

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG.

JULY 11, 1906.

Single Copies, 5 cents.

## WILL THERE BE ANY STARS IN MY CROWN?

When the mists of the earth melt away  
in the light  
Of the sun that will never go down,  
When the rapture and blessedness dawn  
on my sight,  
Will there be any stars in my crown?

When there be any stars, any stars in my  
crown,  
When my record of life is set down,  
When the glory and light so enrapture  
my sight;  
Will there be any stars in my crown?

In the length of the years that have van-  
ished away,  
Have I brought any soul to the light?  
When the hearts that were weary have  
pined for the day,  
Have I left them in darkness and  
blight?

Oh, thou, Lord of my life, who hast open-  
ed my eyes;  
For of old I was selfish and blind;  
If the least of Thy creatures I dare to  
despise  
Not a star in my crown shall I find.

Let me praise more and more; let me  
live but to bless,  
Till at last from my bonds I am free,  
And when safe in Thy presence my love  
I express,  
Many stars will be shining for me.

—United Presbyterian.

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## MARRIAGES.

At the residence of Dr. Wightman, Peterborough, Ont., on June 20, 1906, by the Rev. J. G. Potter, Edith, daughter of the late R. B. McKee, Esq., to Theodore McWilliams.

On June 27, 1906, at the residence of the bride's parents, by the Rev. A. J. Mowatt, D.D., Mr. Leonard H. Cripps to Miss Jessie Pearce Ritchie, daughter of Mr. Wm. A. Ritchie, of Montreal.

At the home of J. B. Sutherland, Esq., 1 McMillan avenue, Toronto, by the Rev. A. B. Winchester, on June 20, 1906, Robert McCracken, of Belfast, Ireland, to Isabel Baxter, of Fossley, Ireland.

At Knox church manse, Perth, on June 29, by the Rev. D. Currie, Ferguson Geo. Bailey (formerly of Tyrone, Ireland), to Beekie, daughter of Mr. Josiah Code, all of Drummond.

At White, on June 20, by Rev. J. S. McIlraith, James Elliott to Ann Jane Kells, eldest daughter of the late Thomas Kells, both of Darling.

At Manotick, Ont., on June 27, 1906, by the Rev. Thos. A. Mitchell, Lindsay A. Wilson, of Manotick, to Mary E. McKinnon, of McDonald's Corners, Ont.

At Cornwall, on June 20, 1906, by Rev. John R. Brunet, William Alexander Gunn to Miss Agnes Douglas, both of the Township of Lancaester, Gleangray.

At Kirkhill, on June 12, 1906, by Rev. A. Morrison, Allan McCrimmon, of Kenyon Township, to Maggie A., daughter of Peter McSwain, of McCrimmon.

At the home of the bride's parents, Eldon Station, Wednesday, June 27, by Rev. G. W. Young, Jessie, youngest daughter of Mr. and Mrs. Robert Williamson, to Will McPherson, all of Eldon.

On June 19, 1906, at the residence of the bride's parents, York street, Ottawa, by Rev. J. Turnbull, of Bank Street church, Ethel Gertrude, third daughter of Mr. James Brown, to Mr. William Davidson, of West Templeton, Que.

At 497 Gladstone avenue, Ottawa, by Rev. A. E. Mitchell, on June 20, Francis A. Venn to Mary E., daughter of Mr. J. T. Pattison.

## DEATHS.

At the Cornwall General Hospital, on June 27, 1906, John Morrison, of the Second Concession of Lancaester Township, aged 70 years.

At Orono, County of Durham, on June 20, 1906, John Carveth, J. P., aged 80 years.

Near Millie Roches, on June 16, 1906, Reuben Abrams, aged 82 years and three months.

At North Lancaester, on June 10, 1906, Robert McGregor, aged 76 years.

At the residence of her son-in-law, Mr. F. Root, Hamilton, on Sunday, June 24, 1906, Elizabeth Moscovitz, widow of the late William G'heon Nichols, aged 94 years, 3 months and 24 days. Her end was peace.

At his late residence, Pleasant View, Ont., on June 26, 1906, Robert Davidson, in the 87th year of his age.

In Darling, on June 20, Margaret Wark, widow of the late Jas. King, in her 81st year.

At Perth, on Wednesday, June 27, James Bailey, aged 81 years.

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## NOTE AND COMMENT.

Dr. J. Oswald Dykes, Principal of Westminster College, has intimated his intention of resigning his position at next year's meeting of the Synod of the Presbyterian Church of England. He was appointed Principal in 1888, and is in his 71st year.

Civil service reform is one of the most unpopular principles in the world in the minds of politicians. Yet every one of them is afraid to say that he is against it. The cowardice of politicians touching civil service reform is a tribute to civil service reform that cannot be over-estimated.

The spade of the excavator in Egypt has recently brought to the surface a papyrus fragment which contains the greater part of Zechariah and Malachi in the Septuagint text, and its date is approximately the seventh century. The find has been added to the collection owned by the great University of Heidelberg.

A despatch announces that Sir Wilfrid Lawson, M.P., for Cockermonth, Cumberland, died on Sunday in London, aged 77 years. His death removes from the House of Commons an historical and attractive personality. Best known to the world at large as an indefatigable temperance advocate, he was a man of many talents and good works.

At the annual meeting of the Hudson's Bay Company Lord Strathcona reported a prosperous year. All the employees were given a bonus of ten per cent. on their salaries. In spite of the increasing difficulties of fur-trading, he advised his hearers to hold their shares, with the confidence born of the 36 years' existence of the company.

Boston is preparing for an evangelistic series of meetings in the fall, beginning the latter part of October and lasting for at least a month. Gipsy Smith is to come from London and lead the meetings and it is hoped that the interest will spread all over New England. Preliminary meetings will be held during October. An executive committee of fifteen has the matter in charge.

The Syrian Protestant College of Beirut, Syria, has 700 students, says the Herald and Presbyter. It has seven departments. The Bible is made a part of the study. The thousand graduates occupy positions of commanding influence as civil and military physicians and pharmacists, lawyers, judges, teachers, preachers, editors, authors and merchants. This institution is doing a splendid work in moulding the opinion of the East.

Has your minister had a holiday? Give him one. It will not only do him good, but will do his people good, too. If no other arrangement can be made, an exchange with a brother minister will afford a degree of needed rest, and when the pastor has his outing his congregation can make it more enjoyable by seeing that it costs him very little in anything. The average salary does not permit much, if any, vacation expenditure.

Greater New York is the greatest Y. M. C. A. center in the world. It has more than forty organizations and 20,000 members; it has 400 secretaries and employees, and 2,800 of its members are office holders and committeemen. Its latest building, the Twenty-third Street Branch, cost \$1,000,000, and has 3,000 members. Branch associations are located in all parts of the city, and are extending up into the Bronx and out into the parks of Brooklyn.

There is much that is not understood about electricity. A wireless telegraph expert recently received a shock of 25,000 volts, and while knocked unconscious soon revived. He experienced a temporary paralysis which soon passed away. Ordinarily 1,000 volts produce death, and less than 2,000 are used in the execution of criminals. There are, therefore, peculiar conditions not fully understood; and under some circumstances a voltage will probably produce death, which in most instances would be harmless.

The Queen of England is the only married woman in the United Kingdom who is made responsible by the law for her own debts. Her creditors have no claims whatever upon her husband. Any other married woman has the privilege of having things charged to "John" or "Edward" or "William," but the poor Queen must foot her own accounts, millinery and otherwise. So there are drawbacks even in wearing a crown. The reason for this is found in the law which makes it impossible to sue a King for money.

The Christian Science people have built and dedicated a splendid church in Boston, costing about two million dollars, one of the finest church structures in the continent. Some people seem to think they see in this an evidence of the growing influence and strength of Edgelyism, but perhaps an opposite view is more nearly the correct one. Christian Science is losing its grip, and it seeks to lay its hand upon the future by a splendid building that will last through the centuries. The building will abide, no doubt, but it will abide as the monument of one of the sublime follies of the human heart and intellect.

To undermine and overthrow the Christian religion was the unholy ambition of Voltaire. He boasted of his ability to do it, and to that end devoted himself and all the powers he could command. He sometimes realized the herculean task he had undertaken, and once in an hour of discouragement he is reported to have said: "I despair of destroying Christianity in any country, so long as millions of people meet on Sunday to worship God." The importance of the Christian Sabbath could not be more clearly conceded and declared by an enemy. Canadian Christians just now, when secularizing influences are aggressive and strong opposition is being made to the Lord's Day bill which Parliament is asked to enact, need to stand strongly for the preservation of the sacredness of the one day in seven which God has set apart for rest and public worship.

Baron Goto, of Japan who has been the active administrative officer of Formosa, has recently written an article for an English paper which contains some statements most important if true. He says the Chinese in Formosa manifest little capability for government; they make good policemen only when in charge of Japanese. They do not like the Japanese, but are contended because they are making more money, and are in every way more prosperous than under Chinese rule. But the most striking part of his statement is that the Japanese are utterly unable to understand the Chinese character. To them the Chinese are as much a mystery as to us. This can not be set down to any lack of Japanese ability to understand other peoples. The Chinese seem a people apart from others, separated by centuries of isolation. Nevertheless, they are accepting Japanese leadership in military organization, and are filling Japanese schools with their students.

Lutheran Observer: It is the men who have faith in goodness, in truth, in the right, and anchor themselves to it, even on the lower plane of merely natural feeling and acting, that grow strong, get nerve and sinew for effort, climb to the upper levels of human life and carry off its prizes and its joys.

Referring to the recent visit to the city of a former well-known pastor the Free Press says: "The Rev. Dr. C. B. Pitblado, who retired from the active pastoral work of Westminster Presbyterian church about a year ago, to recruit his health in California, and whose return was welcomed by his friends a month ago, conducted the communion service at his old church on Sunday morning. The Rev. C. Mackinnon opened the service, and the address was given by Dr. Pitblado. The number of communicants present was about four hundred. The total number of members on the church roll is now 387, a larger membership than the church has ever had in the past."

A Japanese evangelist held a series of mission meetings in an important town in Japan for Christians and inquirers after Christianity. There were some remarkable confessions of sin. One young man of twenty, an inquirer, confessed that four years previously he had set fire to a house, had done various petty pilfering, and caused the death of two children. He boldly went to the police station and told the whole story, including the fact that through the power of the Gospel of Christ he had been led to confess. He is a railway telegraph operator, and now spends all spare time, going from place to place on the railway, telling of the Gospel of the Grace of God.

Of the Torrey-Alexander meetings lately concluded at Atlanta, Ga., the 'Baptist Argus' says: "Many hundreds of conversions have been recorded and thousands of Christians have been awakened to higher service. Many drunkards were reclaimed, stolen money was returned, debts have been paid, card parties, dancing and theatres have been given up by many Christians, and the whole city has been stirred as never before. Many notable conversions have been witnessed and a number of prominent men are among the converts. All classes of people became enthusiastic as soul-winners. Mr. and Mrs. Alexander return to England soon and will spend the summer resting in Switzerland. Mr. Torrey will spend his summer resting in Canada, at Northfield and visiting different Bible conferences."

On the site of a Shinto temple at Nagasaki, Japan, a Y. M. C. A. building has just been erected, costing 24,000 yen. When this temple was sold on mortgage foreclosure the association bought it, as it was located in the most slightly and central position in the city. At the opening banquet the governor of the province, mayor of the city, president of the city council, the managing director of four banks, not one of whom was a Christian, but all of whom gave to the purchase of the building, were present. The Russian, Chinese and British consuls were also given and movers in the undertaking. Within six months the membership of the Tokio, Japan, association has increased from 484 to 1,008. Marchioness Oyama and Lady McDonald, wife of Sir Claude McDonald, are active leaders in the women's auxiliary of the Tokio (Japan) Young Men's Christian Association. A Russian lady was the star performer at a concert recently arranged by them to secure funds to purchase a piano for the association.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHINA AS SEEN BY A CANADIAN.

Rev. Griffiths, one of our missionaries in Honan, recently gave an address in St. Paul's church, Toronto, which was full of information. He said that notwithstanding the great destruction of life among Christians as a result of the Boxer uprisings a few years ago, there had been an increased interest in Christian missions and a most encouraging extension of the work. One of the greatest obstacles to the advancement of the Christian religion was the extreme poverty of the great mass of the people in the Province of Honan. Despite the fact that the soil was fertile and capable of producing as much grain to the acre as the soil of Ontario, the farmers were too poor to live upon wheat and had to feed upon millet and other unnutritious foods. The wages of mechanics did not exceed 10 cents a day, and common laborers had to be content with six cents a day. Ten cents had the purchasing power of about sixteen cents in Canada, and the people were compelled to live under circumstances never dreamt of in Canada.

## Two Crops per Year.

The climate of Honan is similar to that of California, and the farmers are able to produce two crops every year. The fall wheat is harvested the early part of June, and the soil is then plowed and sown with other grains, which are harvested about September. There is a scarcity of timber in the province, and wooded land is almost unknown. This condition makes it extremely difficult for the poor to procure the necessary fuel in the winter to keep their bodies warm, and the children spend most of their time in search of the roots of wild grasses and herbs, which are used to cook the necessary meals, and when the spring opens up again land is cleared of everything that will serve the purpose of fuel. The general impression that the Chinese of Honan feed upon rice is a wrong one, and the people would not know what rice was if they saw it.

## Fine Physical Specimens.

Referring to the physical condition of the Chinese of Honan, Mr. Griffiths said that there could be regiments of men gathered together that would measure over six feet in height, and he was prepared to state that the average farmer of Honan could produce as much from his land as the average farmer in Ontario. They are an extremely industrious people, and in point of physical appearance much superior to the Chinese who come to the North American continent.

