

# Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG.

JULY—4—1906.

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## CHURCH UNION.

By Dr. J. M. Harper, Quebec.

There is a seething in the souls of men—  
 No timid lurking seething;  
 There is a danger that itself defies  
 There is a pride delights itself in lies.  
 Reverse the swirl, turn on God's power  
 again,  
 To give our faith a breathing.

The one in many seeks the One in one,  
 After long years of striving;  
 There is no danger save to worn-out-  
 claims;  
 The pride of truth is not in lower aims;  
 Let but the light come living from the Son  
 To further closer hiving.

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## MARRIAGES.

At the residence of the bride's father, on June 14, 1906, by Rev. J. A. Logan, George, Charles, Richard Howard, of Chatham, to Marguerite Jeannette Johns, of Toronto.

On June 6, by the Rev. Dr. McTavish, Agnes E. Rathbun, daughter of the late John Bell, to D. M. J. Gibson, M.D., of Belleville.

At the residence of the bride's father, Merivale, Ont., on June 6, 1906, by the Rev. A. S. Ross, B.A., Tena, daughter of Mr. and Mrs. Jas. MacFarlane, to William Henry Sullivan, of City View, Ont.

At Erskine Church, Montreal, on June 7, 1906, by the Rev. A. J. Mowatt, D.D., Edith MacFarlane, eldest daughter of James Rodger, to Warden King Lowden, son of James R. Lowden.

On June 10, 1906, by the Rev. F. M. Dewey, M.A., Joseph T. Hawthorn to Agnes B. Nelson, both of Montreal.

At the residence of T. D. Watson, Montloch, Sask., by the Rev. A. D. MacIntyre, Charles H. Giggell, of Riverview, Sask., to Jane McLeod, of the same place.

At St. Stephen's Church, Winnipeg, by the Rev. Dr. Chas. W. Gordon, on June 21, the Rev. Alexander MacGregor, B.A., of Moose Jaw, Saskatchewan, to Grace Muriel Hope, daughter of Thomas Barron, of Lacette, Que.

On June 9, 1906, at Westminster Church, by the Rev. Dr. Nell, Irene May Leckie to William Wellington Livingstone.

On June 6, 1906, at the Globe Presbyterian Church, Ottawa, by Rev. J. W. H. Milne, Ethel E., youngest daughter of Mr. F. J. George, to Robert J. Lafleur, of Ottawa.

At Lancaster, Ont., on June 19, 1906, by the Rev. Chas. A. Tanner, of Windsor Mills, Que., assisted by the Rev. John S. Burnett and the Rev. J. D. McKenzie, Janet, second daughter of the late James Ragsdale, to the Rev. John U. Tanner, B.A., both of Lancaster, Ont.

## DEATHS.

At her late residence, 270 St. Luke street, Montreal, on June 7, 1906, Jane Bradie, in her 88th year.

At Pleasanton, Que., on June 18, 1906, Mary Burgess, wife of George Beattie, in her 78th year.

On June 21, 1906, at 211 Ontario street, Ann Preston, aged 100 years.

In this city, on June 24, 1906, John Morrison, son of the late David Morrison, of Alloa, Scotland, aged 73 years, 11 months.

Suddenly, at "Dalmeny," Dorchester street west, in this city, on Tuesday, June 26, 1906, John Hope, in the 76th year of his age.

At Niagara-on-the-Lake, Ont., on June 23, 1906, William Kirby, F. R. S. C., formerly Collector of Customs, Niagara-on-the-Lake, in the 80th year of his age.

In Perth, on June 21, William Paul, aged 82 years.

In North Elmley, Edward Watson, aged 79 years.

In Perth, on June 16, Mary Jane Postwick, widow of the late Edward Post, aged 85 years and 10 months.

At her late residence, 219 Hiram street, Toronto, on June 13, 1906, Elizabeth Inglis, widow of the late James Dickie, in her 75th year.

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## NOTE AND COMMENT.

At the recent meeting of the Congregational Total Abstinence Association in London reports showed that out of nearly 3,000 ministers, 2,650 were known to be total abstainers.

