

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, SEPT. 19, 1906.

Single Copies, 5 cents.

## UNANSWERED

By H. Isabel Graham.

Long have I kept the incense burning  
brightly,  
But to my soul no answer comes as  
yet,  
Until, sometimes in weakness, I half  
wonder  
If God His blessed promise can forget;  
Will he our cares and sorrows truly  
share,  
And safely keep the loved ones of our  
prayer?

It is not much I ask—only to keep  
them  
So pure and white that sin can never  
shame—  
Perchance I've asked the hardest thing  
in reason,  
And God for his delays is not to  
blame,  
What if they in the far-off land must  
learn  
The love of Him, who sweetly saith,  
"Return!"

My path would easier be, but I am  
human,  
So very human, Lord, and short of  
sight,  
That oft I lose my own way in the  
darkness:  
How then for others can I choose a-  
right.  
Thou lov'st them more than I, and so on  
Thee.  
I lay a load too heavy far for me.

'Tis in the desert waste the heart of  
pilgrim  
Turns to the comfort of his father's  
home,  
And in the dreary briar-land of sor-  
row  
The Shepherd seeks the stray lamb  
wont to roam:  
Though they may wander over land  
and sea,  
Thy love will bring them back to Thee  
and me.

And then, when we are praying for the  
dear ones  
O'er whom our hearts in love and pity  
yearn,  
Our Father, too, is teaching us the  
lessons  
Of faith and patience that His loved  
must learn;  
And sweet songs rise upon the midnight  
air  
That never could be sung by answered  
prayer.

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## BIRTHS.

At Pembroke, on Sept. 9th, 1906, to Mr. and Mrs. J. R. Brownlee, a son.

At 6420 St. Catharines street, Montreal, on Sept. 3, 1906, to Dr. and Mrs. F. M. A. McNaughton, a son.

At 183 Gertrude street, Verdun, on Sept. 3, 1906, a daughter to Mr. and Mrs. Wm. Arthur Robertson.

At Regina, Sask., on September 7th, the wife of Douglas J. Thom, barrister, etc., of a son.

At the manse, Fort On'Appelle, Sask., on Sept. 3rd, to Rev. A. A. Loring and Mrs. Loring, a daughter.

At 3620 St. Catharines street, Mont

## MARRIAGES.

At the manse, Alton, by the Rev. D. M. Blakely on the 5th inst., Mr. Frank McInerney, son of Mr. Francis McInerney, of Petowawa, to Miss Maegle C. Brennan, daughter of Mr. George Brennan, of Petowawa.

At the residence of the bride's parents, on Sept. 5, 1906, by the Rev. A. C. Reeves, James Henry, daughter of James Donald, of Campbellford, Ont.

At Morningside Church, Swansea, Ont., on Sept. 4, 1906, by the Rev. A. L. Geegle, Margaret Isabel, daughter of William Kyle, to Sidney H. R. Howard, son of A. H. Howard, R.C.A.

At the residence of the bride's parents, 84 Spaulding avenue, by Rev. A. Logan Geegle, on Wednesday, Sept. 5th, Christina Gertrude, daughter of Mr. and Mrs. William Leckie, to Gerald Counter Thompson of North Bay.

At 'The Willows,' the residence of the bride's father, Valleyfield, Ont., on Sept. 4, 1906, by the Rev. John E. Ducloux, R.A., William H. Stafford of Orillia, Ont., to Edith, eldest daughter of Mr. William Shannon.

At the residence of the bride's parents, Township of Finch, on 3rd Sept. 1906, by the Rev. James Hartley, Alexander Steele, of the Township of Roxborough, to Miss Marjery N. McMillan, of the Township of Finch.

At the residence of the bride's parents, on Sept. 5th, by the Rev. W. Woodcut, R.D., Nell Gitta McLeod, of Butte City, Montana, to Miss Mary Jane McLennan, daughter of Mr. and Mrs. Farquhar D. McLennan, Second Concession, Charlottenburg.

On Sept. 3, 1906, at the manse, by Rev. A. Grandler, R.D., Elsie B. Fowler of 405 Yonke St., Toronto, to Arthur J. Willis, Toronto.

In Saskatoon, on Aug. 29, 1906, by the Rev. E. C. Gallup, Edward Preston Scott, of Gosso Lake, to Elizabeth Grace, daughter of the late Dr. and Mrs. H. Bingham, of Brooklyn, Ont.

## DEATHS.

At Cobourg, Ont., on Sept. 1, 1906, Mary Rowlock, relict of the late Walter Riddell, in the 88th year of her age.

At Calgary, on Aug. 28, 1906, Jas. Riddell, fourth son of the late Walter Riddell, of the Township of Hamilton, Ontario, in the 57th year of his age.

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FRED. GELINAS,  
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## NOTE AND COMMENT.

The Zionist Conference which has just closed at Cologne, rejected all suggestions to make the home settlement of the Jews elsewhere than in Palestine. The territorial fund now exceeds \$875,000.

In England, at several points, meetings have been held this summer for deepening of the spiritual life of the Churches. They have been conducted by and participated in by leading ministers, evangelists, and laymen.

An active campaign in opposition to possible union with the northern Presbyterian Church is being conducted in the southern Presbyterian Church. The portrait which is painted of the Northern Church by the opponents of union is not a pleasing one.

Sir Wilfrid Laurier has sent out invitations to the premiers of the respective provinces to attend the conference to be held in Ottawa on October 8. Increased subsidies to the several provinces will be the important subject for discussion.

The British Museum has recently acquired a document of considerable historic interest, this being the original proclamation in manuscript, signed by the Lord Justices of England, offering \$150,000 for the person of Prince Charles Edward Stuart. The document is dated August 1, 1745.

The plenary meeting of bishops in Paris to discuss the separation of Church and State and the recent papal encyclical, will, it is expected, confirm in every detail the Pope's view of the situation, namely, that no possible compromise can be reached between the Catholic Church and the French Government in this case.

In an article on the growth of Christian Science membership, a correspondent of the Advance quotes this striking sentence of Lord Macaulay, referring to Joanna Southcott, who seems to have been as successful a century ago as Mrs. Eddy is today:

"We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors; and all this in the nineteenth century; and all this in London."

South America is one of the largest Roman Catholic lands. Its area is twice that of Europe. There are no less than fourteen nationalities within its borders. Its population is, however, comparatively small, being estimated at about 30,000,000, three fourths of whom are Catholics, and the remainder heathen. This land, subdued by the sword of conquest, its aboriginal inhabitants confronted with extermination or entrance into Papal Church, has been for four centuries in the thrall of superstition and intolerance. During present generation revolution after revolution has shown to the world that beneath the rigid intolerance of the Roman Church there are raging fires of independence of thought that will eventually break forth. Whether the spiritual result will be atheism or a purer Christian faith depends largely upon the faithfulness of Protestant missions on this great continent.

The veteran Congregationalist of London, Rev. Dr. J. Guinness Rogers, and his wife have just celebrated the sixtieth anniversary of their marriage. He is 84 years of age, but still addresses public assemblies with great vigor.

Not only has France severed the ties which bound her to Rome, but Spain seems to be looking and moving steadily in the same direction. King Alfonso renews his decree that Protestantism shall have full rights within his realm and that marriages by civil authorities shall be recognized as legal. This he has done despite formal protest from the Vatican.

Rev. George Matheson, D. D., LL.D., F. R. S. E., the eminent Scottish preacher and author died very suddenly a fortnight ago. He was "The blind Preacher," one of the best known and best beloved of our day. He wrote the hymn in our book of praise, "O Love that will not let me go." His works are numerous and valuable. He was 64 years of age.

The work of the Moravian Brotherhood on the coast of Labrador is the subject of an article by Gustav Kobbe which the September Century will print with illustrations by Mr. J. Burns. The beginning of the Moravian Missionary work on Labrador dates back to 1762, and its history is a long record of isolation, hardships, and noble sacrifices, with scant returns—a narrative of pathetic and appealing interest.

An exchange says: "The world does move, even in the heart of dusky, dreary Africa. Seventeen years ago it was a capital crime in Uganda to learn to read and write. Now there are 50,000 natives in that province who have had the advantage of training in the mission schools. In view of such facts—which might be matched or surpassed by greater miracles of grace in other parts of the world—it is strange that any people remain sceptical regarding the value of Christian missions."

A beautiful memorial is soon to mark the spot where the great Livingstone died while on his knees at Ilala, near Chitambo's kraal, Central Africa, not far from seventy miles south-east of Lake Bangweolo. The place is off the line of travel in Africa, and remote from the mission stations founded in the central district since Livingstone's death. His heart was buried beneath the tree on the spot where he died, but the place is marked by an obelisk. It is now proposed to establish west of Lake Nyassa, the other one at Chitambo, which is nearly 250 miles west of Lake Nyassa, the other one at Miron.

Captain Spencer, the senior prison missionary of the Church Army in England, has a varied collection of stories of convicts. Here is one—Approaching a convict one day, he asked, "What do you do when you are out of prison?" "Well," said the man, "in spring I does a bit of pea picking, and in the summer time I does a bit of fruit picking, and in the autumn I does a bit of hop picking." "Oh!" said the captain, "What happens after that?" "Well, now, mister," replied the convict, "I may as well be honest and tell you that in the winter time I does a bit of pocket picking." The missionary furrowed his brow as he asked once more, "And what happens then?" "Why, here I am," responded the man, holding up his work, "I does a bit of oakum picking!"

It is to be remembered that the commission which Japan sent to San Francisco, to investigate the results of the earthquake and learn what it could do for the control of building Japan, reported that most of the destruction by the earthquake was due to defective mortar. The commission found that had honest mortar been used in construction, and the bricks been wet when laid, few brick buildings would have been destroyed.

Rev. Edwin Kellogg, a distinguished graduate of Princeton, and a son of the late Rev. S. H. Kellogg, D.D., the well-known missionary and scholar, whose name is familiar to many Canadians, has been appointed by the American Presbyterian Board to their North India mission. He takes with him his wife, formerly Miss Constance Henderson, granddaughter of the late Mrs. Ewart, at one time President of the Women's Foreign Missionary Society of the Presbyterian Church in Canada.

In China it is proposed to summon a conference of Viceroy and other high officials to discuss the adoption of modern methods of government, with a constitution for empire. The Chinese Commissioners who recently visited the United States recommend a series of changes which will cover ten or fifteen years. The Empress Dowager, who proved a veritable Jizebel, apparently became convinced of the futility of old methods, and of late has been encouraging various reforms.

The Minutes of the Southern Presbyterian Church, just off the press, show that that church has 1,577 ministers, a net gain of twenty for the year. It has 3,136 churches, a net gain of seven; fifty-four new churches were organized, but forty-four were dissolved. The present membership is 252,882, a gain of 6,186, which is above the proportion of most denominations in this country. The proportion of infant baptisms in the Southern Church is slightly lower than in the Presbyterian, U.S.A., as is that of adult baptisms. The contributions of the Southern Church to home missions show a decided increase, while those to foreign missions have fallen off perceptibly. Three hundred and twenty-six candidates for the ministry are reported.

One of the secretaries of the Lord's Day Alliance says: A recent hurried tour in Prince Edward Island, New Brunswick and Quebec has shown us the increasing interest of the people in the efforts of the Alliance to defend the Lord's Day. Everywhere the people were anxious to know about the new legislation and its effect upon certain things in their own community, and there was most hearty approval of the Bill expressed everywhere. Many persons had misunderstood the scope of the new measure, but when explained they all declared that the Bill was one which would greatly safeguard the Lord's Day, and at the same time advance the economic, industrial and mercantile interests of Canada. The Alliance is constantly increasing its numbers and influence. New branches are being organized and new members added to the old branches. Calling upon leading citizens in Charlottetown, St. John, Fredericton, Quebec, and Montreal, we were cordially received, and found these prominent citizens were thoroughly sympathetic and desirous to help forward our work.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## MUSKOKA MUSINGS.

By Knoxonian.

More representative men congregate in Muskoka during July and August than in any other place of the same dimensions in this Dominion. They come mainly from Western Ontario and the United States with a small representation from a few other places. Manufacturers, lawyers, doctors, merchants, bankers, preachers and people of various other vocations abound. Representative women also abound. Whatever may be said of the men the women are first class representatives of genuine womanhood. No finer specimens of true women can be found anywhere than in Muskoka during the tourist season. There is much good talk on the wide verandahs of the best summer hotels. In fact talk is one of the principal items of business. Sensible people go there to rest, sleep, eat and have a refreshing time generally. As they cannot sleep all the time, nor eat all the time, they are forced to talk a good deal and most of them talk very well. Politics and politicians are freely discussed. Trade and tariffs are not neglected. Preachers and preaching get no small amount of attention. In fact one hears more about preachers in one month in Muskoka than anyone not a hardened and hopeless ecclesiastical gossip hears in a twelve month at home. Even the judges of this land are not exempt from criticism. One hears of judges that are all heart and no head, and of others that are all head and no heart; of judges that decide too quickly and of others who go too slow; of judges who are models of courtesy and of others who, to put the matter mildly, are not noted for the blandness of their smile or the suavity of their tones; of judges who know the law and of some who in one particular resemble necessity.