Illiteracy is another great obstacle in the way of Christian missionaries. About 90 per cent. of the people cannot read or write, and no effort was being made by the Government to give them the opportunity. The women are looked down upon as much inferior beings to the men, and not one of them has the advantages of education. Only a few of the sons of the rich ever attend the educational institutions, and these fit themselves for a life of ease as civil servants.

The dense population is one of the chief causes of poverty that exists, and, taking in all the territory of the province, including the mountains and valleys, there are 100 inhabitants to every 100 acres, and if the mountain land is excluded, there are 300 inhabitants to every 100 acres.

## Unique National Pride.

National pride has proved a great drawback to the people of Honan, and was aptly illustrated in a visit made

to one of the magistrates by Mr. Griffiths. The magistrate said he had heard that there were some wonderful machines in the western countries, and would like to know something about them. The missionary described the development of the steam engine, electricity, telephone and telegraph, and other modern machines, and after he was through the magistrate recited the common opinion of the Chinese that all these ideas had been gained from papers taken from China centuries ago, when the Emperor issued an edict that all the books and papers of the scholars had to be burned. The common belief is that some of the scholars fled from China and took their books with them, thus giving the benefit of their studies to the Western world.

Mr. Griffiths spoke optimistically of the spread of the Christian religion in Honan. Despite the many difficulties, the number of converts is increasing rapidly, and the greatest care is being exercised in determining which are the genuine conversions. Careful inquiry is made as to the conduct of those who profess conversion, and they are placed on trial for at least a year before they are admitted into church fellowship. The genuineness of the conversions was strongly evidenced during the Boxer uprising, when many thousands preferred death to a renunciation of their faith.

## A Chinese Martyr.

Mr. Griffiths recited the case of one young man who was brought up for trial by the Boxers and asked to renounce his faith in Christianity. He recited the fact that since he had accepted Christ he had been changed from a vile and wicked man to one who loved his fellow men, and refused to renounce his faith. He was then told that if he would only take a handful of incense and burn it on the altar his life would be spared. His reply was that such an act would be a denial of his faith in Christ, and, therefore, he could not do it. He was lead out and killed by the Boxers, and his body cut up into pieces to be eaten by his destroyers, not because they were cannibals, but because it was the common belief that if they ate the flesh of a brave animal they would become braver themselves.

Mr. Griffiths closed his interesting address by referring to the materialism of the Chinese. He said they had lost faith in the Buddhist priests because of their vice and licentiousness, and were prepared to receive the Gospel.

## THE GOOD EARTH.

(By Charles G. D. Roberts.)

The smell of burning weeds  
Upon the twilight air;  
The poignant call of frogs  
From the meadows wet and bare;

A presence in the wood  
And in my blood a stir,  
In all the ardent earth  
No failure or demur.

O Spring wind, sweet with love  
And tender with desire,  
Pour into veins of mine  
Your pure, impassionate fire!

O waters, running free  
With full, exultant song,  
Give me, for outworn dream,  
Life that is clean and strong!

O good earth, warm with youth,  
My childhood heart renew;  
Make me elate, sincere,  
Simple, and glad, as you!

O springing things of green,  
O winging things of bloom,  
O winging things of the air,  
Your lordship now resume!

## ARE WOMEN OPPOSED TO UNION.

Editor Dominion Presbyterian.

Dear sir,—I was much amused while reading the report of recent debate in the General Assembly of our church on union to learn for the first time that "women were opposed to union." That assertion alone is enough to challenge my combative propensity, for I do not believe Dr. Campbell is good authority for such a statement. A large proportion of our women in the Presbyterian church are interested in Missions, both Home and Foreign. The Home Mission women, especially, have good reason to wish for a united, consolidated effort of the Christian evangelical churches in order to overcome the immense field of operations which our big country offers to missionary work. In many instances we see our energy wasted or at least expended foolishly in futile attempts to be first and hold our own against the equally foolish striving of a sister church to enter the same field and put itself in the position of a rival, where there is really no rivalry and where both men and money would be better employed in opening and operating other centres, and by mutual arrangement overtaking larger territory and serving the Master just as acceptably while conserving their power and influence to better purpose. I know women are naturally conservative and dislike changes, but the inference deducted from nursery rhymes as being the illogical condition of the women of our church is a gross libel on the intelligence of present day women.

Besides there are 10,000 women of this Dominion, many of them Presbyterian, who have been trained to believe in union as a strength in philanthropic effort, and whose work among the lumbermen and miners, remote settlers in Muskoka and Algoma, as well as in railroad construction camps, have told powerfully for union where no questions were asked as to what church prevailed or who sent them.

I believe the women of our church to be as intelligent a class as the men of the church and it will be time enough when they express their opinion to say whether or no they can or cannot give a reason for dissent. I'll venture to say Dr. Campbell would be astonished to find the thoroughly logical reasons for union, and just as logical reasons for no union (if they so mind) which would be advanced by the women of the Presbyterian church.

What a pity the women were not there in the church court, side by side with their "brethren in Christ" to help share and bear the responsibility of legislating on matters pertaining to the welfare of our beloved Zion.

If representation by population was the practice as well as the theory of the present day Parliaments these questions would be settled right, so far as united human wisdom could settle it.

S. G. E. McKEE.

## THE HOME OVER THERE.

"And we shall not only recognize our loved ones, the friends we have known and loved here, but we shall have fellowship with those we never saw before; for 'we shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven.' We shall hold endearing communication with the whole family of the Father God. Abel will tell us how he entered heaven, the first from earth; Enoch will describe his translation, and Elijah tell how the fiery chargers mounted by his equipage of flame. There will be 'the goodly fellowship of the prophets,' 'the glorious company of the apostles,' 'the noble army of the martyrs,' 'the holy Church throughout all the world.' One family we shall dwell in Him in the happy Home Land."—Hugh Johnston.

## PERSONALITY.

"That which constitutes an individual a distinct person." So personality is defined, and the fact is apparent to every one that there is an indelible something which differentiates individuals. The entire human family is created on one general plan yet no two persons are exactly alike, and these differing qualities are an important part of one's heritage; they bring added opportunities with the attendant responsibilities. A child realizes and appreciates his own individuality, he likes to be called by his name and teachers that are child-lovers obtain untold influence by appealing directly to the personality of each pupil. Let teachers in our Bible schools study the personality of the members of their class; they will find in the most uninteresting at least one point of contact and the quick response will more than compensate for the time and thought expended. Such a method stimulates growth and there comes to be a larger, finer personality, as the teacher leaves his impress upon the scholar, while he cultivates the natural, inherent characteristics. The Lord uses this method in the training of His people; even in the Old Testament it is written, "I have called thee by thy name"; and Christ said in the parable of the good shepherd, "He calleth His own sheep by name," and further on explains, "I am the good Shepherd, and I know mine own, and mine own know Me." In soul-winning, one's personality should be given, to be used of Jesus in His kingdom; and looking for the marked characteristics in the individual to be helped, use them as touchstones to the divine life. Joseph Parker said, "The solemn and awful fact is that every man has a constitution of his own, a peculiarity and speciality that makes him an individual and separates him from all other men, giving him an accent and a signature incommunicably his own, and that God deals with every man according to the conditions which the man himself supplies."

The personality of Christ Jesus is the center of the Christian religion. The Jews looked forward to His coming as a mighty deliverer and when He came in humiliation was rejected by them; they seemed incapable of applying to their Messiah the prophecies of a suffering Saviour, but they did look forward to One who should reign in regal splendor. The church, on the contrary, for a long time so emphasized His life of humiliation that the power and glory of the resurrection life was obscured. It is true that there could be no crown of life had there been no Calvary, neither could Calvary alone have brought life eternal. Paul said, "If Christ hath not been raised, ye are yet in your sins." But He has been raised from the dead and He has provided such power for His people that through Him their lives may be victorious. There is a seven-fold blessing promised to him that overcometh, and it is conditioned upon obedience to the ascended, living Christ, linked to Him by faith it is entirely possible. By the Holy Spirit the church through the varied personality of its members can interpret to the world the glory and beauty of Jesus our Lord; indeed, it is the only way that the world can have any conception of Him, His love and righteousness.

Holland Patent, New York.

H. M. McCLUSKY.

Probably the strangest fan ever used was that employed one evening by Queen Victoria. At a signal from the Queen the company arose to return from supper to the ballroom. Leaning on the arm of the Prince Consort, Her Majesty entered the ballroom smiling and bowing, and fanning herself with—a huge table fork! In a moment of forgetfulness she had picked up from beside her plate, not the fan at which she had aimed, but a particularly substantial piece of cutlery.

## THE APPEAL TO CIVIL COURTS.

The spectacle of a minority in the Cumberland Presbyterian church waging a legal war with the majority against union with the Presbyterian Church in the United States, has its pathetic as well as its tragic side. It illustrates how people become attached to a mere name, and the traditions associated with that name. No one seriously doubts, we suppose, that the archaic estwone known as "Cun-erlands," will have liberty in the proposed union to believe and teach according to their convictions. Nor can any one fail to see that the union will help to solve many local problems and reinforce many weak churches and institutions; that it takes one more denomination out of the way, and to that extent is in the interest of Christian unity. But, as against all these motives, there is the attachment to a mere name, and possibly the fear of some that they may lose prestige and leadership in the larger body. In any event the minority is seeking to secure an injunction from the courts to prevent the Assembly at Decatur from consummating the union which now only requires a majority vote of that body. Even if defeat in the courts there will no doubt be a great lawsuit for the control of the property, which amounts to about seven million dollars. The decision of that lawsuit will be one of far-reaching influence in controlling the action of other religious bodies having courts of judicature, in seeking to unite their forces.—Christian Evangelist (Disciples).

## TEMPER SPOILERS.

(By Christina Ross Frame.)

It was a small matter that upset the peace and goodwill of Aunt's breakfast table; or at least it seemed so to me. I was surprised to hear Uncle's sharp, fault-finding words in regard to such a trifling matter. Aunt's pale face became a sallow pater, the older children exchanged significant glances, and the younger children went stolidly on with their meal, as if his outburst of irritability were a part of the daily life.

Uncle made a hearty breakfast in spite of his fault-finding words; then went out to his office; but the arrow he had shot, of unjust, fretful complaint, went home to the mark rather and deeper than he thought. As the days went by, I could not but observe the effect of this most insidious of voices.

Uncle was a successful business man, generous and charitable where money was concerned, and agreeable with outsiders; but in his own household, blindly destroying the peace and comfort of the home, by his habit of continual fault-finding. His children were growing up to be critical and carping and with finer feelings caloused. To the older members, the fault-finding an almost insupportable misery. Uncle, too, suffered from the effects of his uncurbed habit. His originally bright disposition had become warped and soured. He saw the indifference of his children, and he must have suffered through this knowledge; but the unlovely habit had become second nature.

Fault-finding is a most insidious evil. It grows apace, and becomes established as a habit before the person who practices it is aware of its influence. It is a sin that is underestimated in the valuation of character. Fault-finders are always peace-destroyers and temper spoilers in the home. The burden of their own misdeeds, their lack of self-control, their want of judgment, will always be shifted upon some unoffending member of the family. We all know plenty of things to find fault with, for "we are prone to trouble as the sparks fly upward."

When tempted, refrain; bridle your tongue. It is easier to avoid a fault than to break off an acquired habit.

Halifax, N.S.

## CORNER STONE TRULY LAID.

A very large assembly gathered on the 3rd inst., to witness the laying of the corner stone of the Metropolitan Cor-

It was an occasion of more than usual significance to the community; and the enthusiasm of the people more than met the occasion. For several years the new church movement had been talked of and hoped for. On December 1st, the first mass meeting was called in the old church, and a representative committee entrusted with the shaping of definite plans. Too soon was the active work of the committee attracted by unforeseen losses, when William Gardner and Jas. I. Duncan were called away by death, and the chairman, William Brownlee, removed temporarily to the west. The work however went on and in December, 1905, the first instalments of subscribers were paid in. 1906 A.D. having been the bi-centennial of the honored founder of Scottish Presbyterianism, John Knox, the new edifice by the resolution of the congregation is to be known as Knox church.

Since December activity has been the password. The plans were let to Henry P. Smith, architect, Kingston; Mr. W. H. Harvey, cement contractor, Deseronto, was awarded the mason work, the manufacture and building of the hollow concrete blocks. Mr. W. McLennahan, of Perth undertakes the woodwork.

Early in June the work began. The men of the congregation labored hard in the removal of the revered old building, the excavation of the basement, the hauling of sand, gravel, cement.

The committee is indebted to many from Elphin and Snow Road who assisted.

It is this great amount of work freely done, which will give a splendid church at moderate cost. But apart from the economy of construction, it did their hearts good to witness that deep, thorough, and reverent zeal for the work of God displayed by so many strong lives.

Tuesday evening at 6 p.m. the corner stone was laid during the inspiring ceremony. This was not the first stone of the foundation, but a corner stone in "the middle of the wall." The pastor, Rev. W. A. Guy, B.D., called the assembly to worship with appropriate sentences and announced the opening hymn—number 48, Rev. D. C. McIntosh, B.A., Lanark, read from the Word of God, the 84th Psalm. Rev. W. McDonald, B.D., offered the dedicating prayer. Thereupon, the pastor placed in the stone for future generations a memorial of congregational interests.

The trawl was given to Mrs. Andrew McInnes, chosen by the people, to this position of honor and esteem, as the oldest member of the congregation; and gracefully she tapped and declared the stone well and truly laid. Rev. J. M. Miller, Watson's Corners, concluded what was to all a very social and impressive service with hymn 470, prayer and the benediction.