On the 5th inst. the Church Commission awarded the Training Colleges in Edinburgh, Glasgow, and Aberdeen to the United Free Church, and all Foreign Mission Funds (amounting to 150,000 pounds sterling) and real property contributed for specific missions.

John R. Mott, who has been visiting the colleges of South Africa in the interests of the World's Student Christian Federation sailed from Durban, Natal, June 14, for Rio Janeiro, where he will attend the convention of the Young Men's Christian Association, of South America, in July.

The most powerful man in China is Viceroy Yuan-shi-Kain. He recently visited Paoing-fu, made the rounds of the temples dedicated to local divinities, and, taking the idols therefrom, threw them into the river. It is indicative of the present religious temper of China that the people took the matter as a joke, saying, "The Viceroy is giving our gods a bath."

Some action will be taken by the Colonial Committee of the Free Church Council in connection with the intolerant treatment meted out to the Rev. John McNeill, of Glasgow, while on a recent preaching tour. When at Malta Mr. McNeill's services, which were being held in the Theatre-Royal, were stopped owing to the action of the Roman Catholic Archbishop of Malta.

Whether church union among the three bodies in Canada that are seriously considering it becomes a realized fact or not, all may rejoice at the growing spirit of unity and cordiality that is manifest on every side. The old spirit of dissension and suspicion as between the denominations is going, where it has not altogether disappeared, and such is about ready now to credit the others with a spirit of honesty and sincerity and devotion to high ideals at least equal to its own. That growing confidence and appreciation is what will finally kill schism.

As a result of the local elections in Nova Scotia last week the Murray Government was sustained by a large majority. The Government papers claim 33 out of the 38 members of the new legislature, but this counts as one of the 33. Mr. Campbell, of Kings, whose election meant the defeat of Hon. Mr. Wicksaire, a member of the Government. Mr. Sawyer, who ran as the colleague of Mr. Campbell, on the independent platform of Temperance and political purity, polled a large vote, but not quite large enough to secure his election.

In a note about those in attendance at the last General Assembly the London Free Press says:—"The oldest commissioner must surely be the venerable Dr. Gregg, of Knox College, still alert and interested at four score and ten. Principal MacLaren, Principal Gordon, Principal Scrimger and Principal Patrick are not unworthy of the men who went before. The youngest college principal is Dr. Falconer, of Halifax, the son of the moderator. There are a half dozen other members whose public services go back through a half-century.

In China the Canadian Methodists have eleven foreign missionaries, six of whom are medical men. There are two hospitals and a third is under the control of the W.M.S. There is a large printing and publishing house doing a splendid work, and capable of almost unlimited development. The openings for evangelistic and educational work are simply wonderful.

The Chinese typesetter is hampered by the fact that he has to work with eleven thousand types as against the single hundred that suffice for the English printer. To do this, he must classify his types in some way, and he does it by a classification of subjects—animals, flowers, furniture, clothes, and so on—in some three hundred lockers; even so he can not set up a thousand characters in less than three hours. This arrangement by subjects reminds us that the first Latin and English vocabularies were arranged in the same way; so are modern conversation books in foreign languages; it was only by degrees that what seems to us the simple plan of thorough alphabetical arrangement came into vogue.

A few weeks ago Mr. Andrew Carnegie visited Peterborough, England, to which city he has given a handsome library. The freedom of the city was conferred upon him, his name being the first on the freeman's roll. The casket containing the certificate was part of an oak beam which had been taken from the cathedral during the recent restoration. Mr. Carnegie publicly expressed his great pleasure at the fact that the lavish and recherche luncheon given by the mayor had been provided without any intoxicants, and later on the famous millionaire and philanthropist summed up his advice to the general public, and working men in particular, in the words "Don't drink, don't smoke, and use the Free Library."

