soft butter, one tablespoonful of ginger, a teaspoonful of soda, and flour sufficient to roll very thin. Cut, and bake in a quick oven, being careful not to let them get too brown.

How to Preserve Boots and Shoes. When boots and shoes not in use are deposited in a damp place, they become covered ordinarily with mould, which attacks the leather; when deposited in a dry place, they become hard and wrinkled—a fact well known to all, although the remedy may not be. This double disadvantage may be avoided if the articles are first rubbed with a rag on which a few drops of oil of turpentine have been sprinkled. The oil of turpentine acts favorably as a preservative to the leather, and is a deterrent to rats and mice, whose depredations are often as injurious as those of temperature.

Bread and Custard—Cut the crust from a slice of bread, two inches thick, and cut the corners so as to give the slice a nice round shape. Put into a soup plate, entirely cover with cold milk, and let it soak for three or four hours. If the bread absorbs all the milk, add more. Put a tablespoonful of butter, or good dripping, into a frying pan. Make hot, but do not brown. Fry the bread slowly on both sides till tinged with brown. With a fish-slice, or something flat and smooth, lift the bread carefully on to a hot dish. Spread the top with jam of any kind, and pour over the whole a custard sauce. The sauce should be made while the bread is frying. Put into a basin one tablespoonful of flour and one of sugar. Mix up smoothly with a spoonful of cold milk, then pour over it a breakfast-cupful of boiling milk. Beat up one egg and mix it with the other ingredients. Put the whole into a jug in a saucepan containing a little boiling water. Stir the custard one way till it thickens, then at once pour it over the bread and serve, hot or cold.—London Farm and Home.

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SPARKLES.

Naturally a girl would rather be beautiful than intellectual. There are more stupid men in the world than blind ones.

"Freddy, you shouldn't laugh out loud in the schoolroom," exclaimed the teacher.

"I didn't mean to do it," apologized Freddy. "I was smiling, when all of a sudden the smile busted."

He is great who can do what he wishes. He is wise who wishes to do what he can.

"Now, be careful how you drive, cabby, and go slowly over the stones, for I hate to be shaken. And mind you pull up at the right house, and look out for those dreadful railway vans." "Never fear, sir; I'll do my best. And which 'orspital would you wish to be taken to, sir, in case of an accident?"

"Johnny, did you catch a fish?" "No, sir but I drowned a lot of worms."

"Now, Thomas," said a certain bishop, after taking his servant to task one morning, "who is it that sees all we do and hears all we say and knows all we think, and who regards even me in my bishop's robes as but a vile worm of the dust?" And Thomas replied, "The missus, sir!"

We never know what we can do till we try, and then we are frequently sorry we found out.

The most remarkable instance of simple faith in the abilities of a physician, says a doctor, came within my experience when I was a student. I had a patient, an Irishman, who had broken a leg. When the plaster bandage was removed and a lighter one substituted, I observed that one of the pins went in with some difficulty, a fact I could not understand at the time. It was a week afterwards that I removed the pin, when I found it had been stuck hard and fast, it being necessary to remove it with forceps. To my great astonishment, on examination, I found that the pin had actually been run through the skin twice, instead of through the bandage cloth. "Didn't you know that the pin was sticking in you?" I demanded of the patient. "Sure!" he exclaimed. "But as I thought ye knew your business I held me tongue."

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Dr. Williams' Pink Pills strike right at the root of anaemia, debility, rheumatism, indigestion, the secret ills of women and growing girls, etc., when they make new blood—they do just that one thing, but they do it well—good blood always brings good health. 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.

THE HUNTING SPIDER.

I wonder if you know that there is a kind of spider which spins no web? It is called the "hunting spider," and its favorite hunting ground is a sunny wall, because there the flies are most likely to assemble; and flies are a dainty of which it is particularly fond.

It is a most interesting sight to watch one of these savage little creatures when in search of a dinner. It prowls along just like a little lion until it catches sight of a fly. Then there is a moment's pause, while the spider looks carefully over the ground as if deciding the best course to take. As soon as its mind is made up upon this point it pulls itself together and rushes on its prey so quickly that the poor little fly does not even know it is in danger until it is actually in the enemy's clutches.