A word concerning the energetic pastor of this progressive congregation is certainly in place. Mr. Guy is a graduate of Queens, 1901. He was appointed to Bath, and ordained missionary for two years, and was called to McDonald's Corners on April 5th, 1903. Mr. Guy is a tireless worker.

The members of the building committee are:—Wm. Brownlee (chairman), Wm. Dunlop, Mathew Donald, John McInnes, Walter Geddes, John G. Barr, Robert Harper, W. A. Guy (Wm. Gardner and Jas. T. Duncan, deceased).

Those appointed trustees of new church:—Walter Geddes, Wm. McKinnon, Thomas Duncan, James J. Scott.

A good programme of music, readings, and addresses by Revs. McIntosh and McDonald was much enjoyed. The net proceeds amounted to \$100.

Christ's love is like a spring of water by the roadside. There is always a cup for the thirsty.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS TEACHING HOW TO PRAY\*

By Rev. Clarence McKinnon, B.D.

Teach us to pray, v. 1. Among the innumerable kinds of fish that sport on the sea is the whale, different in nature and habit from all the rest of the many tribes. It is a mammal, and must breathe the air like terrestrial animals. However deep it may descend into the dark abyss of the ocean, and however dependent it is upon the creatures therein for its subsistence, it must ever and anon rise to the surface, to breathe the pure atmosphere, or it will die. Prayer is as universal a spiritual necessity to man as breathing is a physical one to the whale. Except at frequent intervals we rise from the dark depths of our human life to commune with God; our souls will be drowned under the care and sin of the world. To learn to pray is as essential as to learn to breathe, and out for our original sin it would have been as natural.

When we pray, say, v. 2. The Lord would have us carefully consider of our petitions when we offer them. In a shop window was once advertised, "Lamp Prayers." The announcement described a kind of prayer book in a certain sort of binding that was flexible, which was for sale within. But it was only too true a description of those incoherent emotional utterances without any backbone of thought, with which the dillatory think fit at times to approach Him who searches the heart. Let our prayers have in them wise and strong requests; aim, while the small details of our everyday life are not to be overlooked, let the latter never crowd out of those loftier desires and those far-reaching requests that seek the ennoblement of the whole human race, as well as the special blessing of one individual. It is in this fashion that the Lord has taught us to pray.

Thy will be done, v. 2. If we lay a stick on the ground, and had that the uneven surfaces do not permit them to match one another, we cannot bend the earth to fit the stick. We must bend the stick to fit the earth. So it is with the eternal will of God. Should our wills be in conflict with His, we must not foolishly strive to conform His purposes to our wishes. Rather must we yield our hearts in obedience to His will and say, like the dying Richard Baxter: "When Thou wilt, what Thou wilt, how Thou wilt."

Because of his importunity, v. 8. Yes, the dumb animal pushing his nose in his master's knee until he has attracted that master's attention to his need; the little child throwing her arms around her father's neck, and by kisses and entreaties obtaining the wish of her little heart; the widow's unwearied appearance, before the unjust judge until her suit was tried; the friend's unfortunate knocking at his neighbor's door until he got the leaves, are all forcible examples of what the Christian may expect from God by frequent and fervent prayer. Luther was so earnest in his prayers that it used to be said, "He will not be denied," and John Knox's persistent petition, "Give me Scotland, or I die," has found a striking answer in the unique piety of her sons. All things are theirs, whose "eyes are homes of silent prayer."

Ask, seek, knock, v. 9. A young man on a walking tour in Scotland came to a gate, which a young girl quickly shut in front of him. He was surprised at this sudden interception of his path, and was about to offer some money to purchase an admittance, when the girl said, "Oh, no, you have not to pay anything. You have

simply to say, 'I leave myself to go through.' The young man did as directed, and the gate was immediately opened. The other was under the necessity of insisting upon a definite request for admittance, in order to preserve his right of entrance to the grounds. God knows our wants; He does not charge a price for their satisfaction; we do not purchase His gate with our money; but He insists upon one point, that we shall ask personally for them, in order that we may never fail to recognize from whose hand we receive them, and to preserve a becoming gratitude.

Asketh, receiveth, seeketh, findeth, knocketh, openeth, v. 10. A boat is drifting down the river current. The powers have lost the oars, and are helpless to turn it back, or check its progress. But a man from the bank throws them a tow-line. Pulling on this, they draw the boat to a place of safety. That drifting boat is a picture of many a life that is being carried rapidly downward by the swift stream of temptation. But God throws out the tow-line of prayer. We have but to pull on this with all our strength and we shall be safe.

The Holy Spirit, v. 13. God has many bright and beautiful gifts to bestow upon His own. He gives us raiment, food, home, friends, books, music, pictures, playthings, the surrounds us with noble scenery, and places the shining heavens as a beautiful canopy over our heads; and all this wonderful world is stored with treasures for our use. But far greater than all these gifts is His Holy Spirit; for this is Himself. When He gives us His Spirit, it means that God comes Himself into our hearts, makes us wise, loving, good, and gives us something of that pleasure which is in His own nature. Shall we not ask for this priceless Gift?

## LIGHT FROM THE EAST.

By Rev. James Rose, D.D.

Nothing to set before Him.—It would be difficult to find among us a house without any food in it. But in more than half the houses of Palestine, the same condition of things would be found by any belated traveler today. The terrible exactions of an unscrupulous government and rapacious officials have crushed all enterprise and forethought out of the common people. If you expostulate with the peasants regarding their meagre and improvident life, they will answer, "Why should we toil to make and lay by anything? Whenever we get anything, it is known the officials take it from us." And so they are content to live on the barest necessities of life. In the average peasant's house, all that would be found would be a small bagful of barley, a few handfuls of which would have to be ground by the rude hand millstones, sifted and kneaded and baked in the primitive clay oven, which is really a hole in the ground, before there could be any eating in that house. All that would consume a good part of the night, and by that time the guest's hunger would be portentous. It was easier to rap up some better off neighbor and borrow bread from him.

## DAILY READINGS.

- M., July 16. Prayer should contain praise. Rev. 4: 8-11.  
T., July 17. Intercession in prayer. Ex. 32: 30-35.  
W., July 18. Confession in prayer. Lev. 26: 38-42.  
T., July 19. Prayer at meals. Mark 8: 6-9.  
F., July 20. Prayer in Christ's name. Eph. 5: 14-21.  
S., July 21. Earnest prayer. Gen. 32: 24-28.  
S., July 22. Topic—Christ's life. VII. How Christ prayed, and how we should pray. Matt. 14: 23; 26; 36-44.

## CONCERNING TEMPERANCE.

In all ages, and in all lands intemperance has been the besetting sin of great multitudes, says the Inland-Presser. In yielding to it they have brought upon themselves calamities of body and of soul, wane sorrow, desolation and crime have been the accompaniments and the results of their self-indulgence. The wise, the good, the philanthropic, everywhere have raised their voices in warning, pleading, in protestation. Something has been done to check the tide of misery. Many of the fallen have been uplifted, and many have been kept from falling.

God's providential dealings with men have done much to point out the dangers and evils of a course of intemperance. His laws in the natural world have been enforced, and men have seen that they could not go on in an unwholesome receiving the penalty for it in their bodies. The bleared eye, the palsied nerve, the bloated face, the blasted frame, the feverish stomach and the maddened brain have always been the external marks of the drunkard, and while these have been physical signs testifying against him, the ravages have been going on in his moral and religious nature, and at the same time his business, his home and his loved ones have suffered.

Efforts to repress intemperance have been made everywhere and always. Throughout the whole Word of God are the solemn admonitions against the evil and destructive habits of using strong drink. The book of Proverbs, the prophecy of Isaiah, and, in fact, nearly every book of the Bible contains most earnest admonition and instruction on this subject.

Some people say that intemperance is so deadly today because of the fact that impure and poisonous liquor is used. Let it be understood that there is no pure liquor and that there never has been. Alcohol is the deadly poison that has always been sought for to make men drunk. All the other poisons used along with it are comparatively harmless as compared with this. The losses and degradations over which the prophets and apostles wept and mourned were brought about by "pure" wine and the apostle was led to write that, even under the influence of the pure wines of New Testament times and lands, the one who became a drunkard should not inherit the kingdom of heaven, while, so far as moral character was concerned, he classed him with extortioners and thieves. It is not a little danger, a little vice, or a little crime to form the habits and live the life of the drunkard.

Laws have been made in almost endless variety for the limitations and extermination of this evil. The study of temperance legislation is most interesting from one standpoint while it is alternately encouraging and disheartening. Laws have never entirely abated the evil, while ceaseless vigilance has been necessary for their enforcement and continuance. Education has been continually necessary. Religious motives must be constantly pressed. Temperance societies and leagues and orders have done much. Business men are forceful in demanding temperance and total abstinence in their employes. On the whole advance is being made. The world stands on a higher temperance plane than it did a century ago.

It would seem that there are no persons to raise their voices in favor of strong drink except the manufacturers and dealers, who have sold themselves for money to work iniquity, on the one hand, and on the other the men who are slaves to their stomachs. All men who have regard for the wellbeing of their fellows, from a religious, moral, patriotic, social, philanthropic or economic standpoint, de-

\*S.S. Lesson, Luke 11:1-13. Commit to memory vs. 9, 10. Read Luke 10:23, 38-42; 18:1-14. Golden Text—Lord teach us to pray.—Luke 11:1.

hence the use of intoxicants as anta-  
gonistic to religion, good morals, physical  
health, family life, personal success and  
national prosperity. One has but to  
look on his eyes to see the damaging re-  
sults of liquor-drinking, and we have hope,  
founded on the intelligence and conscience  
of the people, that the liquor traffic is to  
perish.

The financial cost of liquor is astounding  
as measured by the money spent for it,  
the lives rendered useless and destroyed  
by it that might be productive, the pov-  
erty, disease, insanity and crime that are  
its direct products. Common sense would  
urge the destruction of the cause of so  
large a cost as comes to us by means of  
prisons, infirmaries and asylums.

The whole matter of using alcohol as  
a drink or a medicine is a failure. Intem-  
perate men can not endure cold or heat  
or disease. Thousands of volumes are  
condensed in this one statement of fact.  
The physician who prescribes it is behind  
the times and the enemy of his patients.  
The mother who permits it in her home,  
as a drink for entertainment, or as an  
element in her food for seasoning, is fool-  
ish and criminal beyond the power of  
words to describe.

Let Christian people be forceful in their  
intimacy against intemperance in any and  
every form. Alcoholic wine is scarcely  
every brought to the communion table any-  
where. Liquor is catcalled from our sol-  
diers' cantinas and should never, at the  
demand of dealers or drunkard, be re-  
stored. Let us drive it from all our  
homes. Let us expel it from our towns  
and counties and States. Let us be strong  
in our opposition to it everywhere, vigi-  
lant determined and prayerful and we can  
a union service in the Methodist church.  
And so the union spirit manifests itself!

#### THE HABIT OF KINDNESS.

I know of a home in which the very  
atmosphere is so charged with human-  
loving kindness that it is a delight to  
be a guest therein. I have been a guest  
at that home for weeks at a time, and  
I never heard a single harsh, unkind word  
spoken to or about any one. One day I  
said to the sweet and gentle mistress of  
the home:

"Do tell me, if you can, the secret of  
the beautiful and unifying kindness that  
forms a part of the very atmosphere of  
this home. What is the real secret of it?"

"Why, I do not know that there is  
any secret about it. It is a kind of  
habit with us. You know that some peo-  
ple fall into the habit of always coun-  
selling. Others form the habit of al-  
ways speaking sharply, while still others  
are habitually morose and sulky contin-  
ually. Now, it is just as easy to form a  
good habit as a bad habit, and, if one  
would only think so, it is just as easy  
to form the habit of kindness as it is to  
form the habit of unkindness. When I  
was a little girl at home, my father had  
his children sing nearly every day:

Oh, say a kind word if you can,  
And you can, and you can;  
Oh, say a kind word if you can,  
And you can, and you can.

"If any one spoke an unkind word in  
the house, some one would be sure to  
sing these lines, and so we came to speak  
kindly nearly all the time. So much  
happiness came from it that I resolved,  
when I came in possession of a home of  
my own, that habitual kindness should  
be the rule there."

"It is a beautiful rule," I said.

"It is a rule that will bring peace and  
joy to a home, and, as I said before, any  
one can cultivate the habit of kindness."

I believe this to be true, and I am  
sure that Sir Humphrey Davy told the  
truth when he said: "Life is made up,  
not of great sacrifices or duties, but of  
little things in which smiles and small  
obligations, given habitually, are what  
win and preserve the heart and secure  
comfort."

God has more need of a saved soul on  
earth than He has in heaven. Since we  
are to shine as the brightness of the firm-  
ament we should begin to shine now. The  
world needs light more than heaven.