"Japan has in 50 years come out of seclusion and hiding as a hermit nation and taken her place among the foremost nations of the world," says the Missionary Review. There has never been any like instance of rapid progress. Forty millions of people made the Chinese Empire, with 400 millions, sue for peace, and actually made the Russian Empire, with over 100 millions, stagger. There is not a power on earth today that would like to cope with the Sunrise Kingdom. And Japan offers the grandest opportunity for missions that the Orient supplies. If that nation, so impressive, could be thoroughly evangelized and made a missionary people it might become the witness giving nation of the East, and mould the continent of Asia.

The French Cabinet has prepared a programme of constructive legislation and intends to press it vigorously. The separation of Church and State is regarded as settled by the recent election. Even the higher authorities of the Church at Rome seem to be convinced that further opposition is useless, and that they had better get what they can out of the present law. The withdrawal of State support for the Church will be gradual. The Cabinet intends to provide old-age pensions for workmen, but also to deny the right of workmen in the employ of the government to strike or leave its service except with permission. The case is analogous to that of the army. Men are not compelled to take employment under the government. If they do, it is a part of the contract that the government shall be able to enforce service, and refusal to perform the duties assigned will mean punishment as in the army. This is the true theory of government employment.

The Rev. W. Mahon, of Wakefield, in a lecture on the "Sagacity of Plants," gave some interesting details of plant life. Some plants, he said, were not moral; many were fly-traps; some seemed to keep public-houses, with all the allurements of those places. The way in was easy, and visiting insects found the honey intoxicating. But the way out was difficult, and in some cases impossible.

The church of God and the drink traffic have nothing in common. Instead, they are diametrically opposed to each other. The church stands for righteousness, is to bless men and promote every good and pure thing. The liquor traffic is the enemy of all righteousness, is the enemy of God, debauches all on whom it can lay its cruel hand, and is the master curse of humanity. It is the church's duty to make unceasing war on the liquor traffic, to smite it in the name of the Lord, and destroy it. "There is no discharge in this war."

In the end of 1904, the Presbyterian Church in India was formed by the union of the missions working there under various branches of the Presbyterian church. In March, 1905, the Presbytery ceased to meet as the Presbytery of Indore of the Presbyterian Church in Canada, and began to meet as the Presbytery of Malwa of the Presbyterian Church in India; in October the Synod of Rajputana and Central India first met; and in December the General Assembly had its first meeting after the short one at which the union was consummated; and, as so much remained to be done, agreed to meet on the 14th of December, 1906, instead of after three years, as is to be the rule. The General Assembly was called to meet next at Indore.

The Rev. Dr. G. D. Matthews, of London, general secretary of the Alliance of Reformed Churches, has been making a close study of the question of the falling supply of ministers, and he reaches the conclusion that the decline is almost universal. Since 1900, he finds the ministerial supply in the Presbyterian Church of the United States has declined 8 per cent.; in the United Free Church of England 13 per cent. These percentages of decline are said not to be so large as they were in the five years preceding 1900, but there is held to be little justification for the claim of some alarmists that there has been a falling off of 75 per cent. in the number of candidates for the ministry, though some authorities hold that the number of such candidates is now no more than two-thirds of what it was a decade ago.

One of the signs of the day is the revival of the old-time demand for the Bible as an adjunct to the hotel bedroom. Ten or twelve years ago every room in a hotel of any pretension had a Bible on its bureau. Then it was the practice of most hotels to include a Bible in the list of necessary furniture. Gradually the people who were back of the enterprise lost interest and the books disappeared. It now seems that many persons, particularly commercial travelers, complain of missing them. Frequently they read a chapter before going to bed just to drive away the blues, but now they never get a chance to look inside a Bible. One Toronto hotel-keeper has realized the need for a revival and has given an order for several dozen Bibles. "It shall not be said that any man stopping at my house is driven to perdition for the want of a Bible" is the way in which he puts it.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## VESUVIUS: PAST AND PRESENT.

(Scientific American.)

Because of its constantly recurring outbursts, Vesuvius has been more carefully watched than perhaps any other of the world's volcanoes. Delicate instruments have been devised to foretell an eruption, and it is no doubt due to those that the crater's present activity has cost only hundreds and not thousands of lives. And yet we can no more account for the slumber of Vesuvius than for its violent outbursts. Even constant observation has not always enabled science to forecast the occurrence of the upheavals. During the great eruption of 1872, Prof. Palmieri's delicate seismographic instruments at the Monte di Somma observatory gave not even the slightest indication of what was to come; and so while we are familiar with the record of the past, that of the future is often veiled.