One hears of preachers who are strictly orthodox and of preachers who graze the edge of heterodoxy; of preachers who are sensible and others who are sensational; of preachers who do all they can to advance the higher interests of their congregations, and of others whose sole object is to "draw the crowd;" of preachers who are wise men and of preachers who are fools. The representative people one meets in Muskoka have no use for a clerical demagogue. They size him up, see right through him and estimate him at his proper value. Of course there must be people somewhere who admire a pulpit demagogue or the demagogue would not exist.

Amidst all this talk about matters ecclesiastical one naturally expects to hear something about the union, more especially as a large number of the people are Presbyterians or Methodists. In twenty-seven days during which we talked with many people, most of them members of the Methodist, Congregational or Presbyterian Church we heard just two men refer to the Union and both were mildly opposed to it. One of them, a very superior gentleman who bears a name held in high honor in the Methodist Church was of the opinion that the diversified wants of the people of this Dominion can be better met by the negotiating churches as they exist, than they could be met by a united church. The other was a Presbyterian elder and he had little to say about the matter, and like a sensible man he said very little. We have been told by people who ought to know that little is being said on the question anywhere in Ontario. Assuming that this silence exists how can it be explained?

Is it the silence of consent or the silence of indifference? Perhaps it is neither. The people may be waiting until they see the basis, the terms on which they are asked to unite. If so they are doing a sensible thing.

During the tourist season the Presbyterians of Barrie, through their representative, Mr. Dow, arranged for services each Sabbath at ten different points in Muskoka. Preachers on their holidays did most of the work, Mr. Dow himself taking a full share. The services showed clearly enough that representative people are not tired of doctrinal preaching. The cry about the "dry bones" of Muskoka audiences are concerned. Just clothe the bones with a decent amount of flesh, put life into the structure, keep away from technical terms and there is nothing intelligent people relish more than a lively doctrinal sermon with a keen practical edge. If Muskoka summer audiences teach anything—and they teach much to any one not above or below learning—they teach that intelligent Canadians and Americans are tired of good, goodly talk; tired of phrases that have been used until they have lost all their original force; and both sick and tired of hortatory platitudes without any motive power behind them.

There is some talk of erecting a statue at some point in Muskoka in memory of the late A. P. Cockburn. The thing should be done, done respectably and done at once. North Ontario never had a better man than A. P. Cockburn. Whoever discovered Muskoka, A. P. Cockburn did more than any other man in making it what it is, and in making it known over all this continent.

Muskoka like every other great thing in this country owes much to the shorter catechism. Mr. Cockburn was a shorter catechism man; and his efficient successor, Mr. Wasley, a young man trained in his office ought to be—and perhaps is a shorter catechism man too. The original Muskoka club composed of such men as Prof. Young, Rev. Mr. Dickie, John Campbell, W. B. McMurrich and others were all men who knew their shorter catechism. The C. P. R. was built by shorter catechism men. Sir John well knew no other men could build a railway across the mountains. Sir John himself learned the shorter catechism in his youth. So did Sir Oliver Mowat. So should every young man.

Let it not be forgotten that the best resting place in America owes its development, if not its discovery, to men who knew their catechism.

A MINISTER'S SYMPOSIUM ON  
TWENTIETH CENTURY RELIGION.

In celebrating its ninetieth birthday anniversary recently, the well-known religious weekly, the Boston Congregationalist, invited representatives of five leading denominations—Baptist, Congregational, Episcopalian, Methodist and Presbyterian—to forecast "the religion of the next ninety years." The seven ministers who responded to the invitation are the Rev. Dr. Frank W. Gunsaulus, of Chicago; Prof. Henry S. Nash, of Cambridge, Mass.; Chancellor James R. Day, of Syracuse University; Prof. William N. Clarke, of Colgate University; the Rev. Dr. Charles E. Jefferson, of New York; the Rev. Dr. George A. Gordon, of Boston; and the Rev. Dr. Robert F. Coyle, of Denver. "Recognized prophets" in their respective denominations. The Congregationalist terms these men; their words, it thinks, are "as divinely

prophetic as those of the Old Testament."

It is interesting to note that there is a surprising unanimity of opinion in the forecasts, and that three points are underscored by all the contributors to the symposium, namely: (1) The need of a greater emphasis on Christ; (2) The need of a wider religious tolerance; and (3) The need of a larger recognition of social questions and social work.

The "one thing essential," according to Dr. Jefferson, is "God's revelation of himself in Christ." The "ideal expression of the moral life of God in Jesus Christ" also appeals to Dr. Gordon as something which will be "a deeper insight for our successors and a more precious possession." In the same spirit Chancellor Day writes:

"As Newton uncovered the law of gravitation, and as that law is becoming more practical in thousands of forms as men become more intelligent, and the only changes of it are changes of application, so our Lord revealed to men a law of love and life, foreshadowed by the prophets and sometimes hinted by others which has become the law of human regeneration and the force of moral action. It has been called by Paul 'the law of the spirit of life.' It leaves no room for any other because it fills and meets every need. It will endure as long as human nature is what it is. It never can be supplemented, as there is nothing left to be done when its work is completed.

"It was revealed in one who was what it is. It was not declared by him simply as Newton revealed gravitation. It was he. He was what he taught. There therefore can be no one to come into his place, nor any cult to supplant his teachings. He was yesterday. He is today. He will be forever."

But while doctrine is bound to remain an important part of church life, the tendency is ever toward a greater toleration. The note of the future, predicts Dr. Gunsaulus, will be religious, in the true sense, but not ecclesiastical. "The instrumentalities of the church," he says, "more especially the pulpit, will not be sharpened to an intellectual achievement in a theological form so much as for the cultivating of the life whose juices are to the plant what the emotions and volitions are to character. The serious question asked by the chrioteer will be this, 'Is thy heart right?'" Chancellor Day thinks that "no Christian church has had all of the truth. Every such church has had some of it. The sun of all, the consensus of the saving faith as held by the bodies of believers, will be the religion that will endure." And Dr. Coyle says:

"The stress will be laid upon fundamental agreements and not upon small and unimportant differences. Faith will be the thing and not the creedal forms of expressing it. The divine fire and not the ecclesiastical candlestick will be accentuated. Not the machine but the Master; not the sect but the Saviour will be lifted up. Denominationalisms will grow less, the Christ of God more. Small lights will pale before the rising of the Sun of Righteousness. The rubbish will be brushed from the Rock that the people may see it, and build their houses there.

"There will be a shortening of creeds. Only the great, broad, necessary things will be held on to. A few articles of faith will suffice. Power will be increased by concentration. The drift will be away from complexity to simplicity. The effect of a ton of crude iron ore upon the magnetic needle is said to be less than the effect of the ten or twenty pounds of pure iron which it contains. Much of the subtle force of the metal is lost in finding its way through the enveloping rock. So men will learn in the

next ninety years that the short creed, the creed reduced to the smallest possible compass, will be far more effective than the most elaborate confession. Only the pure ore of revealed truth will be cast in creedal molds, Christian beliefs which all followers of Jesus can accept will be framed into a brief, ironic, common standard for working purposes."

"Social questions are fast getting to be the burning questions with us all," thinks Professor Nash; and Dr. Jefferson prophesies: "Religion will be increasingly altruistic. The importance of environment as a factor in the growth of souls is bringing to religious men a new sense of responsibility, and out of this awakened social conscience will come movements for the redemption of our cities on a scale vaster than any which the nineteenth century attempted. . . There will be a Christian Socialism, the full dimensions of which we cannot now conjecture." This change of emphasis, says Dr. Coyle, "will be manifest in gospel propaganda. The tides of evangelism will rise, but it will be evangelism supplemented by greatly augmented efforts to promote social righteousness. The regeneration of the individual will be sought with increasing earnestness, not simply, however, that his soul may be saved and that he may go to heaven, but quite as much that he may save and serve society and produce a little more heaven on earth. Men will think more of the kingdom and labor more for its coming in all the relations of this mundane life than for the salvation of a remnant, or of the elect. They will prove that their own calling and election are sure by their compassion for the multitudes." Professor Clarke adds:

"The Christianity of the twentieth century must be a working Christianity, devoting its intelligence and religious power to the vast and complex present problem of humanity. This is the coming test of the faith in its large forms and operations—whatever lays hold of the problem of humanity, or any part of it, in the spirit of Christ is Christian, and whatever does not is not. And the spirit of Christ in men will prove itself large and strong enough to take hold of the problem of humanity, and the coming time will be a period of Christian power."

Who the working representatives of God in Christ will be, continues Professor Clarke, will not be determined by names and professions. "It is not to be assumed that the so-called Christian people are the ones. That will be as it may be." The professor concludes:

"Not he that nameth the name, but he that doeth the will, is the Lord's man. In such a time denominational questions of the old kind are nil, and the question, 'Who is on the Lord's side?' is paramount. Churches will be left behind if they do not discern the will that is to be done, and men who do not bear the name will take their crown. Yet there is high hope for the Christian people in the fact that they are beginning to see what it is to work together, and to substitute the power of a common cause for the zest of their specialties. What they most need is a deeper sense of the few supreme divine realities. The more swiftly they learn the lesson of a simple and spiritual theology, a Christ-like religion of love and help and a call from God to deal with the present problem of the world, the larger will be their share in the saving work of the twentieth century."

The Sudan is Britain's greatest conquest, according to a French paper. Where there were a few years ago deserts or where the only shade to be found was under some stunted palms, towns and villages have sprung up as under the magician's wand. The whole way from Cairo to Khartoum there are hotels which can rival in splendor and comfort the best in London or Paris.

## IOWA LETTER.

By Rev. W. H. Jordan.

The vacation season has ended; pastors have again taken up their work for another year. But each month brings changes, not only in seasons but in pastors. Rev. A. K. Marquis, D. D., after six years in Iowa, has gone to a center near Pittsburg, Ia. Rev. W. M. Evans, D. D., after six years' pastorate in Central Park Church, Cedar Rapids, Iowa, where a new building has been erected and a good work done, has resigned to accept the chair of English Bible study in Coe College, located in the same city. Dr. Evans is a strong man and influential throughout the synod of Iowa. Rev. R. L. Campbel, D. D., for four years the pastor at Marion, Iowa, resigns to succeed Dr. E. E. Reed in the presidency of Buena Vista College, Storm Lake, Iowa. Dr. Reed, who has done much for the endowment of Buena Vista College, takes a similar position at Lenox College, Hopkinton, Iowa. Rev. W. H. Jordan accepts a call to Geneva, Ill., after spending 12 years in three Iowa pastorates, having just closed five years work in Carroll. Rev. W. E. Fisher goes from Montrose to Greene.

More and more does our great West need, most of all, permanent men in the pastorate. The record of change compared with the more permanent pastorate in the East and in Canada is not at all creditable. A few men like Rev. Nicolas, for twenty years at Mt. Pleasant; Dr. K. J. Macauley, still sonnet at Winton Junction; Dr. L. Henning, at Breva twenty-nine years; and Dr. Burkhalter, set others a splendid example in long pastorates.

Rev. E. K. Burkhalter, D. D., recently celebrated his thirtieth anniversary as pastor of the First Church in Cedar Rapids. He is among the most scholarly men in the ministry, whose life and work are monumental. He has exerted a great influence in moulding Coe College. Dr. Burkhalter has just returned from his fourth trip to Europe, having spent his time this year in London, Paris and Holland.

The Rolfe (Iowa) Church will build a \$20,000 church this fall. It will be of brick, with an auditorium 48 x 48, and convenient Sunday school rooms. The Garrison Church improves its buildings to the extent of \$2,500.00. The Mechanicsville Church, Rev. A. P. Cooper, pastor, is erecting a \$15,000 building. The Davenport Church (second) will be compelled to enlarge their building soon. The Westminster Church, a new organization in Waterloo, has grown rapidly and is now building both a church and a manse.

I note that in my last Iowa letter, I gave some changed large figures. Let me give them again. Rev. Dr. Russell resigned the pastorate of the U. P. Church (6th) in Pittsburg, Pa., and on that day raised \$20,000 endowment (instead of \$2,000) for New Wilmington College, to which he goes as president. His congregation presented him not \$1,000 in stocks, but \$10,000 as a personal gift.

Rev. J. W. Hubbard, one of the Iowa veterans, honorably retired, is just completing a History of Presbyterianism in Iowa. The story of the pioneer Presbyterians is most fascinating. It is truth that is stronger than fiction.