#### A PLEA FOR FAMILY PRAYER.

Bishop Dudley is troubled by the  
thought that the ancient and beautiful  
custom of daily united family worship  
has come to be an almost unknown prac-  
tice among Christian people. The  
Scriptures seem to indicate this duty,  
the prayer book makes most satisfactory  
provision for its performance, the Chris-  
tian intelligence fully recognizes its value,  
and yet it is not done. Of course, it is  
very easy to find manifold excuses for  
our failure and sufficient explanation  
for this change in the habits of our  
church people even within a lifetime.  
Certainly our life is much more strenuous  
than was that of our fathers, or, at  
least, it is attended by more of busi-  
ness and of hurry than was theirs. The  
late hours of modern society are not con-  
ducive to early rising, and the latter  
must hurry away to his business after  
a breakfast eaten at railroad speed, and  
the children are just as much hurried to  
reach the school-house in time, while the  
mother and the young ladies of the  
household are tempted by the need of  
rest and sleep to stay in bed. But can  
we not find some hour in 24 when all can  
be gathered for a few minutes of family  
worship, for at least a moment's re-  
cognition of the fact that God is our  
Father, that in Him we have our being  
and our happiness, that without Him we  
can do nothing?.. Perhaps it will be  
possible to find this hour just before the  
evening meal, when the father has come  
home from work and the boys from  
play, when the ladies have made their  
evening toilet and the children are not  
yet overcome by sleep. Suppose we all  
try this plan? Let us gather around the  
piano and sing a hymn, and then join  
in a short form of prayer. The bishop  
is sure that once begun in earnest the  
blessed custom will not be given up, and  
he is sure that its blessings to the family  
will be well nigh immeasurable. The  
boy, when he leaves the home nest to  
seek his fortune, will not forget this  
sweet service, and will, in his lonely sepa-  
rations, be careful to join his prayers  
with those of the loved ones at home.  
The girl who goes to make a new home  
elsewhere will carry with her this remem-  
brance, and will set up another altar for  
the worship of our Father. Oh, do let  
us be more careful to enjoy this privilege  
if it is already ours! Let us begin the  
practice tonight, if we have never known  
it before.

#### VARIATIONS OF 122nd PSALM.

(By William Wye Smith.)

O how glad my soul and spirit,  
When with joy they said to me,  
"Let us, who His love inherit,"  
Go His dwelling place to see,  
In thy courts our feet with gladness  
Yet shall stand, Jerusalem!  
Weary feet and hearts of sadness—  
Thy strong gates shall shelter them.  
Built and planned and walled together—  
One the city, one the aim—  
All the tribes ascending thither  
Praise and bless Jehovah's name.  
There are set the thrones, redressing  
Wrong and ill, ev'n David's throne;  
Pray ye for Jerusalem's blessing;  
In her peace shall be your own.  
Peace within thy walls be ever,  
Joy in every palace shine;  
For the sake of loved companions  
Still my prayer is "Peace be thine!"  
For the House of God within thee—  
In mine eyes earth's brightest gem,  
Every blessing I would win thee—  
My sweet home, Jerusalem!

I delight to think of the fishermen  
who have become apostles, of tent mak-  
ers who have become builders of spiritual  
empire; of shoemakers who have become  
interpreters of Jesus to heathen lands;  
of weaver boys who have revealed and  
helped to heal the open sores of the  
world. But every fine association, every  
worthwhile task, a man can carry with him  
through the narrow gate.

#### PRAYER.

##### Some Bible Hints.

We are not always to pray alone; but  
unless we pray much alone, we can never  
pray with others (Matt. 14:23).

God wants in our prayers, not what  
we might desire if we were wiser and  
better, but just what we do desire,  
graced with "as thou wilt" (Matt. 26:39).

Prayer is the steam, watching is the  
helm; each is useless without the other  
(Matt. 26:41).

We are not heard for our much pray-  
ing, but we are heard every time we  
truly pray (Matt. 26:44).

##### Suggestive Thought.

Suggestive thoughts etoai lah mahmud in  
The only eloquence in prayer is love  
and obedience.

Praying at regular times, when we  
may not feel like it, is the only pathway  
to the prayer "without ceasing."

No one can truly pray unless he be-  
lieves in direct answers to prayer.

What is more rude than a prayer that  
talks but never listens?

##### A few Illustrations.

Prayer is a hand stretched out, not  
palm upwards, to beseech, but palm side-  
ways, to grasp God's hand.

Prayer is a Jacob's stairway into the  
clouds. We cannot see where it rests,  
but we see that it does not fall.

Prayer is a language to be learned,  
and the best way to learn a language is  
to surround yourself with those that  
speak it.

Prayer is "the check of faith on the  
bank of heaven, but the deposit is not  
ours; it was laid up for us by Christ.

##### To Think About.

Have I a regular time for prayer?  
Are my prayers selfish ones?  
Are my prayers answered?

##### A Cluster of Quotations.

Not Thou from us, O Lord, but we  
Withdraw ourselves from Thee.

—Trench,  
Unanswered yet? Faith cannot be  
unanswered;

Her feet are firmly planted on the  
rock."

Prayer is not a teasing and a coax-  
ing of an unwilling God.—Theodore L.  
Cuyler.

I'd rather know how to pray than how  
to preach. I may preach and move men,  
but if I can pray I can move God.—J.  
Whitour Chapman.

##### Press Work.

Be ashamed to own a skillful pen that  
is not consecrated to Christ.

Every society should have a press com-  
mittee, it only of one member.

Place upon it the society's most skillful  
writers, and also some Endeavorers  
whom they will train up for the work.

What to write about: anything connect-  
ed with your society or church that is  
of interest to the people for whom you  
write. Do not hastily conclude that  
because a matter interests you it will  
therefore interest every one else.

How to write: neatly, accurately, sys-  
tematically, pointedly, originally, briefly.  
Practice the best ways of saving things.  
Study the best journals for models. Do  
not expect to be most effective without  
great painstaking.

Where to send it: to the local paper,  
the denominational paper, the Christian  
Endeavor paper. But send to each only  
what each is most likely to want.

We sometimes lament that our prayers  
are not answered. Jean Ingelow once  
said, "I have lived to thank God that  
all my prayers have not been answered."  
There is no doubt many another Christian  
has lived long enough to say the same  
thing.

## The Dominion Presbyterian

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JULY 11, 1906.

The correspondent of the Belfast Witness draws attention to the fact that Aberdeen, the Lord Lieutenant of the land, accompanied by the Countess of Aberdeen, paid a visit to the General Assembly of the Irish Presbyterian church at its last meeting. The correspondent intimates that he is the first Lord Lieutenant of Ireland who ever attended a meeting of that assembly and adds: "The men who have held the Lord Lieutenancy have not, as a rule been men with any interest in or sympathy with Presbyterianism. The present Lord Lieutenant has both. He is himself a Presbyterian elder and has always shown a desire to identify himself with Presbyterianism in all parts of the world in which he has held official positions." These complimentary references to Earl Aberdeen will be appreciated by the people of Canada, who have lively and pleasant recollections of his sojourn in Canada as Governor-General, altogether, irrespective of their ecclesiastical affiliations.

Good words about the rule of Great Britain, or anything British are so intricate in the United States press, that we are glad to quote from the "Journal and Messenger" this reference. "It is interesting to compare the history of Uganda, in East Africa, under British rule, with that of the Congo country, opening from the west, under the rule of the unspeakable King of Belgium. The civilized world has been shocked by the barbarities of the Belgians on the Congo, and many of the most serious charges are reported by the few missionaries. In Uganda the government has been the best. England has completed a railroad from the ocean to Lake Victoria. The people have become Christianized and have already built 600 churches at their own cost. Thousands of natives are buying Bibles, and hundreds of them go out as missionaries and teachers to their own people, and even into neighboring government." Egypt is another country in which the beneficence of British rule is in marked contrast to the conditions which prevailed in that country under the Sultan and Khedive.

## CHINA'S FUTURE.

All observers, Chinese and foreign, agree that this is a period of tremendous importance, writes Joseph Franklin Griggs in the Century. The reforms of today may make rapid strides, or a reaction may set in against a progress for which the land seems scarcely ready. It is not to be supposed that such strides will not tread down some whose influence must be reckoned with. The large number of teachers whose vaunted learning has thus been negated will be the first to feel the pressure. Fitted for nothing else, too proud to work, if employment could be offered to them, their means of livelihood will be taken away. Will it be without a protest. Will the well-known peace-loving proclivities of the Chinese people carry them through, or shall we see riot and bloodshed? Will the moral stamina of the reformers stand the test of increased opportunity for power and ambition?

The history of other nations leads us to think that troublous times of one degree or another will follow in the wake of these changes. At all events it is tremendously interesting. The former president of one of our universities, now a resident of China, whose grasp on sociological problems is thorough and whose insight is keen, says that from the standpoint of absorbing interest he would rather live the next twenty-five years in China than to have lived in any other land during any fifty years of its history. Now that the eyes of the world are leaving the seas of Japan and the battlefields of Manchuria, they will in all probability find a new fixation point not far away, which will rivet their attention for years to come. The interest which Russia will share with China will, to a great extent, trace its origin to similar causes.

Rev. Dr. Wm. Howe, of Cambridge, Mass., who recently rounded out a century of life, spoke recently at a meeting of Boston Baptist ministers. Naturally the centenarian's thoughts turned to the past, and he spoke of some of the contrasts between the former days and the present. He remarked especially upon the loss of the New England Sabbath. "In the earlier days of Dr. Howe's work in Boston," says the Watchman, "it was the rule to find the people in the churches on Sunday. The great change in this respect has made a very marked and unfavorable impression on Dr. Howe's mind. The crowds on Sunday now are not in the churches but at the beaches and in the country, travelling by boat and train and automobile and bicycles. The present condition is too well-known to require extended statement. The change is to be deplored not only for itself but because it indicates a changed attitude of the people toward religion. It must be said, however, that the change is not so much in the people as in the make-up of the population. In the early days of Dr. Howe's residence in Boston the population was very largely Protestant and of Anglo-Saxon blood. At present the large majority is of mixed races and certainly not Protestant. Those who have come from Europe have simply brought their religion or lack of religion and their disregard of the Sabbath with them. They have not changed except as to the place of their residence. If the population of Boston could be reduced to the same proportion of Protestant and Anglo-Saxon elements as seventy years ago not so much change in church-going habits would be noticed. Nevertheless the situation calls for very earnest thought and careful dealing that what remains of the old New England Sabbath should be preserved." This view of the Sabbath question is calculated to draw the attention of our people to the sinister influence which some of the immigrants from continental Europe may have upon Sabbath observance in Canada.

He who lays out each day with prayer leaves it with praise.

Penitence is the forerunner of forgiveness. It is John the Baptist crying in the wilderness.

## THE LORD'S DAY ACT.

The prolonged struggle that took place in the House of Commons on the Lord's Day Act is very significant. While a substantial majority of the members proved faithful in standing by the principle of the measure and in resisting amendments that were calculated to emasculate the bill, the contention of a considerable number of the people's representatives indicated that they were more anxious to guard the great railway and other corporations in their determination to secularise the Lord's Day than they were to maintain its integrity and beneficence as a day for rest and worship. Their fear that the great corporations might in some way or other be injured by an enactment designed to maintain the Divine law in its integrity and protect the working men of Canada in their enjoyment of the day of rest, was almost pathetic. They did not seem to have very much, if any, consideration for the toiling millions who are called upon to work seven days in the week in order that millionaires and the worshippers of Mammon generally should draw their dividends and pile up the wealth that is so dear to their hearts.

A number of members from the province of Quebec, we regret to say, made it very plain that they wanted to establish in Canada what is known as the "Continental Sunday" of Europe, converting the Lord's Day into a day of pleasure. Their action is something of a surprise, in view of the strong ground taken by the Roman Catholic clergy of that province in defence of the Sabbath as a day of rest and worship. This at a time when in several countries of Continental Europe the people are agitating for relief from the grinding exactions of a system which has practically converted them into human "beasts of burden," deprived them of the rest which the Creator declared should be their inalienable right, and prevented enjoying the religious privileges which every human being craves in some form or other. We are driven to the conclusion that there are more people in Canada than many of us ever believed who are quite ready to destroy the Lord's Day of the Word of God and give us a day of pleasure and jollification, involving a degree of toil on the Sabbath which is the very opposite of healthful rest and as grinding in its operation as almost any form of servile labor.

The one thing that is clear, as indicated by the tone of the debate in the House of Commons on the Lord's Day Act, is that the Christian, the moral and law-abiding people of Canada must maintain an attitude of "eternal vigilance" and ceaseless, well-directed agitation, if they are to retain and enjoy for themselves and their children the priceless heritage given them by the Creator in the Sabbath—one day in seven for rest and worship. Let there be no mistake about the situation. The worshippers of Mammon and the admirers of the goddess of pleasure are determined, if they can, to secularise the Sabbath and deprive the people of the day of rest established for them by an all-wise and beneficent Creator. The people of Canada have the greatest moral and social battle of their lives ahead of them.

## BE WINSOME IN CHURCH WORK.

Winsome Christians are a godsend to a church. There are too many sour-faced, solemn Christians in the church. Fault finding, evil speaking, criticism—these are the shadows that creep over a congregation, embittering the pastor's heart. Be a winsome Christian in the church circle. Say nice things about people. Take up the church work and workers. Tell the pastor that his sermon helped you. Give people credit for what they are trying to do. Winsomeness is contagious. It catches like a smile and passes from one to another. The church is too funeral in all its services and arrangements. It needs more sunshine and song. Be winsome in church work.—Ex.



**HOME LIBRARY A NECESSITY;  
WHAT IT SHOULD CONTAIN.**

(By Margaret E. Sangster.)

A home without books is like a rose without perfume. No house is completely furnished that has no library. There are, to be sure, homes without number in which there are chairs and tables, china and glass, rugs and draperies, soft couches, curios and bric-a-brac, pictures and vases, but never a book. If you happen to call in such a house, and the mistress keeps you waiting while she changes her toilet, you look in vain for a book to pass away the moments of inaction. If you are staying in such a house and have not brought with you something to read, you look in vain for an entertaining volume or an attractive magazine.