Although there were vague legends among the ancients concerning the fiery nature of the mountain, it was not till the year 79 that the true character of the great solitary cone rising from the plain of Campania was suspected, notwithstanding that sixteen years previous, in 63, and repeatedly thereafter, severe earthquakes partially destroyed the cities in the vicinity of the Bay of Naples. From the geographer Strabo we learn that the slopes of Vesuvius were at that time covered with fertile meadows, though the summit, which was flat and apparently without traces of a crater, was sterile and showed indications of a fiery origin. Almost without warning on August 24, 79, an enormous cloud of black vapor rose from the summit, accompanied by the explosion which shattered the top and marked the beginning of the great historic eruption so ably described in the letters written to Tacitus by Pliny the younger, nephew of the famous Roman admiral of that name, who perished while hastening to the relief of the inhabitants of Pompeii, Herculaneum, and Stabiae with the fleet under his command. Pompeii was overwhelmed and buried to a depth of many feet by a terrific rain of volcanic ashes. We can only estimate the number of the inhabitants who perished, but in the mode of death is indelibly recorded in the molds of bodies found in the ashes of the dead city by the excavators of today. Herculaneum, on the other hand, was destroyed, not by a great flow of lava, as is commonly believed, but by torrents of boiling mud, belated in the air by the condensation of great masses of vapor laden with lapilli or scoriae, as the volcanic sand or ashes are known.

The first eruption definitely recorded after this was described by Dion Cassius, it occurred in 203, and appears to have been one of extraordinary violence. In 472 the mountain burst forth again in a terrible upheaval, during which it was said that clouds of ashes were carried as far as Constantinople. In the period between the first outburst and the year 1500 nine eruptions of greater or less intensity were recorded, while between 1500 and 1631 Vesuvius was entirely quiescent. So deep was the mountain's slumber during this time that it again became covered with vegetation and cattle peacefully grazed in the crater. Strangely enough, during this period Etna labored ceaselessly, and Monte Nuova was formed by an eruption near Pozzuoli. The hill was broken by a terrific outburst, the first of which was given a detailed account, on December 16, 1631, when huge clouds of vapor, violent earthquakes, showers of ashes and rocks, and no less than seven great streams of lava overwhelmed five of the neighboring towns, with a loss of thousands of lives, and even spread terror in Naples itself. This tremendous convulsion inscribed its memorials on the slopes of the mountain in obliterated estates and ruined villages. It appears that Vesuvius did not assume its present form until near the end of the seventeenth century, for Sorrentino describes

an eruption of 1385, during which there arose "a new mountain within and higher than the old one and visible from Naples." Thus it seems that the present Monte di Somma is really the original Vesuvius, and that the present cone is little more than two centuries old. From May to August, 1707, a continuous series of eruptions involving the loss of some three thousand lives again devastated the vicinity, and in 1737, 1760, and particularly in 1767, Vesuvius repeatedly manifested activity of a terrific nature.

A stupendous eruption took place in 1779 during which huge red-hot stones were hurled to a height of over 2,000 feet. The eruption of 1794 was even more terrific in its effects and was remarkable for the vast streams of lava which were precipitated into the sea near Torre del Greco. During the nineteenth century volcanic outbursts of remarkable violence occurred in 1804, 1805, 1822, 1831, 1850, 1855, and 1858. During the last-mentioned the upper crater sank several hundred feet below its former elevation. In 1861 another exceptionally violent outbreak occurred which again devastated Torre del Greco.