Our Iowa Presbyterian colleges all open hopefully, often with increased attendances. All are hard at work increasing their endowment.

## PRESBYTERY OF BARRIE.

There was a large attendance and a lengthy docket at the meeting of the Presbytery of Barrie, which took place in the county town on Tuesday, 4th inst. Rev. Dr. McLeod was elected moderator for the next six months.

Rev. J. A. Dow, convener of the Pres-

bytery's Home Mission Committee, gave a succinct report of the mission work done within the bounds during the summer. He also gave a report of the services held at different points in Muskoka during the tourist season. It should be stated here that Mr. Dow was released from his own charge in Gravenhurst for five Sabbaths, and gave his whole time to making arrangements for olding services at the leading summer resorts in the Muskoka region. The services were conducted by Revs. Dr. Elmore Harris, Dr. Lyle, Prof. Kennedy, Dr. Grant and other visiting ministers including Mr. Dow himself. A new church is to be erected in the neighborhood of Juddhaven and the Royal Muskoka, and a committee was appointed to make arrangements at as early a date as possible.

Rev. E. J. McKay laid on the table a call from Minesing and related statistics in favor of the Rev. M. McLean. arrangements were made for his induction.

A call from Ripley and Bervie in the Presbytery of Maitland, was presented to Rev. Mr. Brenner of Bracebridge, and the claims of both congregations to Mr. Brenner's services were presented with much ability by their respective representatives. The Rev. Dr. Murray of Kincaidine appeared for the Presbytery of Maitland, and Dr. Gordon, medical doctor, for the congregation of Ripley. The Bracebridge congregation was represented by Mr. W. S. Ferguson, Mr. Alexander Barrow and Mr. John Naismith. Rev. Mr. Brenner in a few well chosen words told the Presbytery that he thought his duty lay in the direction of accepting the call, and the Presbytery reluctantly agreed to his translation.

A call was laid on the table from Creemore and Dunedin in favor of the Rev. W. W. Caw, B.A., and arrangements were made for his induction during the present month.

Rev. N. Campbell presented the report on Agitation, and after disposing of some routine business the Presbytery adjourned.

## KISSING THE BIBLE.

Mr. Temple C. Martin, Chief Clerk of the Lambert (England) Police Court, has opened a crusade against the kissing of the Bible. His argument is that the practice is dirty and dangerous to health. Some time ago a judge in the United States ordered the practice discontinued, because he said that daily perjury made it a blasphemous mockery, and an insult to the Word of God. In Montreal there was a different experience. The oath of a member of the Salvation Army was objected to because it was said that it was part of his religion that the truth should be told every day, and an oath gave his statement no additional sanction.

The teaching thus objected to is the Christian teaching, as set forth in the Sermon on the Mount. The kissing of a book, on the other hand, looks more like a heathen than a Christian practice. Among Christians it is said that the teachings of the Bible are to be believed and obeyed, but not that there is any virtue in applying the lips to the leather or pasteboard binding of the book.

Whatever utility there is in the practice is based upon superstition. Among the criminal classes there is a notion that if the witness manages to kiss his thumb instead of the book he will avoid the penalties of perjury. The Scottish practice is for the witness to raise his hand and repeat the words: "I swear by Almighty God, and as I shall answer to God at the great Day of Judgment, that I will tell the truth, the whole truth, and nothing but the truth." That is surely more impressive than to imprint a kiss on the dirty cover of a book.—Toronto Star.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLECHRIST'S TEACHINGS OF MEN'S  
DUTY.\*

By Alexander McLaren, D.D. . .

This quarter's lessons include only two miracles, the healing of a man with dropsy in Lesson 5, and that of Bartimaeus in Lesson 10, and both are treated as quite subordinate. It is Christ's teaching that is prominent throughout. And it is mainly the side of that teaching which sets forth man's duty with which the lessons are concerned. Lesson 7, the immortal parable of the welcoming love of the Father, unveils the depths of God, but all the others chiefly deal with man, the conditions and hindrances of discipleship, the characteristics of true prayer, the dispositions befitting a disciple, such as childlikeness, forgiveness, benevolence. It may further be noted that seven of the first eight lessons have a parable at their heart. We shall best appreciate the wonderfulness and variety of Christ's teaching as here exhibited if we group the lessons according to subject.

The first three lessons deal with various aspects of the character proper to disciples as their principal theme, though, of course, the current of Jesus' thought flows, as always, like a river with many a lovely curve. We bring an unfit instrument to bear on our Lord's words when we try to dig out their meaning with the spade of logical sequence. Their order is the order of intuition and of life, not of logic.

Take, for example, Lesson 1, which begins with the little child in the midst, the living type of what his disciples must be. He who is to enter into, and be great in, the kingdom, must become by effort and self-surrender what the child is by nature. It passes on to teach how such little ones should be received, and thence, with a kind of shudder of horror, to speak of the sin of causing them to stumble; thence to wail over the terrible necessity of causes of stumbling, thence to the warning that every man's own nature lays these causes before him, and to the prescription of most drastic surgery against them. Then it harks back to the little ones, exalting their dignity and setting forth the Father's wonderful care for them, as our pattern in our attitude towards them. The pith of the whole is—be a child, be tender to the children, do not do what may make their feet stumble, think of them as God thinks.

In Lesson 2 the duty of infinite placableness and uttermost forgiveness is put upon the deepest ground, by appealing to the experience of forgiveness by God which every believer has. An unforgiving Christian is a moral monster. If we have truly received God's pardon, our hearts will be moved and melted to imitate it in our attitude to others. And if we do not imitate it, we shall lose it for ourselves. If we are forgiven, we should be, and we shall be, forgiving. If we are not forgiving, we shall not continue forgiven.

Lesson 3 does not base the duty of rendering help to others on any Christian thought, but on the bond of common manhood. "Who is my neighbor?" is asked wrongly if we mean, "How far must I stretch this unwelcome obligation to love?" That really means, "How narrowly may I contract it?" If we would know whom it is our duty to help, we had better ask, "Whose duty

should I think it to be to help me?"

In Lesson 4 we open another subject, and the same topic recurs in Lesson 8. The two parables of the petitioner at midnight, and of the widow and the unjust judge, carry the same general teaching of persistence as an element in prevailing prayer. They both teach that answers are often delayed. They both take an instance of indifference to petitions as a strong contrast to God's heart, and their common teaching is, not, "God will be moved even as the sleepy neighbor and the unjust judge were," but "much more will your father hear you." But delays are chiefly, if not exclusively, features of God's dealings in outward blessings.

There is a region where to ask is to have, and so in Lesson 4, we have the central part which assures us that, in the spiritual realm, every one seeking finds, and the last part, which shows the Father delighting to give the Holy Spirit to them that ask Him. The parable of the Pharisee and the publican (if we may loosely call it a parable) adds to the teaching that prayer, which is borne up on the wings of self-confidence, can never soar so high as to the Throne, but that the prayer which is weighed down with self-distrust and is buoyant with trust in God's mercy, will enter into his ears.

Lessons 5 and 6 go together in time and place, and Lessons 6 and 9 are connected as disclosing the hindrances to discipleship from material things. In our Lord's tone at the Pharisee's table there is a certain remoteness indicative of consciousness of an atmosphere of suspicion. ("They watch him.") He rebukes both guests and hosts. His counsel to the former, to take the lowest place in order to gain a higher, is called by Luke a parable, and is thereby saved from the appearance of being a mere dictum of clever worldliness, for in the kingdom humility is the way to exaltation, and there it is well to wish to be exalted. The counsel to the host to render hospitality to those who cannot recompense it embodies a general principle in a particular case; for example, that kindly deeds are spoiled if done "hoping for" something "again." Does Jesus here teach that "charity" gets heaven? Nothing fits for heaven but faith, but the faith that fits for heaven does so partly by making its possessor unselfishly a fountain of good to all the needy as he has opportunity.

The parable of the invited guests who refused to go to the feast because they were too busy with worldly goods not only pricked the windbag of pious insincere ejaculation, but laid bare the hindrances which keep most men from accepting the joyful summons to the true food of their souls. An instance of these hindrances is given in the story of the rich young ruler in Lesson 9. They are not the only hindrances, but they were the most commonly operative then, and certainly their detaining power has not diminished in this age of commercialism. The ruler was held back, for all his lovable enthusiasm, by his wealth, as a bird that flutters in a vain attempt to rise from its perch beyond the length of the string round its foot. Two of the refusers of the feast hoodwinked themselves with a plea of prior duty, while the third confessed himself fettered by earthly love. But in all, the world, the things seen, blinded eyes and deadened heart, to the things unseen. And that same overestimate of material good is slaying its tens of thousands to-day.

Lesson 7, the "pearl of the parables," stands by itself. It does indeed teach sol-

emn and deep lessons as to the sinfulness of slaking off dependence on God, the misery of a God-forsaking life, the unreality of godless joy, and its inevitable wretched results, but its central purpose is to reveal the Father's heart as yearning over His warding child, watching longingly for His return, desiring the first faint motions of repentance, preventing him with the blessings of His goodness, lavishing on him the gifts of His love, and rejoicing over him more than even over those who had never left His side. God, too, knows what it is to attach higher value to what is "found" again, just because it is "lost."

There remain three lessons which may be grouped together as immediately connected with the days before the Passion. The day's stay at Jericho (Lesson 10) has a pathetic interest when we remember that Jesus was hastening with absorbed tension of spirit to His cross, and that even then He slackened His steps at the cry of a blind beggar and the unspoken and unconscious longing of an outcast publican. Bartimaeus and Zacchaeus did what hostile men or devils could not have done, stopped Jesus on His road to His cross. The former teaches us that the cry of need is ever grateful to Him, that no press of other people blocks out the suppliant from His knowledge of sympathy, that if our cry is aware of what it most wants, and what it wants is right for our blind eyes, His answer will be swift and complete. Zacchaeus shows us, in one case, what is true forever, that Jesus is ready to pause when arrested by an unconscious longing, that His love carries Him into an outcast's home, that He wins us by giving Himself to us, evoking our love by manifesting His own, and that hands which are opened to receive His best gift will remain open to give as freely as they have received.

In Lesson 11 two points are of chief importance. The first is Jesus' deliberate setting Himself to fulfil in outward detail a distinct Messianic prophecy, and that at a moment when Jerusalem was seething with excitement due to the time and the Passover crowds. In sharp contrast with all the rest of His life, He for this once sought publicity for His Messianic claims, thereby defying the sanderin and demanding the people's recognition. The other point is the character of the procession as setting forth the inmost nature of His rule as meekness and lowliness, far removed from coercion or force, and the character of His objects, as "not many mighty, not many noble," but poor peasants with no weapons nor pomp, but with songs on their lips and enthusiastic love and loyalty in their hearts.

The duel with the two sets of antagonists in the temple shows Jesus in a character in which we seldom see Him, as dealing with questions of theological casuistry. He lifts both the puzzles set Him into a loftier region. He disposes of the semi-political dilemma of the Pharisees by teaching that it is no dilemma at all, for to render to Caesar the things that are Caesar's is part of rendering to God the things that are God's. But He preserves that principle from being the foundation of tyranny by rulers, and slavish submission by subjects, by the teaching plainly implied in putting the two commands side by side, that, if ever Caesar's commands clash with God's rebellion against him is demanded by loyalty to God.

In like manner, Jesus rises high above the attempt to impart ridicule into a solemn question by showing that the ridicule was directed against a mistaken concep-

\*Review S.S. Lesson for 23rd September, 1906.

tion of what was supposed to be ridiculed. But, having brushed aside the triviality, he lifts the whole subject far above such a style of argumentation, and unveils the deepest ground for faith in a future bodily life. It is because we can have communion with God here, He being ours, and we His, that we may smile at Death, and be sure that his skeleton fingers cannot untie the knot that binds us to God and God to us.

Manchester, England.

### DESTINY.

By Henry Taylor Grey.

An active life. How frail a thing it is.  
We note its sway, yet in the twinkling  
Of an eye

It ends its influence and its power.  
In sunshine and in storm it stands supreme,

Bee ere we know it passes from our sight  
And then we realize how brief its hour.

Still, even if that hour be short, it does  
its work;

Its fruit lives long and memory keeps it  
bright.

That cannot die, though years shall  
pass away;

For earnest effort does not die, though  
lost to sight;

'Twill live in lives unknown and yet un-  
born,

They will revive its influence in their  
day.

Thus it behooves us each to do our duty  
well,

Our lives to live as seeing Him who is  
invisible;

For in the future, somewhere in the  
great unknown,

We shall in that great sphere live once  
again;

Nor count the cost, suffice it, we know  
when

The harvest comes we'll reap as we have  
sown.