People who do not spend money for books are apt to be parsimonious in subscribing for magazines. A taste for literature demands gratification. Where the taste does not exist people are satisfied, strange as it may seem, to endure a state of absolute pauperism in the matter of reading.

We all know houses where there are books enough to form the simulacrum of a library, but when they are examined they are discovered to be a fearful and wonderful collection of misfits, old school books, books that have been received by the children as prizes, books that have been picked up by the traveler to cheer the tedium of a railway journey, books that have been sent into the house as holiday presents, and books that have been borrowed and never returned. Odd volumes of this and the other author of repute appear in these weird and queerly-assorted conglomeration. But of complete sets and of books that instruct, amuse and satisfy, there are few to be seen. Hundreds of such miscalled libraries are only fit to be used as kindling and would find their best end in a rubbish heap or a bonfire. The second-hand shops would have none of them. Even where people intelligently collect books, there is occasion from time to time for judicious weeding and for letting go that which is ephemeral, and, for all practical purposes, worthless.

Although public libraries are multiplied, every home should have its own library, just as it has its own beds and tables. It is not necessary to appropriate a room and use it solely for books. Very few of us have space to spare for this luxurious accommodation of our literary treasures.

The living room is the proper place for the home library: the shelves to hold the books, may be of home manufacture, put together by anybody who can manage a plane and a hammer, and they may be stained in harmony with the color scheme of the room.

What to choose for the library is the first consideration. A library that grows as a garden grows or an orchard, little by little, is in the end the library that one loves best. I would suggest that the initial purchase should be a set of Shakespeares in good type, with fine illustrations, each volume small enough to be held in the hand without weariness.

Although Sir Walter is out of fashion, it is possible to cultivate his acquaintance if one has a set of the Waverley novels in one's possession. Sir Walter Scott is a little leisurely in his movement, so far as the beginnings of his romances are concerned, but once you are fairly embarked in his company the pace is swift enough for the interest of most readers.

A full set of Dickens and of Thackeray, a set of Balzac and of Robert Louis Stevenson should be added to the library which is to be an integral part of the household life. If one cannot purchase a set all at once, buy a single book at a time, setting aside a part of the weekly or monthly income for the purpose.

"Boswell's Life of Johnson" is a never failing source of pleasure to the reader who enjoys biography at its best. A shelf should be set aside for the lives and let-

ters of men and women who have done good service to their periods. Here we would find, were we setting out to form a library, wide room for wise selection. As a rule, choose the lives of those who have done something for their time, and around whom great movements have focused.

A home library will be incomplete without poetry. Do not consider poetry as merely decorative; it is the fit food for the culture, mind. If one does not care for it, he is to be pitied.

Every home library should be furnished with some sacred literature. An alarming ignorance of the Bible is a characteristic of our day. To this cause, more than to any other, may be attributed the prevalence of graft, the increase of corruption in politics and the general lowering of old-fashioned ideas of honor. We shall never be independent of the Ten Commandments.

**THE SECRET OF PEACE.**

Thirty centuries ago there lived in Palestine a king, who in his boyhood had been a shepherd lad. And in his old age, when he had seen life with its sorrows and its joys, this king, David, sang a song, which it takes less than two minutes deliberately to repeat.

Three thousand years have gone since then; and today everything he owned has turned to dust, except his songs. The throne on which he sat—dust; the palace where he dwelt—dust; the harp which his fingers were accustomed to sweep, the banner with which he led the hosts of Israel, his chariots, and his charioteers—all dust; but today that song goes singing its way to the universal heart, in the cottage of the poor and the mansion of the rich, in the home of the learned and of the unlearned, because it sings of what all the world is hungering for—peace.

"The Lord is my shepherd; I shall not want." What? Rest. "He maketh me to lie down in green pastures." But the green pastures have to come first. There is the contemplative life, and the active life. And my brethren, we need the first; that is the meaning of these services; that is the meaning of Sunday; that is the meaning of Lent. It is a mistake for us to suppose that we can get on in the right life without these green pastures experiences. Somebody says, "I judge of a man by what he does." Yes; but what a man does grows out of what that man is. And here in these contemplative hours we find Christian manhood and womanhood in the making.

And then, there is the leadership; "I shall not want"—guidance; "He leadeth me." That is the other side of the Christian experience; the active side. The purpose of these green pastures is to send us forth to use the strength which here we get.

And in this leadership of His there are two facts which I would have you remember. He goes before us: "He leadeth." He will select no path which His sheep cannot travel. But remember also that the sheep must follow after; we must select no path which He cannot travel.

"He leadeth me in the paths of righteousness," not always by the side of still waters, not always in green pastures—sometimes the sheep track may be across the wilderness; but if we are following Him we may know that they are always "paths of righteousness"—right paths, and that they lead toward home.

And finally, "I shall not want" companionship. "Yet, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." He who is following the Master shall find death itself only a shadow; and who shall be afraid of a shadow? And though the valley may be there and the darkness, He shall lead us out, as He leads us in. Death is not a blind pocket; it is not a place of tarrying, only of transition. I shall walk "through the valley of the shadow of death."

And now, having appropriated this psalm, having sought to appreciate it, let

us try to supply it. I mean to-day, here and now, and tomorrow, and tomorrow, and tomorrow, every day. For you observe that until we reach the very last verse it is all in the present tense. He is not speaking of any distant elysium, far away in the future. "The Lord is my shepherd; he maketh me to lie down in green pastures; he leadeth me beside the still waters." All the blessings which I have described may be yours now. Will you take them for yours, and apply them to the problems of your life today? Oh, learn to practice the presence of God. Try to think of Him as really at your side. Speak to Him when you are in trouble or perplexity. Suppose you make a test of this Shepherd psalm only for today. Suppose you say, "from now until the hour when I fall asleep at night, I will seek to live with this thought supreme, that God is mine, and that He loves me, and is leading me." See what it will mean to you in peace and comfort and joy. And then realize that if you can do it for one day, you can do it for every day, and the problem of your life's meaning is solved. And when the last valley shall have been passed, and passed through, and you are drawing near to that fold, which James Lane Allen describes as "the final land where the mystery, the pain and the yearning of his life will either be infinitely satisfied or infinitely quieted," though you shall have changed your place, you will not change your company; He who was with you here will be with you there, and thus shall still go singing its way on and up into the eternal light: "Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Geo. T. Dowling, D.D.

**HAPPY LIVING.**

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these he within our reach, and if we hold to them they will bring us through the darkest night beneath which the soul of man ever wrestled into the perfect day.

1. Faith. If you cannot see God clearly, look toward the spot from whence His voice comes, as a child instinctively turns in the dark towards the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Follow on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as He speaks through circumstances and His servants—obey.

3. Service. Never let a day go by without making the world a brighter, happier place for others and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickaxe, one of them happened to strike away some rubbish and debris which had lain for centuries and, as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

It may be that today such an experience is to be yours and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant and you may know the fulfillment of our Lord's words: "It shall become in them a well of water, springing up into eternal life."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## MARTHA.

(By J. J. Bell.)

Many a time in the four years during which the village green grocer courted our maid Martha my wife and I shared a good laugh over the bashfulness of the one and the naughtiness of the other, but somehow, when Mr. Peck at last proposed and Martha accepted him, the joke collapsed like a pin-pricked toy balloon, and neither of us could find anything left to laugh at.

Martha was not, speaking literally, "a perfect treasure," but she had long ago become familiar with our little ways, just as we—which was quite as important—had become familiar with hers; and, apart from resenting the bare idea of engaging a stranger, we felt, as we gradually admitted to each other, that Martha had a place not only in our modest household, but also in our affections. But, after all, we only admitted to each other a feeling that had been in existence for many years, ever since the night when our little boy was suddenly taken away—that night, and the dreadful days which followed, when Martha's heart seemed broken as our own hearts, although her hands were ready and steady for the work that had to be done.

I doubt if there was ever a matrimonial engagement which gave complete satisfaction to every one acquainted with either of the contracting parties, and in Martha's case my wife would be the first to admit that she was what is mildly termed "put out" when one morning her maid, busy washing the breakfast dishes, remarked abruptly yet calmly—

"Excuse me, mem, but I maun tell ye I've made up ma mind to ha'e Dugald Peck, the green-grocer."

My wife cannot recollect the exact reply she made to the announcement, but she distinctly remembers dropping the lid of a muffin dish by which she set great store, and which she could never trust to Martha's fingers.

In the evening she reported the announcement and some of the subsequent conversation to me, adding—

"But the thing that puzzled me most, Jim, was that Martha wasn't the least bit excited. She didn't even blush."

"How old is Martha?" I inquired.

"That has nothing to do with it—but I fancy she's about forty. You don't mean to inter that a woman cannot blush at that age, do you?"

"It is for you to say, Margaret?" I returned, smiling at her.

She said it without words, and laughed a little laugh that trailed off into a sigh.

Presently she spoke again, seriously.

"No, Martha didn't blush, and she wasn't a bit confused. She just went on washing the dishes as if she had said nothing more important than 'It's not quite so cold this morning.' Why, Jim, she didn't even appear to be particularly glad about it!"

"Perhaps she was sad," I suggested.

Margaret shook her head. "I thought she would have shown some—some sorrow at the prospect of leaving us," she said in a low tone. "I confess I was disappointed in Martha this morning. I didn't," she continued, a note of dignity slightly hardening her voice, "I didn't look for tears of gratitude, but I did expect some expression of—of regret."

"It is too bad," I muttered not knowing what to say. "You have done so much for her, dear—when she was ill, when she was jilted by that wretched fellow just after she came to us, when she—"

"Oh, never mind that . . . And yet I can't believe that Martha isn't sorry to leave me."

"No more can I. In fact, I shouldn't be surprised if she threw over Peck at the last minute and stayed on here!" I exclaimed, cheerfully.

"My dear! The wedding is to be six weeks since. She wouldn't have fixed it so definitely if she had had any doubt about keeping to her bargain. Besides, we are not dependent on Martha. I can get another maid. Indeed, I have sometimes thought of late that a younger woman might suit better."

"Yes, of course," I assented, thinking of our hundred and one little ways up to which a stranger would require to be educated.

Perhaps Margaret was thinking likewise, for she was silent for several minutes.

I lit my pipe, and casually observed:

"I suppose Peck is a decent sort of man."

"I believe he is quite respectable and prosperous, if that's what you mean, Jim. He certainly ought to be the better, with the prices he charges for his vegetables and fruit."

"But what's wrong with him?" I asked.

My wife hesitated. "Well," she said at last, "I'm sure he's a mean man—you can see it in his eye, when you catch it; and I don't mind saying that I wish Martha were going to marry anybody else in the village, for I'm convinced that as Mrs. Peck she'll have harder work and far less reward than she has had here."

"But Martha must see something attractive in him, surely?"

"I suppose so. But, as I said, I wish she had taken some one else. Really, Jim, I was amazed when she told me this morning, for I know, and so do you, how she has been snubbing him for years."

"Ah, there's nothing like a lover being persistent."

"Lover! Do you think every man who wants a wife is a lover?"

"I think you are a bit severe on Peck," I ventured.

"No, Jim, I'm not. I see the man nearly every day, and I'd be sorry for any woman who became his wife if I'm not thinking of Martha at all now. Mr. Peck wants an assistant, but does not want to have to pay a proper wage. Martha is a comely woman, and a careful one, too, except in regard to glass and china. She would do capitally in the shop as well as in the house. Oh, I do wish she hadn't taken that greedy, selfish little man!"

"But what can you do, dear?"

"Nothing! absolutely nothing!—except to town as soon as possible and engage another maid. I suppose I should consider myself lucky at my time of life going to a registry office for the first time."

"Is Martha going to be married from here?" I inquired.

"No. She didn't give me time to offer that. She wishes to leave this day month, and go home to stay with her old mother, who has not been well lately, and be married there. I dare say that is the better way."

"Save some trouble."

"I wouldn't have minded that," said my wife, gently, "though I would have hated to see her go out of this house with Mr. Peck. However, I've got to concern myself about the new girl now."

"But you must understand, Jim," she continued after a moment or two, "you must understand that it will take years, probably, to get the best of girls to do everything in the way we are use to. And there are some little things that I don't think I could ask a strange girl to do."

"For instance?"

"Well, I don't think I could ask her to bring our morning tea into the bedroom, as Martha has done since the morning after we came home from our honeymoon, dear. I don't think I could do that. Could I?"

"Perhaps not. Exit one piece of unnecessary indulgence!" I returned, with affected carelessness. "Proceed Margaret."

"No, no. We'll find out plenty of little things we can't have soon enough, such as cooking a Welsh rabbit at eleven o'clock at night because we happen to get suddenly hungry. I never had Martha being up so late, but she seemed to take a pride in it, and of course she hadn't to rise very early. I'll have to do the Welsh rabbit myself in future."

"We'll have dinner an hour later and do without the rabbits," I said, bravely.

"We shall certainly have to alter some of our habits, Jim. Perhaps we have been too easy going. At any rate, you must give up dropping into the kitchen when I'm there to ask me unimportant questions. I don't think—but don't let's talk any more about it now. I'm going to write to Winifred."

As the days went on, depression took a firmer hold on us both. Margaret accounted for it by the fruitlessness of the various visits to the town registry offices, but I felt that it was really due to the strange apathy and callousness of Martha, who treated her mistress with a cold respectfulness, and never ventured a word with regard to her future unless she was asked for it. Naturally, Margaret troze also, and ceased to make kindly inquiries.

"I'm sure," she once sighed despairingly, "I can't think what has come over Martha. Her manner is so queer that sometimes I think she must be ill. I haven't seen her smile since she became engaged, and the other day, when I tried to make her joke about her being our green-groceress in the near future, her expression almost frightened me."