After a decade of comparative quiescence the mountain inaugurated a new series of outbursts by the emission of a number of small streams of lava in January, 1871, a series which culminated in 1872 in the tremendous eruption of that year. The greatest intensity was manifested from the 24th to the 30th of April, and during this period great streams of lava burst forth from all sides of the slope. At the same time the crater vomited great masses of vapor, stones, and lava to a height of over 4,000 feet, while clouds of ashes rose double this distance into the air. Such was the violence of this great eruption that it seemed as if the gigantic tragedy of 79 were about to be re-enacted, for several of the great molten rivers even threatened to reach the walls of Naples itself, while the storm of ashes and red-hot stones appeared almost inexhaustible. Until 1895 Vesuvius remained in a fairly quiet condition, but in that year a violent eruption took place, accompanied by a flow of lava which continued to advance for a number of years, but fortunately did not directly threaten any of the neighboring towns or villages.

The recent eruption is unquestionably one of the most violent of modern times. The flow of lava has not been of remarkable magnitude, though this, too, has caused enormous damage; but the fall of lapilli and stones has been almost unprecedented. The danger due to the latter is the more pressing one, and the great loss of life can be laid at its door alone, for the people, terror-stricken by the violence of the volcanic detonations and the murky yellow gloom, huddle together in buildings, many of which collapse under the weight of the accumulated material which has fallen upon them. Even in Naples itself this danger has been followed by fatal results, for the direction of the wind, not as in former eruptions, has been steadily toward the crowded city. The darkness which has ensueled the vicinity for days has been so deep that it was not possible for vessels to enter or leave the harbor, and it has at times raised the terror of the thousands of homeless refugees to a nitch bordering on frenzy. The communities living on the slopes of the mountain have naturally suffered most severely, and entire towns have been wiped out with heavy loss of life, while miles of fertile blossoming farms and vineyards have been converted into a desert of smoking gray ashes.

It appears that during this eruption great changes have again been wrought in the form of the mountain, and it will probably be found when the crest is once more visible, that as in the great eruption of 79 the major portion of the top has been completely blown away to be rebuilt in succeeding years by the slow welling forth of lava and ashes. After

the first great historic outburst, Vesuvius never regained its original appearance, and a remnant of the broken wall of the crater valley which crowned the older summit is still visible in Monte di Somma. During some eruptions the mountain has increased in height and during others it has sunk hundreds of feet. This alternate rising and falling of the top is a portentous feature of the history of Vesuvius and is indicative of the constant state of unrest in which the mountain has labored since the beginning of the Christian era.

That there is nothing with in the range of human knowledge which possesses greater power to compel sheer terror—more psychological than physical, perhaps—and abjectly helpless fear in the mind of man than a violent volcanic eruption, is undeniable. But either the exigencies of life or some peculiarly fatuous mental characteristic brings back to the very shadow of the great destructive agency those who fled in panic from their doomed habitations. There is no better example of this curious, careless attitude than the town of Torre del Greco, four and a half miles from the foot of the mountain, which has been overwhelmed no less than seventeen times. Incredible as it may seem, Martinique and St. Vincent, in the West Indies, the scenes of almost unparalleled devastations, which involved the loss of nearly half a hundred thousand lives, are being re-peopled; and doubtless as soon as Vesuvius, metaphorically, drops the lid of its fiery eye once more, we shall see the Italians returning to the ruins of their homes to repair by years of work the destruction caused in as many minutes, and to again populate the scores of little towns and villages, trusting to their numerous patron saints to avert such disasters in the future.

## WOMAN'S WORK IN INDIA.

If ever all India is brought to accept Christ it will be largely if not chiefly due to the consecrated women missionaries in that country. It has been said that Christian missions only succeed among the low castes of India. This is largely true, though there are enough high-caste men in the church to prove that Christ can win against the most compacted forces of Hinduism. But be that as it may, is not a low-caste soul in the sight of God as valuable as a high-caste? What is to be remembered, however, is this: The low-caste Hindus of one generation, who become Christians, are greatly uplifted educationally and socially in the next generation and in the third generation dispute place and position and leadership with the very Brahmins, the hereditary aristocracy of the land. Well may Christianity say to India, Give me the humblest and the lowliest of your sons and daughters, and in fifty years I will put their descendants on a level with Brahmin priests and a high-caste pundits. If there is any mission work in India that has the smile of heaven upon it, woman's work for women is pre-eminently that. To take these daughters of ignorance and neglect, to mould and fashion them into a sweet and gracious womanhood, loving God with fervor and applying themselves bravely to the uplift of life all around them—this is the work of the woman's society, which makes one glad with a holy gladness every day. God bless the women.