Cold Tea Punch: Have the following orangeade prepared early in the morning: Pour one quart of cold water in a small saucepan; add the juice of two lemons and three oranges, quarter of a pound of sugar, quarter of the rind of a lemon and orange. Let it come to the boiling-point. Strain it into a pitcher. Mix with strong tea, let it cool, and serve very cold in a punch-bowl with a few small pieces of orange and pineapple.

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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	8.55 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Knox 5th Mar. 9.30.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Renfrew, Arnprior, 2nd.
Sept. 8 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept 8, 11
a.m.
Peterboro', Peterboro', 5th Mar. 9
a.m.
Lindsay, Woodville, 5th Mar., at
11 a.m.
Toronto, Toronto, Monthly, 1st
Tues.
Whitby, Whitby, 16th July, 10 a.m.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Magnetawan, 9th July.
Algoma, S., Richard's bldg., Sept.
2nd, July 10 a.m.
Owen Sound, O. Sd., 2nd, July,
10 a.m.
Saugeen, Drayton 5th Mar.
Guelph, in Chalmers' Ch. Guelph.
16 July, 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines,
Sept. 3rd, 10 a.m.
Paris, Woodstock, 5th Mar. 11 a.m.
London, St. Thomas 5th Mar. 16
a.m.
Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5th Mar.
Bruce, Paisley, 2nd, July, 10.30
a.m.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown,
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst, 2 Sept. 3 p.m.
Bruce, Paisley 5th Mar. 10.30
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., blmo.
Rock Lake.
Glenboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first
Wed. of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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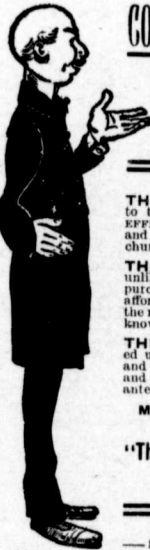
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Steamer "Empress" leaves
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Jarvis, 157 Bank St., Queen's
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EFFICIENT and ECONOMICAL warming
and ventilating for either the home,
church or school.

THE KELSEY SYSTEM is quite
unlike all others, and any intending
purchaser of warming apparatus cannot
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and EXPERIENCED KELSEY EXPERTS,
and with the strongest possible guar-
antee.

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KELSEY USERS**

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Capital Paid up	2,500,000
Reserve	1,000,000

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, ex-
cepting 8 and 22, not reserved, may
be homesteaded by any person who
is the sole head of a family, or
any male over 18 years of age, to
the extent of one-quarter section
of 160 acres, more or less.
Entry must be made personally
at the local land office for the dis-
trict in which the lands situate.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter,
brother or sister of an intending
homesteader.

The homesteader is required to
perform the homestead conditions
under one of the following plans:

(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.
(2)—If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm
in the vicinity of the land entered
for, the requirements as to resi-
dence may be satisfied by such
person residing with the father or
mother.

(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicini-
ty of his homestead, the require-
ments as to residence may be sat-
isfied by residence upon the said
land.

Six months' notice in writing
should be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.

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



SEALED TENDERS addressed
to the undersigned and en-
dorsed "Tender for the purchase
and removal of engine, etc. Par-
liament Buildings," will be re-
ceived at this office until Wednesday,
July 3, 1907, inclusive, for the
purchase and removal of engine, fans,
etc., from the Parliament Build-
ings, Ottawa, as per following list,
viz:—

- 1.—One horizontal steam engine
with pulley and fly wheel.
The pillar block built into wall
does not go with the engine.
- 2.—One Boston Blower Coy. fan
with pulley.
- 3.—One Sturtevant Coy. fan with
pulley.
- 4.—One ejector condenser.
- 5.—One pair cast iron hangers
for counter or shafting.
- 6.—One 6 ft. wooden pulley.
- 7.—One 4 ft. iron pulley.
- 8.—Three pieces of shafting.
- 9.—One cast iron bracket.
- 10.—Three pieces of 10 inch double
belting.
- 11.—One piece of 12 inch double
belting.
- 12.—One lot of galvanized iron
scrap.

Parties desirous of tendering
may inspect the articles and mat-
terial on application to the engi-
neer on the aforesaid premises.

Each tender must be for the en-
tire lot as in the foregoing list.

All the articles, etc., included in
the list must be removed from the
premises within two weeks of the
acceptance of the tender and pay-
ment must be made before such
removal.

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

By Order,

**FRED. GELINAS,
Secretary**