"You've never gone into the kitchen when Peck was there, have you?" said I.

"I couldn't, Jim, I couldn't!"

"I'm sure she knows you don't like him, and naturally feels offended."

"I don't think she's offended. Sometimes she's like a dumb thing simply longing to speak. Her eyes haven't changed. It's her face, especially her mouth."

"Have you mentioned our proposed little wedding present, dear?"

"No. We'll send it after her, to her mother's. I couldn't give it to her here now."

"Cheer up, Margaret!" I said, jocosely. "She's not worth all the pain you are giving your tender heart."

"Perhaps not—I don't know. . . . And yet I can't believe that she has lost all her feelings. Surely the soul of that mean little man hasn't gone into her. That's nonsense I'm talking, but I—I feel the whole thing terribly, and—and so do you, Jim."

"I do," I had to confess at last.

Margaret's world and mine had always been rather a small one, and perhaps that was a reason why we felt the matter so seriously and so deeply.

The day of Martha's departure arrived, and the local chariot stood at the garden gate, laden with her belongings and ready to take them and herself to the station.

"You must come, Jim, and say goodbye to her, and wish her luck and happiness," said my wife, entering the study.

"All right," said I, feeling it was all wrong. "Has—has she broken down, Margaret?" I asked nervously.

"No. And I don't think she will. Come. It's time she was going now."

We went into the kitchen together. Feeling miserable and foolish, I repeated with the utmost stiffness the kind words which I had committed to memory the previous evening.

"Thank ye, sir," she said, quietly. My wife held out her hand. "Good-bye, Martha, but—not for long. We'll see you soon again. All good wishes, you know."

"Thank ye, mem," said Martha, still quietly. "Then for an instant, she let her eyes—honest brown eyes they were—rest on her mistress. Surely, I thought, she was going to break down at last. But no. Although the look in her eyes was motherly (there is no other word to describe it), her face was hard.

We went to the door, and saw her off. At the last moment I fancied her lip quivered, but I could not be certain as to that.

So far Margaret had been unsuccessful in her quest of a maid, and for a fortnight we had to be content with the daily help of an elderly woman from the village.

"Martha will be married by now. They will probably be dancing at the wedding," said Margaret suddenly, about ten o'clock one evening. She did not look up from her sewing.

I had been dreading the coming of the remark all the hours during which I had been making a pretence at writing.

"So she will," I responded, with as much carelessness as I could muster, and was wandering helplessly what I could say to change the subject when a bright thought struck me.

"I say, Margaret, I'm shockingly hungry. Do you think you could be bothered—er—"

"Welsh rabbit," she said, rising with a sad smile. "Remember, I can't make it like Martha, Jim."

"Nonsense! It was you who taught Martha." For a moment I had stupidly forgotten that Welsh rabbit suggested the departed, otherwise I should never have mentioned it.

Presently Margaret left the room, after I had asked her to leave both doors open so that I might not feel too lonely.

I heard her moving about the kitchen, stirring up the fire, removing the lid of the range and shutting the damper. Then she went to the larder, thence to the table, and I guessed she was cutting up the cheese and slicing the bread. Once more she went to the fire and remained there.

I was inwardly debating how I was going to attack the Welsh rabbit when ready, for I had no appetite worth mentioning, when I heard Margaret run hastily from the fire to the back door and open it.

"Martha!" she cried in a frightened tone, whereupon I jumped from my chair.

"Ay, men, it's jist me," replied a very familiar voice, not quite the voice of a fortnight ago.

"Oh, Martha! What are doing here?" gasped my wife.

The back door was closed, probably by Martha.

"Excuse me, mem, but is ma place filled up?" The question came anxiously.

"No. Not yet, Martha, but—"

"That's fine!" exclaimed Martha, with intense satisfaction. "I've jist a wee bag wi' me the night, but I'll get ma trunk an' other things sent on the morn. I'm rale glad to besh, mem. But I'm vexed to see ye a wee thing wearin'-like Hoo's the maister?"

"Jim!" cried my wife. "Please come quickly. . . . Here's Martha come back. Do try to get her to explain, for I—I—!"

"Well, Martha," said I, entering the kitchen, "what has happened? Has the wedding been—ahem!—postponed?"

"Deed ay!" she promptly answered, her face beaming with smiles, "it's postponed, as ye say, sir, postponed for ever an' ever."

"What?" cried my wife.

"I'm no' guan to mairry Maister Peck, nor ony ither man," said Martha, gayly. "Ye see, mem, ma Uncle Rubert is dead."

"Dear me! I'm exceedingly sorry," I began. "Dinna fash yersel', sir, for I'm no' sorry. He was a hard man when he was leevin', but noo he's awa', an' his bit siller comes to ma pair nither. So ye see, mem," she turned to her mistress, "I'm no' needin' to mairry Maister Peck nor ony ither man, an' if ye'll let me, I wud like to bide here an' dae as I've done for near twinty year."

"But Martha," cried my wife, the tears in her eyes, "were you going to marry Mr. Peck because your mother was in want?"

"That's about it, mem. Ma mither's gettin' auld, an' her sicht was failin', and she had lost a' the fine needlework that used to bring her a bit siller. An' so there was naeivin' for it out to mairry a man o' substance, an' Maister Peck—awee! he was the ony man o' substance that seemed to want me. It was a bargain 'twixt him and me. I was to keep his hoose an' shop when he gaed to the market, an' he was to see that ma mither didna want. I made him write it doon on paper, for I wisna jist shair o' him. But that's a' by noo, an' I tellt him yesterday to try an' get another lass about ma ain size an' I wud mak' her a present o' ma weddin' gormant at hauld price wi' pieceure. He was gey pit out, pair man, but I doot there's mair o' his leir in his cabbages an' plooms nor in his—his inside. An' that's the hale story, mem, an'—"

"But why did you not tell me of your trouble long ago?" asked my wife.

Martha's vivacity left her, and she looked at the ground. "Meen," she said softly and humbly at last, "I ask yer parson, but if I had—if I had let ma heit get sait for a single meent, then I wud ha'e broke doon an' never faced the thing I thoet had to be. I had jist to pretend to mase' that I didna care for onybody, but, oh, mem! ye ken it wassa that wey wi' me! I'm ashamed an' vexed an' . . . oh, critens! the cheese is burnin'!"

She rushed to the fire, and I slipped out of the kitchen.

"Martha will be herself again shortly," she said, "and then she'll make up fresh Welsh rabbits. Oh, I'm so glad to have her back, Jim. Aren't you?"

"Without a doubt, dear." Ten minutes later a slight crash sounded from the kitchen.

"Martha is all right now," laughed Margaret. "She has broken something."

—The Outlook.

### LITTLE DEEDS OF KINDNESS.

By Rev. W. A. Galt.

Did you ever stop to think about that story in the Bible which tells of Moses and the young women whom he met at a well in the land of Midian? You may remember that while sitting there these young women came to water their flocks, but were driven away by certain shepherds, "but Moses stood and helped them, and watered their flocks." He acted thus because the women came first and had filled the troughs. He stood for justice. He was a defender of the weak, doing just what he would have wanted some other man to do for his sister if in a similar position. Then, to put these selfish, disrespectful shepherds to shame, he drew water till the flock was satisfied. And this not for pay, nor for an intimate friend, but because he was a gentleman of the true type. But not a cup of cold water is given without being noticed and rewarded. What were his rewards? These young women spoke well of him to their father, a home was opened to him, a fugitive; an employer was found, the acquaintance of a wise counsellor was formed, and to him a wife was given. Was he not well repaid for his little act of gallantry? Just as surely will you and I be rewarded for similar acts of kindness.

### HOT WEATHER AILMENTS.

At the first sign of illness during the hot weather give the little ones Baby's Own Tablets or in a few hours the trouble may be beyond cure. Baby's Own Tablets is the best medicine in the world to prevent summer complaint is given occasionally to well children. The prudent mother will not wait till trouble comes—she will keep her children well through an occasional dose of this medicine. Mrs. Edward Clark, McGregor, Ont., says: "My little girl suffered from colic and bowel troubles but Baby's Own Tablets speedily cured her." And the mother has the guarantee of a government analyst that these Tablets contain no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont. Keep the Tablets in the house.

### A LONG-FACED CAT.

About five weeks ago there came to the Zoological gardens a cat which was unlike any other cat previously exhibited by the society, says the Fall Mail Gazette. This animal, which occupies a cage in the small mammals' house, has now been named Felis Badia, and its home is believed to be in Borneo.

The color of its short smooth fur, is hardly to be described as bay; it is gray rather than brown, and the inclination to chestnut is very slight indeed. The bay cat, as we must call it, is a pretty creature—short-legged and long-bodied, with a thick, tapering tail of no great length. For a cat, the shape of its head is remarkable, and it has rather small ears.

Instead of the short round face of the typical cat, the face of this animal is comparatively long. But in its movements this curious pussy is true to the instincts of its race. In the stealthy tread, in the manner of opening the mouth, stretching the limbs and protruding the claws, to say nothing of the method of carrying the tail, there is no mistaking the cat. This interesting inmate of the Zoo is fairly tame and apparently in the best of health.

### THE LITTLE SCHOLAR'S CHOICE.

"Though I was sleepy as a cat,"

The little scholar said,

"I would not care to take a nap

In any river's bed.

And though I were so starved I scarce

Had strength to stand,

I'd beg through all the valley ere

I sought a table land.

"But, oh, what jolly times I'd have!

I'd play and never stop,

If I could only take a string

And spin a mountain-top.

—The Independent.

### HELPS FOR HOUSEWIVES IN SUMMER WEATHER.

The care of table linen and making the table attractive in summer weather are a great deal more difficult than in winter. The fruit stains annoy a fastidious housekeeper so much, and it requires the services of a laundress much oftener, making it not only more troublesome, but more expensive. I wish to tell the housewives of an excellent method for keeping their expenses down in this quarter and yet not detracting any from the daintiness of the table. Most of fruit stains, if taken in time, can be easily removed by simply pouring a hot-boiling stream of water through the stain, then, after the stain is all gone, take a hot iron and press the place smoothly, and you will then have a fresh, clean, table-cloth. Peach stains are the hardest to remove, but you can remove them by using a weak solution of chloride of lime. It is wise to keep this on hand to use daily if need be. To keep table linens snowy white, and to have them last longer, have your laundress always use borax in the wash water. It softens the water and cleanses much quicker, takes but little rubbing and this of itself makes the table linens last twice as long. The fastidious, careful housewives will not let a piece of bed or table linen be washed without the borax in the water.—Christian Work and Evangelist.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The Presbytery of Ottawa met on Tuesday 3rd July at 10 a.m., in Mackay church, Ottawa. Rev. A. S. Ross, Moderator in the chair. There was a good attendance of members, and considerable routine business was disposed of.

Two cases were dealt with, one from Bishop's Mills and Oxford, in the Presbytery of Brockville, in favor of Rev. N. McLaren, ordained missionary at River Desert, which was supported by Rev. J. Chisholm, of Kemptonville. Mr. McLaren accepted the call and Presbytery agreed to release him from his present appointment on the 15th of July inst.

The other call was from Montreal West, in favor of Rev. A. S. Ross of Mervale, and Westboro. Rev. W. R. Crnkshaik presented the call on behalf of the Presbytery of Montreal and the congregation calling, and representatives of the congregation of Mervale and Westboro were heard. The call having been placed in the hands of Mr. Ross, he intimated his acceptance of it, whereupon Presbytery agreed to his transference to take effect after the 22nd of July inst. The Rev. H. Eadie of Hintonburgh was appointed interim Moderator of the session of Mervale and Westboro, and will declare the pulpits vacant on the 29th of July inst.

Standing committees were appointed, of which the following are the conveners: Canon Life and Work, Rev. D. M. MacLeod; Sabbath Schools, Rev. E. G. Robb; Home Missions, Rev. Dr. Armstrong; French Evangelization, Rev. M. H. Scott; Staircases, Rev. R. Gamble; Examination for License and Ordination, Rev. T. A. Sadler; Students' Exercises, Rev. W. A. Malloy; Church Property, Rev. Dr. Moore; Young People's Societies, Rev. D. J. Craig; Augmentation, Rev. D. M. Ramsay; Supply of Vacancies, Rev. A. E. Mitchell; Foreign Missions, Rev. J. H. Turnbull; Aged and Infirm Ministers and Widow's and Orphans' Fund, Rev. Dr. W. T. Herridge; Evangelistic Services, Rev. D. J. Craig; Systematic Benevolence, Rev. J. W. H. Milne.

The Rev. A. S. Ross resigned the Moderatorship of Presbytery owing to his approaching removal from the bounds. His resignation was accepted, and Rev. A. E. Mitchell was appointed Moderator for the remainder of the term. The commissioners to the General Assembly who were present reported diligence and gave interesting accounts of the meeting.

The ladies of Mackay Church provided an excellent dinner for the members of Presbytery, which was much appreciated, and a very pleasant noon interim was spent in speechmaking and social intercourse.

The next regular meeting will be held in Bank Street Church, Ottawa, on the first Tuesday in September, and the evening sederunt will be devoted to a conference on Young People's Societies.

The July Communion was held in Stewarton Presbyterian church last Sabbath evening. There was a large attendance. Forty-four additions were made to the church membership—30 by profession of faith and 14 by certificate from other churches. A number of those who joined by profession of faith were converts from the Torrey-Alexander revival services.

At Hamilton Presbytery Rev. J. H. Ratcliffe reported the augmentation committee had paid claims for the half year ending April 1. at the rate of \$800 a year, and Rev. M. Mitchell reported that under the guidance of Messrs. Dey and Howard, the congregations of Blackheath and East Seneca, had become self-sustaining.