### THE PRECIOUS NAME.

The name Jesus means, according to its first mention in the Gospels, a salvation "from sin." It is objected at times to Jesus that he did not banish the evils from which men suffer, in that he left them to bear the burdens of poverty, and to endure the distresses of physical ills, and be subject to political despots who abuse the masses of the race. But Jesus never intimated that he came for other purpose than to "save" men "from sin." He did indeed work out many a sweet and beneficent reform. He ameliorated many of life's distresses, and cast light upon many of its dark problems, but he was named "Jesus" because he should "save his people from their sins." One cannot, therefore, logically get rid of trinitarian doctrine by dropping the title, "Christ." It is emphatically in "his name Jesus" that divinity splendours. It is as Jesus he will return in glory. The name which is dearest to the child is dearest to the saint, and throughout life, or in death, those who love Him most love to "call His name Jesus."—Selected.

Walking as one to pleasant service led,  
Doing God's will as if it were my own.  
—John G. Whittier.

The power of concentration is one of the secrets of success. To be able to throw all one's resources on a given point in an emergency often means to win the day when others fail. To be able to do something is the secret of winning something. It is not always the amount one knows, but the amount one is able to make good use of that puts one to the front. It makes but little difference what institution of learning one comes from if there is lacking the ability to utilize the training of the classroom.

Many a golden sheaf will find its way  
to the barns of the charitable.

### THE INDIANS OF CANADA

Prov. 22:2; Job 34:18, 19; Mal. 2:10;  
Acts 17:26.

(Monthly Topic of Plan of Study.)

How many Indians in Canada? There are about 108,000 in all. They are scattered all over the Dominion in bands varying in number from less than fifty to two or three hundred. The great part of them are in the Western provinces, 46,000 being in Manitoba and the Northwest, and 25,000 in British Columbia.

What are Reserves? For centuries past the Indians wandered over the western prairie at pleasure, but when white settlers began to come into the country, it was found necessary to place the Indians under restrictions. The Government accordingly made a treaty with them, assigning them certain sections of land which would be their own forever, and which the white man could neither buy nor take from them. These sections are called Indian Reserves. In addition to these land reservations, the Government agreed to pay each chief \$25 a year, each councillor \$15 a year, and all other Indians old and young \$5 a year each for all time to come. In addition to this, agents were to be appointed to instruct them in farming, seed was to be provided, and oxen to enable them to start in the cultivation of the soil; schools were to be provided for their children; rations were to be temporarily provided for the destitute; doctors were to visit them regularly and minister to them without charge. In return for all this, the Indians relinquished all claim to the rest of that great country formerly regarded by them as their own.

Do the Indians require all this help? Before the white man came, the buffalo was abundant on the prairie, and the Indian had abundance of food and clothing. He lived sumptuously and was princely in independence. Every want was supplied by the buffalo, and the herds were so great that it never occurred to the Indian that they would disappear. When the white man came, however, the buffalo soon vanished, and the Indian was left in destitution. He had never cultivated the soil and did not know how to do so, and all other food resources failed. If the Government had not come to his help he would have starved.

Are the Reserves large? They vary in size. Lizard Point Reserve, for example, is about seven miles square, whilst others are much smaller. This seems a very little part of so vast a country to give the Indian, when in the past he owned it all; but it is more than he is able to make use of. Better have that and be taught to use it than die of starvation on larger estates. Whilst it cannot be said that many of the Indians are good farmers, yet not a few are able to maintain themselves, and some have become comfortably prosperous.

Were the Indians in British Columbia affected in the same way by the arrival of the white man? No, the Indians of British Columbia always depended on fishing rather than on hunting, for food supplies, so they are still able to maintain themselves. The development of canneries and other industries in British Columbia has increased the comforts of the Indians by providing employment, and thus adding to their purchasing ability.

What mission work is done amongst the Indians? For over a hundred years the Roman Catholics have had missionaries amongst them, and the Anglicans of England came soon after. The Wesleyans of England began about sixty-five years ago, and later transferred their work to the Canadian Methodist Church. The Presbyterian Church began in 1866, and now carry on mission

work at seventeen points in Manitoba and Saskatchewan, and at four points in British Columbia. The methods of work are usually classified as evangelistic and educational.

Evangelistic. The missionary gathers the people together in congregations, as he is able, and preaches to them the gospel. This work has been simplified since the Indians were gathered in Reserves. Formerly they wandered widely, and pitched their tents at such great distances, that the missionary could not reach them. They still have the roving habit; but are so far restricted in their wanderings that regular services can be conducted at fixed points. Preaching services are regularly conducted by our missionaries amongst fourteen different bands and in four languages. Whilst the languages are more or less related, yet they are so distinct as greatly to increase the difficulty of ministering to them. They attend church regularly, some traveling great distances to attend the services and many have accepted Christ and are living consistent Christian lives.

Educational. The most encouraging work is amongst the children. They learn quickly and are affectionate and attractive. There are the three following classes of schools:

1. Day schools. These are conducted like ordinary day schools amongst ourselves. The wandering habits of the Indians made it impossible to secure regularly in attendance at the day schools, and consequently satisfactory progress was not made. In some cases, however, nothing else is possible, and good work is being done. There are six day schools in connection with the Presbyterian Church, namely, at Prince Albert, Mistawasis, Okanase, Moose Mountain, Swan Lake, and Uleuete.

2. Boarding Schools. There are eight of these, namely at Portage la Prairie, Birtle, Crowstand, Round Lake, File Hills, Lake of the Woods, Albert and Ahousait. In these the children are kept continuously under the influence of the teachers, and are thus protected from much of the evil and counter-acting influences of the Indian home life. Besides the ordinary school subjects, they are taught to do household duties as well as such outside work in the garden, etc., as exists around an ordinary home.

3. Industrial School. The one Industrial School in connection with the Presbyterian Church is at Regina. It differs from a Boarding School in that more land is connected with it and more attention is given to industrial training. In some schools they teach carpentry, blacksmithing, shoemaking, etc.; but the chief emphasis is placed on farming. Indians may not be able to compete successfully with the white man as an artisan, particularly in this age of machinery, but they can maintain themselves in comfort by tilling the soil and they have it secured to them for that purpose.—Rev. R. P. MacKay, D.D. in East and West.

### DAILY READINGS.

A ransom for all, 1 Tim. 2:1-7; T.—Fellow citizens, Eph. 2:15-22; W.—Fellow heirs, Eph. 3:1-12; T.—Taking possession by force, 1 Kgs. 2:1-29; F.—Considering the poor, Ps. 41:1-3; Prov. 14:21; S.—The strong helping the weak, Rom. 15:1-7; Sun. Topic—The Indians of Canada. Prov. 22:2; Job. 34:18, 19; Mal. 2:10; Acts 17:26.

Why should we call death our enemy when he conducts us into the presence of the immortal life and to the kingdom prepared for us from the foundation of the world? The entrance to our better life has been well called "the gate of pearl."

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, SEPT 19, 1906.

A book from the pen of the Rev. Dr. Herridge, minister of St. Andrew's church, Ottawa, is announced by the Fleming H. Revell Co. It is expected that the new volume will be published in ample time for the Christmas season. The title chosen is "The Orbit of Life; Studies in Human Experience," and it will contain a number of attractive, readable essays on living themes. Dr. Herridge has long stood in the front rank of Canadian preachers, and he cannot be accused of rushing into print; and what we have already received from his pen leads us to look forward to a literary treat. A man who has for so many years looked at life on its many sides will surely have something helpful to say on the facts of experience and the problems of life; and we know beforehand that this particular author knows how to say a thing gracefully. We shall give a further notice of the book when it comes to our table.

Says the Central Presbyterian:—The progress of Christian missions in the great empire of China is indicated quite impressively by the organization of native Presbyteries and Synods. The Synod of Central China embraces the native churches and ministers, the fruits of Presbyterian missions in five central provinces. The Presbytery of Manchuria has over 10,000 native converts, and will soon resolve itself into a synod. There are two independent synods in Fukien and East Kwantung provinces. A similar synod, it is anticipated will be organized in West Kwantung. There will soon be six co-ordinate bodies in different parts of China. They represent the fruits of the mission work of the American Presbyterians, North and South, the Scotch, Irish, English and Canadian churches; the Dutch Reformed and China Inland Mission. These synods will no doubt some day be gathered into a general assembly.

### BROADENING THE ISSUE.

The union question is being discussed on many sides, and on the whole in an admirable temper. There are those who do not see anything in it; there are others who are enthusiastic and hopeful; and still others who are content to utter the cautious, non-committal phrase "go slow." We must admit that the question is so big, and the important points to be discussed, so numerous, that going fast is out of the question. There is, however, one point that we have already dwelt with, that is worthy of reflection, namely, this, that the movement must be real or else it ought to come to an end at once. Those who are of the opinion of the Rev. John MacKay, that there is no need for organic union, and that the result would be hurtful, rather than helpful, are justified in endeavoring to stop the movement, even at this stage. It is too big a thing to be played with, and unless it has serious meaning and real significance, the sooner it collapses, the better. While it is true that such an important movement calls for prolonged discussion, and much time must be consumed in the arrangement of details, the discussion cannot go on for ever. If the thing is handled year by year in a dilittantie fashion the force will die out of it, and it will be regarded as a mere academic theme for faddists and dreamers.

Today, however, we wish to express our opinion on another point, viz: the unwisdom of broadening the issue at this stage of the proceedings. Union among Congregationalists, Methodists and Presbyterians seems to many of us possible, and a scheme likely to be beneficial both to the church and the country. To carry out such a scheme successfully would prepare for Union with Anglicans and Baptists, if such union is possible. If that is the final goal the nearest way to it is to attend to the matter which is immediately before us. To broaden the movement at this stage may tend to hinder it, if not to destroy it. Would it not be better while expressing the kindest feelings towards Anglicans and Baptists to confine the movement within the limits at first marked out. To attempt too much at once is likely to prevent us from getting that which is fairly within our reach. This is a matter which ought to be fully and frankly considered before the next Assembly.

That separation of Church and State is not likely to work disastrously to French Protestantism appears evident from the report of the Societe Centrale, the Home Missionary Society of the Reformed Church of France. In 1904-5 fifty-seven stations of this society subscribed 2,100 francs toward self-support; in 1905-6 the same stations subscribed 23,700 francs. These people, it is to be remembered, are either converts from Romanism or free thought, or "scattered Protestants," who since the days of persecution have had neither religious privileges nor religious financial obligations. Between the passage of the law of Separation in December last and the end of May forty-five stations of this society have "constituted" themselves as churches—not to be recognized, however, until self-supporting. Doubtless some of them must depend more or less upon "Synod's Fund."

### CAN WE HAVE RELIGION WITHOUT GOD?

It is a noteworthy fact in connection with the development of modern religious thought that the effort is constantly being made to divest religion of its supernatural attributes and to show that the idea of God is not a necessary element in religion. Works have appeared in Germany and elsewhere in recent times which declare that religion can be ascribed to animals; and Professor Haeckel, of Jena, the leading defender of monism and atheistic Darwinism in the Fatherland, has only lately spoken of "the religion of the ants." There can be no doubt that the real purpose behind the new propaganda is to show that religion can be grasped entirely independently of the conception of divinity, that it is a purely natural and human product—conclusions in the highest degree distasteful to conservative theologians. In a new apologetic journal, published in Germany and entitled, *Glauben und Wissen*, the veteran Prof. Edward Koenig, of the University of Bonn, formulates a number of reasons for rejecting this non-theological conception of religion.

One reason, he says, is that, speaking historically, religion, both by its nature and its etymological derivation, demands that the idea of a higher being be included in its constitution, and that nothing be termed a religion which does not include this concept. The famous explanations given of the word by Cicero ("De Natura Deorum," II, 28), and by the "Christian Cicero," the theologian Lactantius, differ no doubt in detail, but both of them imply the subordination of man to a superior being, and the essence of both explanations lies in bringing man into closer relation to God.

Again, the deterioration of the conception of religion according to the new definition provides its own condemnation. Religion becomes not only a phenomenon of inferior character and development in man's world of thought; it is degraded to the brute world, and is even, according to Haeckel, an attribute of the plant and the mineral kingdom. In his latest work, "Die Lebenswunde," the Jena zoologist has transferred the idea of personality to the mineral kingdom, and claims that stones have a personality. Religion, defined from this point of view, is emptied of that which fundamentally constitutes its very essence.

The new propagandists, continues Professor Koenig, cannot be acquitted of a charge of dishonesty in the use of thought and language. They are putting the stamp of a fixed meaning on a new substitute that has essentially nothing in common with what the world has for ages been calling religion. Why call this new thing a religion, unless the purpose is to deceive people by using a historic term?

From a material standpoint, says the German writer, in conclusion, the condemnation of the new use of the term must be equally strong. What these new thinkers call religion is really only a vague system of ordinary human ethics or morality. From their standpoint, what possible use is there for a religion apart from this morality or ethics? Honestly should they compel them to drop the term religion as they have discarded all that the word really means.