## WESTERN ONTARIO.

Rev. James Gourlay, of Dunnville has been elected moderator of Hamilton Presbytery.

Rev. W. J. Dey, M.A., Simcoe, has been appointed interim moderator of the session, vacant through the resignation of Rev. A. E. Armstrong; and to declare the pulpit vacant on 15th July.

At the meeting of Hamilton Presbytery the other day Dr. Lyle called attention to the destruction of the Central church by fire, and said that the congregation had not yet decided whether to rebuild on the old site or choose a new one. In the latter event neighboring congregations would be notified.

At the Presbytery of London the resignation of Rev. J. H. Courtenay of Port Stanley was considered. Notwithstanding the Presbytery's unanimous request that Mr. Courtenay withdraw his resignation, the reverend gentleman adhered to his determination, and his withdrawal was sanctioned, to take effect immediately.

Rev. M. W. Mackay of Toronto is likely to supply Port Stanley for the summer.

At London Presbytery a request from Chalmers church, London, for power to mortgage their property to the extent of \$2,000 was granted. A call was presented to Rev. James Argo, B.A., of Duart, from Lebo and North Caradoc, and its acceptance was very strongly urged. Dr. McCrae and Mr. Currie were appointed as the Presbytery representatives on the Executive of the Young People's Presbyterian Society. Mr. J. H. Woods, B.A., of Queen's College, was examined and licensed to preach.

The corner stone of the new Presbyterian church at Pingal was laid with simple but imposing ceremonies. The prayer was offered by Dr. McCrae, of Westminster, and the stone was laid by the oldest elder in the congregation, Mr. Barbour, who was presented with a silver trowel. Afterwards the large gathering was addressed by Rev. H. W. Reede, of St. Thomas, Dr. McCrae, and Rev. Messrs. St. Thomas, Dr. McCrae, and Rev. Messrs. Malcolm, Dutton; Lawrence, Cowal; Mann, West Lorne, and others. Rev. Mr. McDermid, the pastor, and his people are to be congratulated on the success of the occasion. The church will be a beautiful and commodious structure.

## HAMILTON.

Rev. Mr. Sutherland, of Detroit, preached in MacNab Street Church at both services on Sabbath last, the 8th inst.

A call from Binbrook and Saltfleet has been extended to Rev. S. H. Sarkissian, at present assistant to Rev. Dr. Neil of Westminster Church, Toronto.

Rev. J. M. MacDonald, B.A., who is to supply for Rev. D. R. Drummond of St. Paul's during July and August, preached to an appreciative people on Sunday.

Rev. Dr. Falling, who is supplying for Rev. Mr. Russell of Erskine Church, took for his last Sunday's subjects—"The Place of Protestantism in the World," and "Women's Wonderful Work in the World."

Rev. Geo. H. Woodside, of Carleton Place, preached in Knox Church on Sunday. Rev. E. A. Henry, of Regina, formerly pastor of Knox Church, Hamilton, is coming east for his vacation and will preach in his old charge on Sunday, July 29th.

The Presbyterian ministers of Hamilton cordially welcome to their city the four new Methodist pastors who have recently commenced work here—Rev. R. Whiting of Centenary Church, Rev. Dr. Williamson of Emerald St. Church, Rev. T. W. Hollinrake of Zion Tabernacle, and Rev. R. H. Bell of Hannah Street Church.

## EASTERN ONTARIO.

Rev. James McElroy, who had spent six years at Hickston and seventeen years at Poland, died from paralysis at Kingston on 4th inst. He was a native of Londonderry, Ireland, and is survived by a widow, three sons and four daughters.

Last Sunday afternoon a severe thunderstorm passed over Beaverton and Knox Church steeple was struck by lightning and badly shattered. There was no fire. The current passed down the outside of the church to the ground. The damage is estimated at about \$1,000, and is fully covered by insurance.

On July 7th, Dr. Reid, M.P., laid the luxurious accommodation of our hertthly corner stone of the new church at Bishop's Mills, in the presence of an immense throng. He was preceded with a silver trowel. Rev. Mr. McLean of Desert River is the choice of the Presbyterians of Bishop's Mills and East Oxford for their pastor. It is thought he will accept.

The social on the lawn at Sea Breeze Cottage, South Lancaester, given by the children of the Mission Band of Knox church, on July 2, was quite a success. Light refreshments were served from 4 o'clock on, and during the evening a programme of patriotic songs, by the children, was pleasingly rendered. A feature of the twilight hour was the presentation of a silver fern dish by the members of the Mission Band, to Mrs. (Rev.) J. U. Tamer. Miss Lillian Stewart read the address, while Miss Catherine Cameron presented the gift. Rev. J. U. Tamer responded very fittingly on behalf of the "lady of the Manse."

The Presbytery of Sarma met in the schoolroom of St. Andrew's Church, Sarma, at 11 o'clock. Rev. John Bailey, M.A., of Arkona, moderator, was in the chair. Rev. H. Currie, B.A., of Inverfid, officiated as clerk. A call was presented from the congregation of North and South Nissouri, in the Presbytery of Stratford, in favor of Rev. A. E. Hannabson, B.A., of Arkona and West Adelaide. Mr. Hannabson declared his acceptance of the call, and it was decided to release him from his present charge after July 15. After other business, including the appointment of standing committees for the ensuing twelve months, the presbytery adjourned to meet on the 11th of September.

## GLENGARRY PRESBYTERY.

The presbytery met in Maxville on July 3. The Rev. J. Sincennes was appointed moderator, and in his absence the Rev. A. Govan took the chair. The Presbytery for some years past has experienced considerable difficulty in satisfactorily arranging the preaching appointments in the west side of its territory. A request was presented from the Presbytery of Brockville asking to have the Pleasant Valley appointment joined to the Dunbar and Colquhoun charge. The request was agreed to, and it is hoped that it may prove satisfactory to the Valley congregation, Woodlands, Farran's Point and Aultsville will then remain under one charge. A request was presented from Farran's Point asking to be constituted into a distinct congregation. It is now simply a part of Woodlands' congregation. The Presbytery decided to delay the consideration of the matter until the case of the Valley and Brockville stations was fully settled. Prospects for settlements in St. Elmo and Martintown are progressing favorably. The commissioners to the Assembly in London gave stirring reports of the meeting. It was agreed that the next regular meeting of Presbytery will be held in Vankleek Hill on the second Tuesday in November. The meeting was closed with prayer by the moderator.

## OWEN SOUND PRESBYTERY

The Presbytery of Owen Sound held its regular quarterly meeting on the 3rd of July. There was a large attendance of members and business of more than usual interest was transacted.

Session Records of Latona, Knox, Sydenham, Woodford and Chatsworth were examined and certified. Rev. A. Thomson, M.A., one of the sons of Division street congregation, who goes this fall as a missionary to Honan, China, was transferred to Montreal Presbytery for ordination, as his whole salary has been undertaken by the American Presbyterian church there.

By instruction of the General Assembly, Dr. Somerville was released from his charge that he might accept his appointment as Clerk of the Assembly, etc. Mr. John Armstrong and John McQuaker, representing the session, and Mr. James P. Telford, and Mr. H. H. Burgess of the congregation of Division street, gave fitting and very feeling expressions of the esteem in which Dr. Somerville is held and the universal regret at the severance of the pastorality and requested that he should be allowed to complete the 31st year of his pastorate, which will close with the 24th of August next.

This was agreed to and after several members of the Presbytery spoke in the warmest terms of personal appreciation of Dr. Somerville's work and worth, the following resolution was unanimously adopted:

"In parting with Dr. Somerville the Presbytery desire to place on record its high appreciation of the character and eminent ability of one who has been for thirty-one years continuously pastor of one of its leading congregations. During most of that time he has also discharged the duties of Clerk of Presbytery with great fidelity. His clerical work has been a model of neatness and accuracy, manifesting a complete grasp of business details, sound judgment and a thorough knowledge of ecclesiastical procedure. The higher church courts have not failed to appreciate his exceptional abilities and have utilized his services from year to year, and on many of the most important committees of our church, resulting finally in his appointment to his present position.

"While the Presbytery is sensible of the honor conferred upon it by the appointment of one of its number to this important position and whilst it recognizes the great gain thereby to the whole church, yet the Presbytery feels most keenly the great loss it sustains in the removal of a co-presbyter who during all these years has guided us by his counsel, informed us by his ripe scholarship, and encouraged us by his unflinching courtesy and kindness.

"The Presbytery would express its deepest sympathy with the congregation in its loss of a pastor to much honored and beloved, and earnestly unites in wishing Dr. and Mrs. Somerville and their family continued health and happiness in their new home, and abundant blessing and success for Dr. Somerville in his new sphere of labor."

After a most appropriate and affecting address by Dr. Somerville, routine business was resumed. Dr. Fraser, of Annapolis, was appointed moderator of session during the vacancy, and also Clerk of Presbytery. It was agreed to request the treasurer of the Presbytery to present an audited financial report annually at the March meeting. Some necessary changes were made in committees of Presbytery, owing to Dr. Somerville's removal. Messrs. Matheson, McAlpine, and McNabb were appointed to visit the congregations of Allenford, Elsinore, Skipness, Hepworth, Shallow Lake, Cruickshank, and Brooke, and if deemed expedient request them to send representatives to the September meeting to consider possible plans for re-arrangement. Messrs. Matheson, Eastman and Clark were appointed to visit Annapolis, Leith, Johnsons and Daywood congregations to urge the importance in the interest of the Home Mission fund of consolidating the four congregations into one charge and to report to September meeting.

## PRESBYTERY OF LONDON.

The Presbytery of London met at Glenore, July 4th. Rev. J. Lindsay, of Kintore, was moderator, and the following members were in attendance: Rev. Messrs. Henderson and Moffat, London; Reece, St. Thomas; Jamieson, Wardsville; Shearer, Melbourne; Currie, Geddes, Ailsa Craig, and Dr. McDonald, of Moss, and Dr. McCrae, Westminster.

The resignation of Rev. J. H. Courtenay, of Port Stanley, was considered. Messrs. Jack Meek, H. F. Jelly and Alex. Taylor appeared to oppose the acceptance of the resignation. A petition respecting almost the entire membership and many adherents was presented asking the Presbytery to seek to persuade Mr. Courtenay to withdraw his resignation. Mr. Courtenay adhered to his determination, notwithstanding the Presbytery's unanimous request to reconsider, and his resignation was accepted, to take effect a week from next Sabbath. The brethren expressed their great regret at parting with Mr. Courtenay.

Rev. M. W. Mackay, of Toronto, is likely to support Port Stanley for the summer. Mr. Mackay is a young man of fine pulpit power.

A request from Chalmers Church, London, for power to mortgage their property to the extent of \$5,000, was presented by Rev. Walter Moffat. The request was granted.

A call was presented to Rev. James Argo, B.A., of Duart, from Lobo and North Caradoc. The call was presented by Rev. Dr. Nixon. The parties heard in support of the call for Caradoc were Mr. R. T. Ball, J. H. Green, N. M. McGuigan and Duncan Leman, and from Lobo Alex. McLean, John McVicar, E. T. Caverhill and Fred McCallum. All urged strongly the sustaining of the call. The congregation are only giving \$800 with manse, and three weeks' vacation, but will increase the stipend considerably before long, especially in the Lobo part of the charge. There are only 40 members in Caradoc, but Lobo is much stronger, having 90 members and 45 families. The hope was strongly expressed that the stipend would be increased very considerably, as soon as possible.

The Sabbath school conference was really very excellent. The attendance of workers on account of the wet weather was not so large as it would otherwise have been. Dr. Barnett, the convener of the committee, gave in the report and its recommendations.

Rev. Dr. McCrae spoke on organization and management; Rev. J. Lindsay, on the home department; Rev. Geo. Weir, on the relation of the Sabbath school to the home and the church, and Rev. J. W. Rae, on normal training of the Sabbath school teacher.

Leave was granted to Mount Brydges to borrow \$1,500 on their new church when the conditions are fulfilled. Rev. R. W. Leitch has done excellent work in this field, which is growing rapidly.

Mr. J. H. Woods, B.A., of Queen's College, was examined and licensed by the Presbyterian church to preach the Gospel.

Mr. W. W. Macalister, of the Guelph Mercury received a letter from Rev. Dr. Wardrop yesterday from Little Metis, One, the summer home of his daughter, Mrs. Grier. The doctor says "I have greatly improved in strength during the last three weeks and am now enjoying the bracing air here. I am not without hope of seeing you all in the fall."

Presbytery met at Palmerston on Tuesday last week. The business was routine. The young people's convention in connection with the meeting was an interesting and profitable meeting.

Rev. A. S. Ross, of Westboro, has accepted a call to Montreal west, and will be inducted on July 22nd.

## SPARKS FROM OTHER ANVILS.

United Presbyterian:—Blessed is he that planteth and nurtureth a good thought. It will ever be a pleasant trying place for the children of his brain.

Cumberland Presbyterian:—Great are the enterprises before the church of today but there it not, there never was, and there never will be, any subject of more importance than that of the true, the complete education of a child, an education which brings him to a knowledge of God and into right relations with the Ruler of the Universe.