**A MEDIAEVAL SUPERINTENDENT.**

The minority of Quebec and their Protestant sympathizers in the other provinces of Canada cannot miss taking note of the many reminders they are receiving these times from the Montreal Witness and other newspapers that things are not improving in their behalf. There has been rather a disturbing inference left for outsiders to draw from what insiders lament, that the province of Quebec is an undesirable place for the English-speaking settler. The law of nature, as seen in the increase of the French population on the one hand, and the economic law, as seen in a facilitated exchange of landed property from the English holder to the French farmer on the other hand, not to speak of the enticements presented to the English to migrate to the western provinces—all seem to hasten the decline of the Eastern Townships as a place of abode favorable to settlers of English descent. There has also lately been proven to have been a serious neglect in the educational machinery of the province to provide the English rural settlements with a right school administration, whereby the disinclination of the majority to advance with the times has been more or less emulated by the educational authorities on the minority side, for the sake of peace and official favor. In fact, it has come to be pretty well understood that the minority are handicapped by a school law whose mediaevalisms are more or less retroactively emasculating to both races. And, if anything were needed to prove this, it is the estimate the Montreal Witness has lately been putting upon the views of the Superintendent of Education for Quebec, which are so antiquated that there can be no other name applied to that gentleman save the one which stands as the heading of this editorial. It is no attack upon Mr. Boucher's race or religion to call him a Mediaeval Superintendent. At one of the late educational gatherings inaugurated by the Hon. Sydney Fisher, Federal Minister of Agriculture, Mr. Boucher's relationship to the minority schools was severely dealt with by Major G. W. Stephens, local member for Montreal. Some of us in Ottawa still remember how the same Superintendent of Education once stubbornly and illogically stood in the way of progress, when progress was all but assured for the whole Dominion in a movement in favor of establishing an Educational Bureau for Canada, on the lines of the Educational Bureau at Washington. And now the Montreal Witness informs us that Mr. Boucher has got so far back in his public career as to declare openly that the state has no authority whatever to assume any direct supervision of our schools in the name of the taxpayers, or of anybody else. In his own words, he maintains that "the mission of the civil power of the state is simply to help the parents and the church and give them its support, for it has not received from God the mission to teach," or as may be translated to prepare teachers for the service of teaching.

If such a doctrine is acceptable to any of Mr. Boucher's co-religionists, it is none of our business. But leaving out all argument against such an utterly unten-

able position for any kind of a modern educationist to assume, and which, by the way, may after all be his only safeguard in holding on to an office hardly suitable for a man of his way of thinking, it is little wonder that the Witness asks him why he continues to usurp a function as superintendent which he claims to be an untenable function.

"What is curious," says the Witness, "is that we seem to have a Superintendent of Education who regards government guidance as a usurpation. It must be painful for Mr. Boucher to find himself in his own person the agent and representative of this usurpation of function. Of the falseness of his position he seems to have made a wholesome confession," and may we take the liberty of adding, as every sensible man cannot but add, that the most conscientious thing for Mr. Boucher to do is to resign from a position which he claims to be a usurpation. He may be a safe man for somebody, but he is certainly not a safe man for the people to have in office, with an important public interest such as a school system at stake.

Such mediaevalism in one who has the nominal oversight, at least, of educational affairs in Quebec, can hardly be satisfactory to our working men who look upon school education as a branch of civics which they have never thought of ignoring in their council meetings. It cannot even be satisfactory to the rank and file of Mr. Boucher's own co-religionists. And certainly, whatever may be thought of his views on education, considering them as a retarding influence in the developing of his own race, it is next to impossible to conceive of the minority having such a man to preside over the destiny of their schools. There are retarding influences enough to prevent them from holding their own that are inevitable. Indeed the rest of the Dominion cannot but sympathize with the minority of Quebec in their somewhat piteous striving for breathing-room for their hereditary citizenship. They cannot emancipate themselves from the laws of nature, nor possibly from the law of supply and demand in connection with the exchange of their property, but they can struggle for a more enlightening and progressive system of schools than they have, and root out, as far as their own children's interests are concerned, the mediaevalism that would hamper their efforts in providing, through the direct aid and supervision of the state, their offspring with the most modern school system they may have in these advancing times. This is possibly a phase of the question which the struggling local press of the Eastern Townships may feel disinclined to examine, but it lies at the bottom of all they have been lately saying about an improvement in the educational system under which their rural schools are being sacrificed.

Rev. Dr. Nelson, of Rochester, says the Hamilton Times, is highly honored by the call to such an important pastorate as that of Knox Church. If he accepts, he will preside over a very large and faithful congregation in one of the pleasantest and prettiest cities of the continent, and find hearty co-operation in prosecuting the good work to which his life is devoted.

**METHODIST QUADRENNIAL CONFERENCE.**

The proceedings of the General Conference of the Methodist Church, which meet once in every four years, and which is now in session at Montreal, are always of interest. Numerically the largest of the Protestant denominations of Canada, its decisions affect tens of hundreds of thousands of persons. At every quadrennial conference many important subjects come up for debate or legislation. Among these is included, we observe, the perennial question of Amusements—i.e., the wisdom of proscribing certain amusements in particular (dancing, for example), as compared with the wisdom of rather laying down sound general principles, and leaving upon the individual responsibility for decision in each specific case. The question is also up of modifying the itinerancy by allowing the possibility of a still longer tenure of the pastoral office than at present. One suggestion is of an eight-year maximum.

But the Quadrennial Conference of 1906 will be chiefly memorable, as was the Presbyterian General Assembly of the same year, for the discussion on the subject of Union between the Presbyterian, Methodist and Congregationalist denominations of Canada. The Union discussions in the Assembly reached a lofty plane, and we have no doubt the debates in the Quadrennial Conference on the same subject will strike a high note.

On the Union question, a good motto would be, "Without haste—without rest;"—ample discussion, yet an undecurrent of progress.

**CARNEGIE'S LINGUAL SPAN.**

Mr. Carnegie—unwithered the advertising instinct that led on to such greatness in steel—skillfully gives a follow-up fillip to the orthographical propaganda over which yawns were beginning to stretch. It is that there be established a Grand Joint High Spelling Commission composed of lectured representatives of the two branches of the English-speaking race. In a letter to The London Times Mr. Carnegie modestly disavows any intention of having his board take charge of the language to the exclusion of British participation. He also disclaims any desire to destroy the tongue of Shakespeare and Milton—all he proposes to do is to swing it forward, as it were, from the open-hearth to the Bessemer ore.

This amiable willingness on the part of Mr. Carnegie to grant to the English the right to have a little "say" concerning a language with whose development they have had something to do checkmates criticism. Those prejudiced and ignorant insular persons who have vented their indignation in the London newspapers—mouthing such phrases as "astounding impudence," "remarkable assurance," &c.,—may as well close their lips. They will be represented on the Joint High Commission. Mr. Carnegie may insist on fixing the "fundamental laws" of spelling, as the Czar would say, but the commission is to be allowed the consultative role of a Duma.

It is not so much what you say to the children that charges the atmosphere of your home, as it is the spirit of your life, the temper you exhibit, the ends which you live for.—Dr. J. K. McLean.

Satan has no fear of a Christian knight who goes forth without his armor.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE COURTING OF CHRISTINA

Christina had red hair. An artist might have admired it, but Christina did not. Neither did any of the children at the parish school which she attended, and with the cruel candour of youth they told her so.

Christina's mother, when appealed to for comfort on this matter, only replied, "Hoots, havers, lassie! Niver fash yer heid about looks. It's better to be guid nor bonny any day;" which may be excellent advice, and yet leave a young girl quite comfortable.

In this unflattering atmosphere, then, Christina Dodds grew up, very humble about her personal appearance, and almost morbidly sensitive to any allusion about red hair. Not until she was twenty did any idea it might not be greatly despised dawn upon her.

Her first situation, as luck would have it, was with a young married couple, both artists, who lived in a very unconventional, happy-go-lucky manner, apparently content to pick up their meals casually as the ravens with cups of tea at odd hours throughout the day and night.

Christina Dodds' old-fashioned, housewifely soul was, at first aghast and shocked by many things she saw in this haphazard home; but, before long, her young mistress who was Irish likewise extremely pretty, very gay, and totally and dazzling unlike any one she had ever before seen, completely charmed her heart.

The staid, conscientious Christina very soon found the reins of this erratic household thrust into her own hands, and had assumed, in an unconscious way, that her master and mistress were two extraordinary clever but quite incapable persons, of whom it behooved her to take care.

"If ye dinna eat good meat, mem," she argued patiently one day, following her mistress, who swept before her like a whirlwind, into the studio, "ye canna pent fine pictures."

"Christina, avaunt! You care only for the things of the flesh. You're a perfect Sybarite." Mrs. Mountjoy, who had been turning a deaf ear to enquiries about dinner, waved her paint-brushes at her maid threateningly.

"Na, I'm no' that, whatever it is," said Christina; "but would ye like the meat roastit or biled, think ye, the day?"

"I don't care which; just as you like.—Archie, what do you say?"

"I should saw whichever is easiest for Christina," replied her husband absently, standing up in the middle of the studio, and surveying a picture critically through half-closed eyes. "Please yourself, Christina, and you'll satisfy us."

"Yes, yes, either will do splendidly," chimed in her mistress eagerly. "Just please yourself, Christina dear."

Then Christina Dodds, stifling a sigh, retired.

"By Jove! what glorious hair that girl has, though," exclaimed Mr. Mountjoy when she had gone. "I think I'll ask her to sit for me."

His wife interrupted him with clasped hands, and a cry of genuine distress. "Archie, Archie, don't if you love me! Christina can cook, scrub, wash, do everything in the world I can't do, Christina's a darling and a treasure. Leave her alone."

"But my dear girl—" he began. "No, don't 'my dear girl' to me. It's no use speaking. Only think of that imbecile Maria. She had, you thought, a heroic expression, and you got her to

pose for you as Joan of Arc. The girl's head was completely turned. She never did a day's work after, but went about in a dream, just living on that heroic expression. No, no, Archie; find some other model with glorious hair, but let us keep our good, useful Christina as she is."

"All right," he said good-naturedly, "we shan't offer up Christina on the altar of art, then. But notwithstanding, my dear, I prophecy you'll not be able to keep your treasure long. Some young man will be running off with it one of those days. Mark my words."

"Just my luck," she said mournfully. "The best always are taken."

"You set them a bad example, you see," he said teasingly. "All your fault, sir!"

"Ha, I like that, madam. You tempted me first—"

"Oh, Archie, Archie, do you repent? Are you sorry already?" she cried out in such lamentable accents that they were obliged forthwith to run into each other's arms, and kiss a hundred times; and Christina coming into the studio just then, with the luncheon tray, nearly let it fall, she was so utterly shocked.

Her young mistress flew to her with a little laughing cry. "Christina, Christina, promise me you'll never, never run away and marry a horrid, stupid young man!"

"Na, I wasna thinkin' of sic a like thing," replied Christina seriously, and rather affronted. "There's niver been a lad after me yet," she added truthfully.

Nevertheless, in spite of these reassuring words, it almost seemed as if Mr. Mountjoy, in the long run, were to prove a true prophet. And thus it came about:

The Mountjoys lived in the suburbs of the city, at some distance from shops, and in that neighborhood it was the custom of the tradespeople to sent round each morning for orders. But Mrs. Mountjoy, as has been said, was not a good house-keeper, and her orders were rarely ready for these emissaries of butcher, grocer, or fishmonger when they called. So it came to pass that, while they lingered by the gate, waiting, they had an opportunity, if they chose, of exchanging words with Christina, who was generally to be found at that hour washing the steps. Christina Dodds, however, did not, as a rule, encourage conversation, and the messengers from the butcher and fishmonger, being stolid young youths of ungainly disposition, preferred rather to bestow their attentions on the dog next door.

But the grocer's young man was of very different metal. He was tall, slim, and good-looking; not only respectable in appearance, but absolutely stylish, and with charming manners.

He always lifted his hat to Christina, and said "good-morning, miss," when he rang the bell, and his voice in speaking had an English accent.

Christina was secretly impressed by this young grocer; but she was very shy, and for several weeks tried hard to make believe she scarcely saw him. After some time, however, their acquaintanceship seemed suddenly to progress by leaps and bounds.

"Might I inquire your name, miss?" he ventured to ask respectfully one day.

"Christina Dodds," she answered, blushing deeply. "But they aye call me just Kirstie at home."

"Christina," he murmured reflectively; "a very pretty name," and mentally tried to fit a rhyme to it, for he was

by way of being a poet, this young grocer.

"And what may yours be, sir?" she asked him with shy politeness, pausing to wring the water from a scrubbing cloth.

"Mine Oh, Reginald Burton." He laughed slightly, but rather consciously, for the name did not displease him.

"Eh, it's a grand one that," she said admiringly; and after a moment, added in her slow, Scotch voice, "I wish they hadn't just called me Christina. It's a verra common name."

She was kneeling on the steps as she spoke, in a blue print gown, her arms bare to the elbow, and while she glanced up at him as he leant, slim and debonaire, against the gate, the wind blew out her bright hair like an aureole round her head.

He forgot for the moment to say "What's in a name? A rose by any other name would smell as sweet," or some equally apt quotation. He only stared back at her mutely, suddenly, as it were, bereft of speech. Christina blushed, and lifted a damp hand to smooth back the disordered locks.

"It's awful, this wind," she murmured apologetically; "a bodie can's keep tidy in it at all."

"Oh, Miss Dodds, leave it so," he burst forth impulsively. "It's first-rate; it's—it's beautiful!"

"You're just speaking nonsense now," she retorted with startling abruptness, and immediately rising up from her knees without another word, carried her pail into the house, Reginald Burton being left dumbfounded and crestfallen by the gate.

Next morning, however, after the preliminary greeting and a few remarks, to which Christina responded dryly, she said casually, her whole attention seemingly absorbed on her scrubbing—

"What was yon nonsense you were sayin' to us yesterday about ma hair?"

"That it's beautiful!" he cried out, without a moment's hesitation.

She looked up at him reproachfully and searchingly, her brown eyes two limpid wells of truth. "You're just laughin' at us now, I'm thinkin'. It's no fair."

"Laughing, Miss Dodds!" he cried out. "Would I laugh at an Angel of Paradise?"

"Oh! Wheest, wheest!" Christina was dreadfully shocked. "Ye mauna talk like that, man," she rebuked him in great agitation. "It's varra, varra far from right."

"But you make me," he protested artfully.

"Me? Eh, I doot ye're no speakin' the truth now," she said, shaking her head at him sternly. "But something she saw in the young grocer's eyes made her suddenly drop down again, and begin to scrub the steps very hard.

He gave a hurried glance up at the house. It's dilatory young mistress had not appeared yet.

"Look, Miss Dodds!" he said in a hoarse whisper, and thrust a piece of paper into her hand. "I didn't mean to show you it yet, but I must. It's poetry. I sat up all night writing it. It's dedicated to you. Read it in private."

Christina Dodds, too bewildered and embarrassed for words, mechanically accepted the paper and had just time to thrust it into the bib of her apron when Mrs. Mountjoy appeared at the door.

"Good-morning! No orders to-day, thank you, grocer," she called out cheerfully.—"Christina, speak to me, please."

And Christina, with very glowing cheeks and never a backward glance, brushed past her admirer into the house.

Next morning Reginald Burton was made wretched by no appearance of Christina Dodds, and the day following it was the same. But, on the third morning, when he felt, as man and poet, he could bear it no longer, his heart leapt up to see the flutter of a blue print gown on the steps.

"Good morning, miss," he said jubilantly, lifting his hat.

"Mornin'," responded Christina gruffly. "Ye needna hang about the day waitin' I've gotten my orders for ye. Three pounds o' rice, and a half pound o' butter. Mark them down."

"All right. Miss Dodds," he asked humbly, "have I offended you?"

Christina returned to her scrubbing, and bent, as it seemed, her whole being to the task.

After a moment or two she replied judiciously, "I'll no just say that, maybe. But you shouldn't laugh at us. I don't like it."

"How? Why? I fail to understand," he said breathlessly.

"It's written on your paper ye gave us—To Miss Christina with the golden locks, and fine ye ken, all the while, it's just rid-headed I am. It's no right to laugh at what a bodie canna help."

She paused breathlessly, and wrung the scrubbing cloth hard between two indignant hands.

"But Miss Dodds, I did mean it. If only you could see your hair with the sunlight on it! Why, I declare it's spun from the fine gold of the sun itself," he burst out, and felt a glow of pleasure at his own words.

She bowed her head again over the wet steps. "Hoot, it's just havers that."

"It's poetry," he protested warmly.

"It's no truth, though."

"It is—" He had only time for this coarse affirmative when the sight of Mrs. Mounjoy at the door made him stiffen himself up, and leap forward politely hat in hand.

"Oh, I thought Christina was to give the orders this morning," said she innocently, "not to detain you. Did you forget Christina?"

"N—no," murmured Christina, with crimson face. "I tell him them."

"Yes, yes, certainly," stammered the young grocer, and wildly searched for his notebook. "They—they are all right here; thanks, madam."

As Mrs. Mounjoy, however, did not vanish immediately, but continued to stand at the door, looking curiously from her abigail to him. Reginald Burton was obliged to depart silently, without any further words. After a few minutes' reflective thought that lady returned to the studio, and sank down heavily on a chair.

"You're right, Archie, as you always are," said she mournfully; "the beginning of the end has come."

"Hillo! what's the matter?"

"Christina's going. Fine I ken it." She mimicked the girl's voice, and broke off in a little reluctant laugh.

"Going where?"

"Oh, that horrid, detestable young man you spoke about has arrived."

Mr. Mounjoy whistled.

"Yes; his shadow is even now at our door, or was a moment ago. The question is, can I put my foot down firmly and extinguish him yet?" She stretched out a remarkably pretty, slim foot, and contemplated it for a few moments critically. "Shall I crush him, Archie?"

"No good, my dear, if he's in earnest. Who is the fellow?"

"The grocer's young man. He comes at break of day, before I'm ready for him, the wretch! and talks to Christina meanwhile, the designing, adroit serpent!"

Mr. Mounjoy laughed.

"And so our good Christina has got a follower. Didn't I tell you so?"

Mrs. Mounjoy brightened up. "Perhaps she mayn't like him, though. There's such a thing as refusing a man." But her tone was not hopeful.

"So there is," he said cheerfully, "as many a poor chap knows to his cost. Let us not despair."

His wife sighed. "He's good-looking that young viper, and has a ready tongue. I'm horribly afraid he'll persuade her. I shall make a superhuman effort to be ready in better time for that serpent tomorrow morning."

But unfortunately for her purpose, Reginald Burton, inspired by the same intention, came earlier than usual; and Christina, who had "sort of meant," as she told herself, to have finished washing the steps before he appeared, was still busy with them when he arrived.

She started and blushed hotly as he rang the bell; and when he said, "Lovely morning, isn't it?" although a bleaker more forbidding March day could not well be imagined, she did not contradict him.

"Miss Dodds," he began, pretending to write busily in his notebook, "do you go to church on Sundays?"

"Me! Of course I go to church," she replied indignantly.

"Morning or evening?" he said hurriedly, "and what church?"

"Whit way are ye askin' us?"

"Oh, because—because, I'll explain presently."

"Weel, just the parish church, then; evening generally."

Her voice was cold and reluctant, but her heart beat so fast, the paper containing the poem rustled beneath her bodice.

"If I meet you at the door coming out, will you take a talk with me?" he asked eagerly.

"Oh, but I never walk on the Saw-bath." Her tone rebuked him.

"How? What? D'you mean you drive?" he exclaimed, in foolish English bewilderment.

"No; but I just aye come straight home from the church."

"Oh, then, I'll walk back with you, if you'll let me."

He could only see her bright hair now, warm as burnished copper in the gray light.

"I don't know, I'm sure, at all," she murmured slowly to the damp steps.

"You have some one else!" he cried out, with quick suspicion; "another chap?"

"No," she answered simply, shaking her head. "I havena got a lad."

He heaved a deep sigh of relief. "Then let me be your escort always," he said ardently, bending down. "Storm or shine, Miss Dodds, count on Reginald Burton!"

So engrossed was he by his subject that he did not hear the door open, until a voice said "Christina!" in dreadful accents; and, looking up, they beheld Mrs. Mounjoy with a newly manufactured expression of grim severity on her face, staring down at them.

"Maircy on us!" gasped Christina, rising to her feet. "It's awfu' this!" and hastily picking up her pail she fled into the house.

"Christina, I fear you're thinking of leaving us," said her mistress to her sadly a few days later. "And I did so count on you being the comfort and support of our declining years."

"Deed, mem, I aye thought so, too," said Christina, looking ready to cry, and pleading a corner of her apron nervously. "It's just maist unexpected."

"I suppose it's that young grocer," continued Mrs. Mounjoy in a resigned voice. "He persuaded you to go."

"I doot he's wantin' to be my lad, anyway," said Christina reluctantly. "But please, mem, if you'll keep us, I'll no' seek to leave you for a year yet."

"Sic transit gloria, Christina," said Mr. Mounjoy when he heard the news.

"Alice, I must be allowed to paint that girl's hair once before we lose her."—*Scottish Review.*

## BABY NEARLY DEAD.

Mrs. John Cuddy, Killaloe Station, Ont., says:—"My baby was so nearly dead that I had to place my ear close to his breast to know that he was breathing. He was in this condition when I first gave him Baby's Own Tablets and I hardly dared hope that they would save him. But they helped him almost at once, and soon made him a well child. He is now two years old and weighs forty-five pounds and has never known a sick day since I first gave him the Tablets." Baby's Own Tablets cure constipation, indigestion, diarrhoea, teething troubles, break up colds, expel worms and give little ones a natural healthy sleep. And the mother has a guarantee that this medicine contains no opiate or poisonous soothing stuff. Sold by all medicine dealers or sent by mail at 25c. a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## FAMOUS BELLS.

It would be hard to find any inanimate object which has played so important a part in the history of the world as the bell. The Tartars sounded gongs as they rushed to battle, and the Florentines, when they went to war, had battle bells mounted on wheels which they brought out and sounded "with dreadful din." Bells have rung citizens and nations to arms and have sounded over pillaged and victorious towns.

In a village in North China there is a bell which it is said has been ringing without intermission for a century. The natives believe that this bell has a peculiar influence on evil spirits, and that at every stroke of the iron tongue an evil spirit is forever put out of business. One would think that in a hundred years, with the bell constantly ringing, the evil spirit in that village must, by this time have been pretty well exterminated. But the villagers do not think so, and propose to keep up the ringing for at least another century. Relays of bellringers perform the task, and a special tax is levied to pay them for their work. When the people get more civilized there they will probably either give up their foolish custom or buy an electric motor to do the ringing.

One of the best-known bells in the world is one which has never been rung. It is called the Czar Kolokol, or the Czar Bell, and is the biggest in the world. After it was cast an attempt was made to hang it, so that it could be rung, but it broke from its supports, and made a hole in the ground into which it sank. For more than 100 years the great bell lay where it had fallen, and the earth accumulated over it and about it. Then came a Russian Emperor who had it placed in a square in Moscow where it now stands. A piece was broken from its side when it fell, and through the opening thus made people pass in and out. For the bell is so large that it is used as a chapel, and religious services are held in it. This bell weighs more than 440,000 pounds, is more than 19 feet high and 60 feet 9 inches in circumference. What a noise it would make if it should ever be hung up and rung like any other bell! Among celebrated bells those of the Church of St. Mary le Bow, in London, must never be omitted. "Bow Bells," they are called, and al. "Cockneys," or genuine London people, are supposed to be born within the sound of their ringing.

The first anniversary is called a cotton wedding, the third a leather wedding, the fifth a wooden wedding, the tenth a tin wedding, the twelfth a silk and fine linen wedding, the fifteenth a crystal wedding, the twentieth a china wedding, the twenty-fifth a silver wedding, the thirtieth a pearl wedding, the fortieth a ruby wedding, the fiftieth a golden wedding, and the sixtieth a diamond wedding.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WINNIPEG AND WEST.

The next meeting of Winnipeg Presbytery will be held on Tuesday, 13th November, in Manitoba College.

The Winnipeg Presbytery will discuss the recently enacted Lord's Day bill at the November meeting.

The congregation of St. Andrews and Darlingford are moving in a call to Rev. Chas. Mackay, Presbyterian pastor of Belmont.

The names of Rev. A. F. Mackenzie, a retired minister, and of Rev. S. Polson, recently minister at Swan River, were added to roll of Winnipeg Presbytery.

At the meeting of Winnipeg Presbytery selections from a report of the Rev. Jos. Hogg, immigration chaplain, were read and showed that a large amount of useful work had been done during the summer. Mr. Hogg received the thanks of the presbytery for his valuable services.

It was arranged that the ordination and designation of Mr. David F. Smith, who is about to proceed to India as a missionary, should take place in connection with the jubilee services in St. Andrew's on Tuesday evening, Oct. 26. Dr. Wilson, as moderator, to preside and preach; Rev. J. W. Macmillan to address the candidate; and Rev. John Mackay the congregation. Mr. Smith is to be supported by St. Andrew's church.