Canadian Baptist:—The minister or pastor who is to succeed in winning and retaining to good advantage the hearts of the people to whom he ministers must be a man of genuine and large sympathy,—of sympathy that finds expression in words and deeds that are unmistakably the transcript of his soul. Men and women of all classes and of all calibre are in need of sympathy and are open to receive it when it is bestowed in a manner becoming to all concerned. And no matter what it costs in the way of time and strength it will more than repay the man who takes the trouble to exercise it largely in his ministry. The broken heart; the desolated home; the bereaved family; the disappointed and discouraged life; the wearied laborer and mechanic; the anxious and worried business man; the perplexed professional man; the boy or girl; the father or mother; the brother or sister; the friend or acquaintance; all sorts and conditions of men daily furnish varied and manifold opportunities for the practice of sympathetic words.

Herald and Presbyter:—Firmness in the right is not only heroic, but is also for the advancement of the cause of righteousness. Firmness in the wrong may seem heroic to the individual, granted that he is mistaken and not vicious, but, nevertheless, he is serving the cause of unrighteousness. Before one sets out to be unyieldingly firm he would better make sure whether he is to be a moral hero, or merely an obstructionist and an opponent of what is right.

Lutheran Observer:—It is natural that we should sometimes forget, and fail to realize all that is involved in our seemingly trifling relaxing from our duty,—the spiritual loss to self, and the lowering of one's standards, the positive harm to others through the influence that is exerted, and the discouragement to those who are struggling against such odds to keep up the work of the church. Duty, privilege, love, call on us to be faithful, and to "remember the Sabbath day to keep it holy," and to "let our light shine."

Michigan Presbyterian:—It would be a sad mistake to talk of the Bible as though it did nothing but expose sin. It does that to perfection. It denies none of the facts. Sin and death are not gotten rid of by a rigmorole of "God is Good and Good is God," said forwards and backwards until you are dizzy. The Gospel is here to meet facts, not delusions. "Comfort ye my people," not on the basis that they don't need comfort, but on the basis that we have something wherewith to comfort them. Don't say be ye warmed and clothed, but bring out the clothes and the coal, real clothes and real coal, paid for with real money; yes, gross materialistic coal, two thousand pounds to the ton. It is a great salvation because it is a real salvation.

United Presbyterian: God with all His greatness and majesty condescends to work through human agency. We are His helpers, His witnesses, His agents, His servants. What He does for men He does through men. The gospel that is to save men must be borne by men. Immortal truths must be told by mortal men. The Church though divine, is carried forward by agencies that are human. Heavenly glory is unfolded to our hope by those who are mortal as ourselves. But back of the meems Les God and at the end, God. It is His work, His institution, and we are His workmanship.

## HEALTH AND HOME HINTS.

Home is where you wear your old coat and your old manners.

Mutton tea is a pleasant change from beef tea to many invalids, and is very wholesome.

Though table knives are blunted by being put into hot water, a razor is not, because it is tempered with a heat many degrees above boiling point.

For lungbo try spirits of turpentine sprinkled on a piece of flannel wrung out of very hot water. Apply this to the affected parts, and renew it till you obtain relief.

A person who is in fear of having received infection of any kind should take a warm bath, suffer perspiration to ensue, and then rub dry. Guard against cold afterwards.

Fish and Eggs on Toast.—Make a cream sauce with a generous cupful of sweet cream, slightly thickened in the usual way with flour and butter. Simmer and drain a small cupful of flaked fish, and mix with it five well-beaten eggs. Stir it smoothly into the sauce, and when it thickens, serve on toast. Salmon or mackerel is fine in this way.

Mexican Codfish.—Fry a chopped onion in three tablespoonfuls of butter; add two of flour and a chopped green pepper or a little red pepper, and a cupful of tomato, fresh or canned. When well cooked and smooth, add a pint of salt codfish, flaked after boiling. Dish, and garnish with hard-boiled eggs.

Codfish Cones.—Two cupfuls of codfish, picked up and freshened; one pint of smooth mashed potatoes. Make a white sauce with two tablespoonfuls of butter and two of flour rubbed together over the fire and stirred to a smooth paste with one cupful of milk. Mix all together, and shape with the hands into small cones. Place them in a baking pan, rub over with melted butter and dust lightly with cracker dust. Brown delicately in a hot oven.

Poached Fish and Eggs.—For six eggs allow a large cupful of picked-up codfish. Freshen by simmering in water, cold when first put over the fire. Drain, and add cream to cover. When it comes to a boil, break the eggs, and serve with the fish.

Coffee Cake.—To make a cake flavored with coffee use strong coffee in place of milk in mixing the batter. A good recipe is one cup of coffee, one scant cup of butter, one cup of sugar, one cup of molasses, one cup of seeded raisins chopped fine, one teaspoonful soda, one egg, four cups of seeded raisins chopped fine, one teaspoonful soda, one egg, four cups of sifted flour, cinnamon, cloves and nutmeg.

Coffee Jelly.—Soak a little more than half a box of gelatine in a cup of cold water. After two hours pour on one cup of boiling water in which a cup of sugar has been dissolved, then add two cups of good fresh coffee. Blend and strain through cheesecloth into a mold. When cold arrange on an oval dish and surround with whipped cream, letting the top show.

Neapolitan Cream.—In a porcelain dish cream three cups of sugar, one tablespoonful of butter and half a cup of milk. When creamy boil without stirring until it will spin a thread when dropped from a spoon. Remove from the fire and stir briskly until the mass begins to thicken. Divide in three portions. One part color with strawberry juice, another make brown with coffee, the third flavor with vanilla. While soft make into layers by pressing in a well-buttered tin; the coffee layer in the middle.

Russia in Europe has an area of 2,000,000 square miles. This is 23 times the size of Great Britain. Siberian Russia has an area of 5,000,000 square miles.

The magnitude of the Escorial, the great Spanish palace, may be inferred from the fact that it would take four days to go through all the rooms and apartments, the length of the way being reckoned at about 120 miles.

## SPARKLES.

Myer—"Did you ever see a man-eating shark?"

Gyer—"No but I saw a man eating cat-fish."

Myer—"Indeed! Where?"

Gyer—"In a restaurant."

Rubbe—"Why in the world did that entomologist take so much interest in the wedding?"

Dulbe—"No wonder. A beetle-browed man married a wasp-waisted girl."

Green—"There goes a woman whom I once considered the light of my life."

Brown—"Why didn't you marry her?"

Green—"A chap with more money than I could show came along and the light went out."

A Scotch laboring man who had married a rich widow remarkable for her plainness was accosted by his employer. "Well, Thomas," he said, "I hear you are married. What sort of a wife have you got?"

"Well, sir," was the response, "she's the Lord's handiwork, but I canna say she's His Masterpiece."

A janitor of a school threw up his job the other day. When asked the trouble he said:

"I'm honest, and I don't stand being slurred. If I find a pencil or a handkerchief about the school when I'm sweeping I hang or put it up. Every little while the teacher, or some one that is too cowardly to face me, will give me a slap. A little while ago I seen wrote on the board:

"Find the least common multiple."

"Well, I looked from cellar to garret for that thing, and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said:

"Find the greatest common divisor."

"Well, I says to myself, 'both of them things are lost now, an' I'll be accused of takin' 'em, so I'll quit!'"

The "Gentlewoman" has a new story of the Princess Royal The Queen was staying on the Yorkshire coast with her children when they were quite young. One day, at Scarborough, a boating trio was arranged in charge of a fine old fisherman. On their return, as the boat touched the shore the Princess Royal prepared to jump, when the old fisherman, not knowing who were his customers, warned her with "Wait a bit, young lady." "I am not a young lady; I am a princess," was the prompt reply. The Queen smilingly turned to her and said, "Now tell the fisherman you hope to be a lady some day."

While the Hon. William Paterson was addressing the House early one morning he was frequently interrupted by a gentleman who had clearly been resorting to those other "sources of inspiration" to which Mr. Gladstone once referred. He frequently uttered the word "Rot." Finally Mr. Paterson said in his blindest tones: "If it's rot, why does the honorable gentleman drink so much of it?"

On Sable Island, off the coast of Nova Scotia, troops of wild horses are still to be found. The original stock is believed to have landed from a Spanish wreck early in the sixteenth century. Twenty-five years ago it was estimated that these horses numbered 600, but at present there are scarcely 200. Sable Island is an accumulation of loose sand, forming a pair of ridges, united at the two ends and enclosing a shallow lake. There are tracts of grass in places, as well as pools of fresh water.

Philadelphia Westminster: The miracles of the Savior's birth and resurrection are essential to the evangelical faith. Those questions were settled centuries ago, and their revival, instead of being the result of scholarship, is simply the ghost of an old heresy, dead and forgotten.

## LAPLAND BABIES ON SUNDAY.

In Lapland the mothers love to go to church, and they go regularly to church every Sunday, even when they have little babies to care for and when they have not a nurse. They wrap the babies up in warm clothes, often in bear skins or something along to church. Even if they have to go ten or fifteen miles, they will take the baby along. They usually go in sleighs drawn, not by a horse or a mule, but by a reindeer. Did you ever see a deer pulling a sleigh?

As soon as the family arrives at the little church and the reindeer is secured, the father Lapp shovels a snug little bed in the snow, and mother Lapp wraps baby snugly in skins and lays it down there. Then father piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen. And the little babies are not strong enough to knock the snow aside and get away, so they just lie still there and go to sleep. Then when church is out the father goes to where the baby is and puts his hands down into the snow and pulls the baby out and shakes off the snow, and then the reindeer trots off a good deal faster than a horse and takes them all home again.—Ex.

## RISE IN THE COST OF LIVING.

(Goldwin Smith.)

What is the cause of this great rise in the cost of living. It can hardly be an increase of expensiveness in the habits of the people. This might cause the price of articles of luxury to rise, but would hardly raise the price of the common necessities of life. Nor can we see how emigration can be the cause, though the two things have been closely connected in time. A rise of wages enforced by trade unions may probably be set down as playing a part. The unionists being consumers as well as producers, the cost of articles is raised to them as well as to the rest of the community. Is the phenomenon partly to be traced to an increase of the circulating medium? If that were the case we should expect to find the same effect in all countries. The investigation would help to tell us what is the probable limit of the rise. What part has protection played? Has exorbitant raised prices here? The question is far from being one of mere curiosity. An increase of forty per cent. in the cost of living, practically cutting off half from all fixed incomes and salaries, would almost amount to a social revolution.

## THE RACE IS TO THE TRUE.

Your life is longer than the few years of your earthly pilgrimage.

The life that now is, is the vestibule to the life that is to come.

Wastage of life must be settled somewhere, some time. Therefore, don't waste it.

One way to make the most of life is to do the most for those who need you most.

It is all right to be glad and to rejoice in the fullness of and promise of life; but the silly and frivolous person is an abomination before the Lord and in the sight of men.

Youth is the time for the making of moral fibre. The strain of later years is fatal to character that is without a lot of it.

In the race of life every one can be and ought to be a winner. There are crowns enough to go round. Yours is waiting for you.

Don't mix millions gathered with success won. They often mean character sacrificed; hearts crushed; duty betrayed; manhood debased; religion reviled; humanity defrauded.—Selected.

Bank of England notes are numbered backwards, that is, from one to 10,000, hence the figures 000,01.

## CANADIAN PACIFIC

TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL, VIA  
NORTH SHORE FROM UNION  
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b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30  
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-  
MONTE, ARNPRIOR, RENFREW  
AND PEMBROKE FROM UNION  
STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15  
p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday;  
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12 35 p.m.	Kingston	1.42 a.m.
4 40 p.m.	Toronto	6.50 a.m.
12 30 p.m.	Tupper Lake	9.25 p.m.
8 57 a.m.	Albany	5.10 a.m.
10 00 p.m.	New York City	8.55 a.m.
8 55 p.m.	Syracuse	4.45 a.m.
7 30 p.m.	Rochester	8.45 a.m.
9 30 p.m.	Buffalo	8.35 a.m.

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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, 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 Clause (3), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 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, 1880.

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 suit their needs. 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. CORY,

Deputy Minister of the Interior.

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

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## LARGE PAY

## PRESBYTERY MEETINGS

### SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.  
Inverness, Whycomagh, 12 and 11 March.

P. E. Island, Charlottetown, 6 Mar  
Pictou, 7 Nov., New Glasgow, 2 p.m.  
Wallace.

Truro,  
Halifax, Halifax, 19 Dec., 10 a.m.  
Lun and Yar.

St. John, St. John, 16 Jan., 10 a.m.  
Miramichi, Chatham, 17 Dec.

### SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.  
Montreal, Knox, 6 Mar., 9.30.  
Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.

Lun, and Ren., Carl. Pl., 19 Feb.  
7.30 a.m.

Brockville, Brockville, 29 Jan., 2.30.

### SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.  
Peterboro, Cobourg, 5 Mar., 8 p.m.  
Whitby, Bowmanville, 17 Jan., 11 a.m.

Lindsay, Lindsay, 10 Dec., 11 a.m.

Toronto, Toronto, Monthly, 1st Tues  
Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb., or Mar.  
Owen Sound, O. Sd., 6 Mar., 10 a.m.

Saugeen, Mt. Forest, 6 Mar., 10 a.m.  
Guelph, Guelph, 20 Mar., 10.30 a.m.

### SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.

London, London.

Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov., 10.30.

Huron, Seaforth, 14 Nov., 10.30.

Mattland, Wingham, 19 Dec., 10 a.m.

Bruce, Falsley, 6 Mar., 10.30 a.m.

Sarnia, Sarnia, 12 Dec., 11 a.m.

### SYNOD OF MANITOBA AND NORTHWEST.

Superior,  
Winnipeg, Coll., 2nd Tuesday, bi-Mo.

Portage-la-P., Gladstone, 27 Feb.,  
1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1906.

### SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary,  
Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo  
Victoria, Victoria, 26 Feb., 2 p.m.

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