The secretary of the foreign mission committee asked the Winnipeg presbytery to take charge of the designation of Rev. Gillies Eadie, who is about to go to Formosa as a missionary. It was arranged that Dr. Wilson, the moderator, should preside and preach; Rev. Clarence Mackinnon address the candidate, and Dr. Baird the congregation. The service is to take place on Sept. 28 in Westminster church, as the Westminster congregation is providing for the support of this missionary.

At the meeting of Winnipeg Presbytery the convenors of standing committees were appointed:—Home Missions, Dr. Bryce; Church Life and Work, Rev. J. W. McMillan; Sunday Schools, Rev. D. McLaughlin; Finance and Statistics, Dr. Baird; Examination of Students, Dr. Duval; Manitoba College, Dr. Baird; Aged and Infirm Widows and Orphans, Rev. J. H. Cameron; Young People's Societies, Rev. R. J. Hay; Evangelistic Work, Dr. Gordon; Session Records, Principal Patrick; Systematic Giving, Rev. W. A. McLean.

At the September meeting of Prince Albert Presbytery (Sask.), Rev. W. W. Purvis was elected moderator. The district of Hanley was separated from Dundurn and permission was given to call a minister. Tisdale and Star City were also divided into two buildings costing \$2,000 at Mistawic, the oldest Presbyterian Indian mission in Canada. The old building has stood twenty-five years. The following are convenors of standing committees:—Home Missions, Rev. C. G. Young; Foreign Missions, Rev. E. C. Gallup, Saskatoon; Sunday Schools and Young People's Societies, Rev. W. W. Purvis; Church Life and Work, Rev. C. W. Bryden; Church Law and Property, G. E. McCarney; Finance and Statistics, Rev. George Arthur; Manitoba College, Rev. E. B. Hutchison.

The next meeting of the Presbytery was fixed to be held at Saskatoon on the first Wednesday of February next.

To last meeting of Winnipeg Presbytery Dr. Bryce presented a report, making the following recommendations:—1. That stations having been asked by the assembly's

home mission committee to contribute towards the increased amount of \$50 a year for ordained missionaries and one dollar a week for student missionaries, it is recommended that all congregations and stations be encouraged to reach the increased amount for the half-year ending September 30, and that missionaries in charge exercise diligence in stimulating this greater liberality among their people. 2. That Oakville be recommended for a grant of \$250 from the augmentation fund. 3. That the following congregations be encouraged to go upon the augmented list after next April and that steps be taken to have ordained ministers sent to them in the meantime—Rosser, Gretna, and Dominion City. 4. That supply be given to the new stations in Winnipeg—River View and Home street—by the home missions committee after conference with the friends specially interested in those missions.

## WESTERN ONTARIO.

Rev. Mr. Pettigrew, of Glenmorris, has been visiting Rev. Mr. Thomson, of Ayr, who recently returned from a pleasant trip to the old land.

Rev. J. R. Harcourt, a returned missionary from India, preached in St. Andrew's church, East Oxford, on the 16th inst.

At the meeting of Paris Presbytery on September 11th, Rev. S. O. Nixon, of Ayr, accepted the call to Kenora, and will leave at end of the month. Rev. G. C. Patterson is moderator. Rev. Mr. Stewart of Cullodan, resigned and will take up work in the west. Dr. McMullen's jubilee will be celebrated by the Presbytery at Woodstock when he completes 50 years in the ministry on November 5th. The Presbytery will at the January meeting discuss the problem of church union.

Rev. Dr. W. T. McMullen, one of the most widely known ministers of the Presbyterian church in Canada, who for the past forty-five years has been pastor of Knox church, Woodstock, has announced that he will resign and retire from the pastorate as soon as the matter can be arranged by the Presbytery. In November next Dr. McMullen will have completed fifty years in the Presbyterian ministry. He has filled many important positions in the church and is an ex-moderator of the general assembly.

At the annual meeting of the W. F. M. S. of Westminster church, Mount Forest, encouraging reports were presented and the following officers were elected: President, Mrs. (Rev.) W. G. Hanna; 1st vice, Mrs. R. A. Fraser; 2nd vice, Mrs. (Rev.) J. Morrison; secretary, Mrs. A. McTaggart; treasurer, Mrs. A. W. Wright; treasurer general fund, Mrs. D. S. Allen; leaflet secretary, Mrs. M. O. Macgregor; librarian, Mrs. John Conner; organist, Mrs. J. N. Scott; delegates to Presbyterial, Mrs. S. Rogers and Mrs. Wright.

At the induction of Rev. T. J. Thompson into the pastoral charge of St. Andrew's, Stratford, Rev. Robert Martin, in the absence of the Moderator, presided; Rev. A. E. Hannison preached the sermon; Rev. Robert Stewart addressed the pastor; and Rev. J. W. McIntosh the congregation. In the evening a hearty reception was tendered the pastor, when suitable speeches were made by members of the Presbytery and local ministers. Rev. Mr. Martin, minister of Knox church, who had been interim moderator of session, was presented with a handsome gold-headed cane in appreciation of his services in that connection.

## EASTERN ONTARIO.

Rev. Dr. Macgillivray, of Chalmer's church, Kingston, exchanged pulpits last Sunday with Rev. J. R. Conn, of Napanee.

The Sacrament of the Lord's Supper will be observed after the morning service in the Napanee church on Sunday, collection for the "Schemes of the 23rd Sept.", at which time the quarterly Church' will also be taken.

Rev. Mr. Mingie has been enjoying a well earned holiday in Montreal and Toronto. On his return home there will be a special Harvest Service in St. Mark's church on the 23rd and on the following evening the Ladies' Aid Society purposes having a Harvest Supper and programme. The ladies are untiring in their efforts and are sure to succeed in making this the social of the season.

At the regular missionary concert held in St. Andrew's church, Appleton, last week, the following programme was rendered: Reading, Mrs. Wilson; solo, Mr. Ferguson (of the Derry); recitation, Miss Bertha Hawkins; duet, Miss Way and Mr. Spaulding; solo, Mr. Ferguson; recitation, Miss Lammie Wilson; solo, Miss Cornish. Rev. W. D. Turner, of Norval, Ont., preached in St. Andrew's church on a recent Sunday morning.

At the annual picnic of the Mallorytown Presbyterian Sunday school, held at Mallorytown Landing Saturday afternoon, Mrs. John F. Kelly, the superintendent of the school, who has resigned to move to Gananoque with her husband, was honored by the teachers and scholars through being presented with an address and silver berry set and spoons. Mrs. Kelly has been a resident of the village for twenty-one years and during that time had taken a hearty interest in the work of the school and its members. She will be succeeded in the good work by Mrs. McCalpin.

The congregation of St. John's church have placed a memorial tablet on the walls of the church to the memory of their late pastor, Rev. Dr. MacNish. The inscription on the tablet is as follows: "Sacred to the memory of the late Neil MacNish, B.D., LL.D., for thirty-five years minister of this church. Born in Argyleshire, Scotland, died May 11th, 1905, aged 63 years. A distinguished scholar and faithful pastor." This makes the second tablet in the church, the other being to the memory of the late Dr. Urquhart. Both were eminent men; and both will long be held in loving remembrance by the congregation of St. John's.

Miss Mary Thomson, missionary elect to Honan, China, was designated on Wednesday evening, 5th inst., in the Presbyterian church, Lanark. Rev. Dr. Moore, of Ottawa, represented the Foreign Mission Committee and Rev. W. T. B. Crombie, of Oliver's Ferry, represented the Lanark and Renfrew Presbytery. Mrs. A. Wilson, of Appleton, on behalf of the western division of the W. F. M. S., presented Miss Thomson with the Bible. Miss Thomson has gone to Toronto, Souris, Man., and Kisbey, Sask., to visit friends previous to her departure for China. Her boat sails from Seattle, October 9th, and the trip to Honan will occupy a month.

The Church Commissioner commenced his sittings in Orkney on the 21st ult. in connection with the claims by the Free Church. With the exception of Birsay all the claims to Orkney churches have been abandoned on statistics.

## LANARK AND RENFREW.

Rev. G. A. Woodside was elected moderator for the next six months, but being absent owing to illness, Mr. Peck continued to preside.

Session records were laid on the table, and committees appointed to examine them, who, in due course, reported, and the records were attested accordingly.

Mr. Menzies, of Beachburg, having tendered his resignation of his charge, parties are to be cited to appear at this adjourned meeting on the 17th; W. H. Cram and Dr. Hav to exchange with Mr. Menzies and serve the citation.

A committee was appointed to strike the standing committees, and on their report the committees were appointed.

A minute of general assembly was read, granting leave to the Presbytery to take A. O. Patterson on trials for license, and at his request he was transferred to the Presbytery of Deloraine.

J. Hay, convener, presented the Augmentation report, and deputations were appointed to visit the various augmented charges and report to the convener; also all the congregations in the Presbytery were urged to support the fund with special liberality.

A. A. Scott, convener, presented the Home Mission report, and its various items were considered and action taken. Deputations were appointed to visit all the mission charges, and report by the end of the year. The great need of liberal support for this fund was urged upon the Presbytery.

The report of the committee on the superintendence of students was presented by W. H. Cram, and a certain course of action taken. Students are to furnish approved exercises when they will be certified to their respective colleges.

Dr. Bayne presented a report in reference to paying the expenses of commissioners to the general assembly. The matter was remitted to the committee for further consideration and to report at the next meeting of Presbytery.

O. Bennett presented the report of the committee on statistics and finance, showing a state of progress and advancement. The report was adopted and the convener thanked.

## VICTORIA, B. C.

The Presbytery of Victoria met in the Church Lady-smith on the 3rd inst. A large attendance of members. Home Mission, augmented charges, Indian and Chinese mission work were carefully reviewed and found, for the past six months, encouraging. Two Home Missions reported active steps being taken for the erection of suitable church buildings.

The question of theological education within the bounds of the Synod as now constituted in connection with actions taken thereon by the last Synod and General Assembly received earnest consideration, resulting in the following declaration:

On motion of Rev. W. L. Clav, seconded by the Rev. Dr. J. Campbell: That the Presbytery recognizes the wisdom of the Synod's finding respecting theological education within its bounds, viz., that the whole matter with the several points in the report of the committee be sent down to the Presbyteries for their consideration.

Express surmise that the resolution of last General Assembly, dealing with the overture from the Presbytery of Kamloops, limits the scope of the consideration of its committee in an important particular, viz., the place where such work is to be undertaken, and expresses the hope that the committee announced by the General Assembly and called to meet in Vancouver on Sept. 4th, will take no definite action until the Presbyteries shall have had an opportunity of dealing with the matter under the terms of the finding of the Synod.

## BRUCE PRESBYTERY.

This Presbytery met at Tiverton on Sept. 6, the same day on which was held the Annual Meeting of the Presbyterian Society of the W.F.M.S.

In accordance with instructions from the Assembly that Presbyteries should visit all congregations giving less than a stipend of \$800 per annum with a view to securing an increase to that amount, the clerk was instructed to write the managing boards of all such congregations to take the matter into consideration. The clerk was instructed to write the clerks of Assembly for a copy of the Report of the Union Committee for every family in the Presbytery.

A report on Systematic Giving was read by Mr. Atkinson in connection with which was exhibited a poster in use in the Orangeville Presbytery, which is reported to be of much benefit. A recommendation that a folder prepared on a similar plan be introduced into the congregations of this Presbytery was adopted.

Rev. Mr. McQuarrie tendered his resignation of the pastoral charge of North Bruce and St. Andrews, and it will be dealt with at the meeting of the Presbytery in December.

Rev. Mr. McEachern requested the Presbytery to relieve him from giving further service to Chalmers' church, Arnou, on the ground that the distance between the churches of Arnou and Glamis entailed too much labor on the Sabbath along with four services.

A memorial was also presented from the congregation of Chalmers' church praying for an immediate change in the pastoral relations of that congregation. The Presbytery decided to hold an adjourned meeting at Paisley, on Sept. 13 at which both the request of Mr. McEachern and the memorial will be dealt with.

## MONTREAL.

Mr. T. A. Patterson, of the Presbyterian College, has been supplying the pulpits of Beauharnois and Chateauguay during the illness of Rev. Mr. Anderson.

Miss Winifred Bennett, eldest daughter of Rev. Thomas Bennett, travelling secretary of the Montreal branch of the Bible Society, leaves for the Island of Formosa on the 27th, where she is going to work as a missionary of the Presbyterian church. Miss Bennett passed an honor course at McGill University and also attended the ladies' college in Ottawa. She was superintendent of the Y. W. C. A. while in Ottawa. When she arrives there she will be married to Rev. Milton Jack, who is now working in the field.

Rev. George Johnson, of St. Andrew's church, Westmount, Quebec, who died in the Holy Cross hospital at Calgary at noon on the 11th inst., came West two months ago, searching for health, but the dread tuberculosis had already advanced too far. His wife was with him when he died. An infant daughter is in Halifax. His collegiate course was brilliant. He passed from the famous Academy of Pietou to Dalhousie college, where he led both in football and philosophy. Then studying for the ministry, he won the golden opinions of all his teachers first in Halifax and afterwards at Oxford, Edinburgh and Berlin. His first charge was at Digby, N.S. After that he occupied the charge of St. Andrew's, Westmount, Que., till ill-health compelled him to resign. No student was ever more deservedly popular amongst his fellowmen. No clergyman was more beloved by his parishioners.

## BRITISH AND FOREIGN.

Britain has decided to unite southern Nigeria with Lagos, with colonial headquarters at Lagos. There are four other British territories in West Africa—Gambia, Sierra Leone, Gold Coast and Northern Nigeria.

A summer temperance school has been held at Portrush, under the auspices of the Irish Temperance League. It lasted from August 13th to 18th.

The rice famine in the northern provinces of India is becoming worse, and is extending toward Bengal. Prices are abnormal, and crowds are looting the shops.

Forgeries for more than a quarter of a million of dollars by Frank K. Hipple, the suicide president of the defunct Real Estate Trust Company, Philadelphia, have been discovered.

The magistrates of Aberdeen have resolved to recommend a general holiday on Sept. 27th on the occasion of the visit of the King and Queen to inaugurate the new University Buildings.

Following the practice of other towns, it has been decided at Leeds police court to do away as far as possible with the unsanitary practice of "kissing the book" when taking the oath.

A start was made on the 27th ult. with the work of erecting the memorial to Jas. Watt on the site of his birthplace, at the corner of William street and Dalrymple street, Greenock.

Mr. E. Mackay, Stirling, has in the press Dr. Birch's second volume of "History of Scottish Seals," dealing chiefly with the seals of ecclesiastical and monastic dignitaries and establishments.

During the eight years Mr. Carnegie has had Skibo he has doubled its size, and he is now monarch of 38,000 acres of wild Highland territory, having a water frontage along Dornoch firth of 22 miles.

The oldest inhabitant of Kirkcudbright is Mrs. Hamilton, who is 103 years of age. Her husband, who was an Established Church minister, died in 1857, so that she has been 49 years a widow.

Dr. Alex. Buchanan has been presented with a trap and set of harness by the people of Tiree in recognition of his services amongst them during the past 45 years. He has been prevailed upon to continue as their medical officer, he having retired recently.

American doctors have recently been severely censured by a prominent member of their profession for failing to recognize inebriety as a mental disorder or mental disease. Over a hundred thousand drunkards, he says, die annually in the United States, and the medical fraternity does nothing.

Sir Robert Turing, Bart., who was married at St. George's, Hanover Square, on the 23rd ult., though he will be 79 in a few days, is not the oldest titled bridegroom of recent years. The late Marquis of Donegal married when he was past his 80th year, and lived to see a son and heir born to him.

Hard times are reported in South Africa, and this in spite of the continued large production of gold and diamonds and considerable expenditure of borrowed money on railway construction. The cost of the war is coming high.

Ireland enjoys the distinction of possessing more centenarians than England, France and Germany combined. She had 497 at the last census, whereas France had only 243, England 146, and Germany 75. Spain takes second place in this respect, having 401 centenarians. Scotland's centenarians numbered 46 in 1901.

During the last 55 years the wealth of Switzerland, not including State property, has risen from £400,000,000 to £80,000,000. The remarkable feature of these figures is the fact that no less than two-fifths of this total has been acquired by the hotel proprietors, whose annual income is estimated at upwards of £6,000,000.

## HEALTH AND HOME HINTS.

Small pieces of cotton batting, slightly steamed, make good dusters that should be burned after using. A medium-sized camel's hair paint brush is most useful in dusting the carving of furniture.

Stains on white flannel are hard to remove. The best way is to mix equal parts of the yolk of eggs and glycerine, apply it to the stains, and allow it to soak for half an hour or so before the article is washed.

When ink is spilled on the carpet, sop up as much as possible with blotting paper. Then apply milk with a bit of rag, changing the milk when dirty. When the ink has been removed wash with ammonia and water, and the stain will vanish.

Constant coughing is precisely like scratching a wound on the outside of the body. So long as it is done the wound will not heal. Let a person when tempted to cough draw a long breath and hold it until it warms and soothes every air cell, and some benefit will soon be received from this process.

All kinds of leather shoes can be cleaned and polished with milk, which should be put on generously, allowed to dry, then polished with dry flannel. Rubber-soled tennis shoes have proved most desirable in which to do housework, as they save both noise and jar. They are also preservers of hardwood floors.

Dream Sandwiches—Chop finely one-half cup raisins, one-half cup nut meats one apple, add one tablespoon of sugar and juice of one lemon, mix and spread between slices of buttered bread.

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.

To clean and polish a piano go over the woodwork with a cloth wet with paraffin oil, being generous with the oil where the woodwork is very much soiled. Let this remain two or three hours this is to soften the dirt. Then wash with soap and water and a soft cloth, being careful not to let any water touch the works inside the piano. Use a good white or a white castile soap. Wipe dry with a soft cloth and polish with soft old linen or chamois leather.—Ladies' Home Journal.

Six rules for tea-making.—1. Draw cold water fresh from the tap. 2. The instant the water boils pour it on the tea in the teapot. 3. Use a china earthenware, or silver teapot, heated by filling with boiling water before the tea is made. 4. Place in the hot teapot a heaping teaspoonful of tea for each cup desired, adding one teaspoonful for the pot. 5. Let the pot stand on the stove but not where it will boil, for three to six minutes. 6. Pour it off the leaves into another hot pot, or direct into the teacups.

Green Corn Pudding—This is the old Nantucket recipe, and one well worth copying into every family recipe book. Select short, thick ears of corn, with husks green and tender, silk dark and kernels so juicy that as soon as cut the milk flows freely. Score the rows lengthwise and scrape out the pulp. To two cups of pulp add two cups of milk, one egg, a scant third cup of sugar and a level teaspoonful of salt. Mix very thoroughly. Grease a baking dish generously with butter, pour in the mixture and bake two and a half hours in a slow oven.

## SPARKLES.

"You told me he was a good ladies' horse," angrily said the man who had made the purchase.

"He was," replied the deacon. "My wife owned him, and she's one of the best women I ever knew."

A public school magazine contains this courteous announcement: "The editor will be very pleased to hear of the deaths of any of the old boys." No doubt the old boys will oblige the editor from time to time.—New York Tribune.

Discrimination—"Politics," said the ambitious young man, "puts many temptations in a person's way."

"Yes," answered Senator Sorghum; "and the worst of it is that it is often difficult to discriminate between a temptation and an opportunity."

New Parson—And what might your name be, my good man? Pat—Well, it might be Edward the Seventh, or Joe Chamberlain, or Lloyd George, or Father Vaughan, but it ain't. It's Michael O'Hinnisey.

Mrs. Yacht (superciliously): "My husband has a beautiful yacht. I don't suppose your husband can afford such a luxury, yet?"

Mrs. Nacht: "No, the best he can do is to hold the mortgage on the one your husband has."—The Bohemian, for June.

There was a canny old Scots minister who said one day from the pulpit, with a dry smile—"Weel, friends, the kirk stands urgently in need of siller, and, as we have failed to get it honestly, we must e'en see now what a bazaar can do for us."

Lives of some great men remind us That we will, if we are wise, Leave our modesty behind us And get out and advertise.

—Judge.

A scholmaster asked a small urchin the other day the meaning of "The quick or the dead." "Please, sir," he said, "the man as gets out of the way of the motor car is quick, and 'em as doesn't is dead."

Mollie (aged six)—"Oh, I say, do you know what my governess told me today? She told me that the world is round. Isn't that funny?" Dolly (aged six and a half)—"You silly! Of course the world is round. I could have told you that. That's why we say in our prayers 'World without end.'"

A man of convictions will always command respect.

There is no victory to him who turns back in the day of battle.

The world is as full of good chances as the sea is of fishes. But then some people are too lazy to fish.

## SO CALLED REMEDIES.

"There are dozens of secret quack remedies for inebriety on the market at the present moment which directly or indirectly are a danger to the public," said an eminent medical authority yesterday.

"If there is one disease more than another which needs the skilled observation and treatment of a qualified medical man it is drunkenness. Yet it is only lately that it has been fully recognized as a disease to be treated, and not merely as a moral shortcoming to be condemned.

"When a woman is told by a quack that by placing a tablet, a powder, or a few drops of a liquid in her husband's tea or food she can produce an immediate aversion to alcohol and can lastingly cure him of intemperate habits without his knowledge, the temptation must be very strong, the temptation seems a simple way to end domestic unhappiness. Herein lies a grave danger.

"Secret quack remedies for alcoholism may generally be divided into two classes: (1) Those which are expensive, harmless, but useless, and (2) those which are expensive and contain poisons.

"Poisons are the most valuable weapons in a doctor's armory in fighting the drink craving in alcohol patients. One of the most frequently used is strychnine, which in medicinal doses is a magnificent tonic for body and nerves. Another remedy is atropine, which, in addition to dilating the pupils of the eyes, creates tremendous thirst simultaneously with an aversion to alcohol. Digitalis and stramonium and a host of others are also used. The effect of some of these is cumulative, and the dosing of a man's food by his wife or friends on quack advice may, and frequently does, lead to the most serious consequences.

"Look, for example, what we doctors have to do. In some cases of alcoholism it becomes necessary to administer to the patient such an amount of strychnine that the preliminary symptoms of the drug's toxic action are observed; in other words, the man becomes slightly poisoned. We, of course, know our margin of safety, but an ignorant who anxious to cure a drunken husband speedily may, in increasing the dose of an unknown poison, go beyond the safety limit. Time and again quacks have brought their victims to the verge of death, and then before finally leaving their field of operation have advised the calling of a qualified man to save themselves from manslaughter."—London Daily Mail.

Herald and Presbyter: Straightforwardness is the best policy in business matters. It pays in the long run to tell the truth and be honest. A man who is tricky is sometimes dumbfounded by being confronted with absolute righteousness and integrity. But, whatever the business outcome, he who would maintain his own self-respect must be honest, truthful and straightforward.

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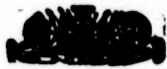
Trains Leave Central Station 7.50  
a.m. and 4.55 p.m.

And Arrive at the following Sta-  
tions Daily except Sunday:

8.50 a.m.	Pitch	8.47 p.m.
9.30 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.35 p.m.
6.97 p.m.	Albany	5.10 a.m.
10.60 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.35 p.m.	Rocheater	8.45 a.m.
9.35 p.m.	Buffalo	6.55 a.m.

Trains arrive at Central Station  
11.50 a.m. and 6.25 p.m. Mixed train  
from Ann and Nicholas St. daily  
except Sunday Leaves 6.00 a.m.,  
arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and  
Central Station. Passes 19 or 119.



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any crown numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 20, which has not been homesteaded, or reserved to provide wood lots for settlement, or for other purposes, may be homesteaded upon 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.

Entry must be made personally at the local land office for the district in which the land is situated.

### HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of 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 residence may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

### APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

### INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to put them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. COBY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a res of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

## PRESBYTERY MEETINGS

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro.  
Halffax.  
Lun and Yar.  
St. John.  
Miramichi.

### Synod of Montreal and Ottawa.

Quebec, Quebec, 4 Sept.  
Montreal, Knox, 11 Sept., 9.30.  
Glengarry, Van Kleekhill, Nov. 13.  
Ottawa, Ottawa, Bank St., Sept. 4  
Lan. and Ren., Carl. Pl. 4 Sept.,  
10.30.  
Brockville.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11  
a.m.  
Peterboro.  
Lindsay.  
Whitby, Whitby, Oct. 16, 10.30.  
Toronto, Toronto, Monthly, 1st  
Tues.

Orangeville, Orangeville, 11 Sept.  
North Bay, Powasson, Sept. 11,  
10 a.m.  
Algoma, Bruce Mines, 20 Sept., 8  
p.m.  
Owen Sound, O. Sd., 4 Sept., 10  
a.m.  
Saugeen, Arthur, 18 Sept., 10 a.m.  
Geulph, 18th Sept., 10.30.

### Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe,  
Sept. 11, 10.30 a.m.  
Paris, Paris, 11th Sept., 10.30.  
London, London, Sept. 4, 10.30  
a.m.  
Chatham, Chatham, 11th Sept., 10  
a.m.  
Stratford.  
Huron, Clinton, 4 Sept., 10 a.m.  
Maitland, 10 Sept.  
Bruce.  
Sarnia, Sarnia, 11 Sept., 11 a.m.

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues.,  
10 a.m.  
Rock Lake.  
Glenboro.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

Yorktown.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert.  
Battleford.

### Synod of Alberta.

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

### Synod of British Columbia.

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

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FRED. GELINAS,  
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Department of Public Works,  
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