Lutheran World:—In a recent essay on doctrinal preaching the writer says that "the absence of the catechism has left this generation at least unprepared to listen to such sermons intelligently." Could there be a stronger justification and plea in succeeding years by the slow welling forth of lava and ashes. After

## USE WHAT YOU HAVE.

By Rev. Henry Dickie, M.A.

Elisha's question to the poor widow, who, in her dire need, came imploring help, is well worth pondering. "Tell me," said he, "what hast thou in the house?" And when she answered, "Thine handmaid hath not anything in the house, save a pot of oil," the line along which he could most effectively and judiciously render her the necessary assistance became clear. It was the old principle of ministering help through the use of what we have.

This principle holds in the physical sphere. The farmer's first question in the spring of the year is, What have I in the house? There may not be as much seed-wheat and seed-oats in his bin as he would like, but he knows full well that it is only by gathering together what he has, and by failing in line with the divine way of working, that he can receive the miracle of the harvest in the autumn.

With equal thoroughness does the principle we have stated obtain in the intellectual sphere. When a young man stands facing the future, it as a serious question with him whether or not he is going to succeed; and he had better understand at the outset, that what God makes a boy by nature, stands in a certain fixed relation to what that boy can make of himself by education. Let him try to work at cross-purposes with his aptitudes, and he will certainly fail. Success does not depend so much on the number of talents we have, as on getting our little under-nest God's blessing and in the line of His plans and purposes.

It is in the spiritual sphere, however, that we find the most important application of this principle. O church of Christ, or, more specifically, O Christian, tell me what hast thou in the house? Perhaps you can talk effectively. Perhaps you can sing. Perhaps you have a kind and winning way, and could not only gather a class of boys or girls about you in the Sunday School, but could hold them with instructive and inspiring teaching. Perhaps you have executive ability. Perhaps you have a genius for making money. Or possibly you have only a talent for little things. Remember Dorcas, who is clothing the world still, and the widow who, through her two mice, is filling the Lord's treasury still. But whatever our talent is, according to this principle, we must use it, if we would get more. "For" as the Master Himself said, "unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Woodstock, Ont.

## DANISH TEMPERANCE POSTERS.

Here is a copy of a poster drawn up by a number of Danish physicians and which has been put up in all railway stations throughout the country.

To the Danish People:

Alcohol is a stupefying poison.

Alcohol is the cause of many mental diseases and of most of the crimes.

Every seventh man in Denmark dies of drink.

In the struggle for temperance, abstinence is the safest weapon.

Abstinence never injures a man. Sure is the hand and clear is the thought of him who never drinks spirits.

If you wish to make your people happy, increase their prosperity, build up their homes, advance the interests of your country, and make the race sound in body and in mind, become a total abstainer.

You may be interested to know that there are 2,728,100 letters in the Old Testament and 838,380 in the New. There are 33,214 verses and 503,493 words in the Old Testament, as compared with 7,559 and 181,253. The middle line in the Bible is found in 2d Chronicles, iv., 16. The middle verse is Psalms cxvii., and that is the shortest chapter as well. The shortest verse is John xi., 35. The longest verse is Esther viii., 9. In Ezra vii., 21, occur all the letters of the alphabet, except j.

## CHRIST THE DELIVERER.

By Dr. N. Dwight Hillis.

Jesus had the compassion of one who had come to deliver. For Him, men were in bondage and endangered, and they needed light, air and liberty. It was an age of cells. Rulers lived in the fortress, and from the banquetting table might be heard sometimes, far down, the shriek of a prisoner. History is full of the wrongs of prisoners. Wonderful that page of Dumas, and most illuminating! In our youth we were charmed by the story of the woes of that youth. Helpless, the prisoner beat his head against the walls. Grown calmer, he planned ways of escape. The more he thought, the darker grew the cell. One night he heard a tapping in the wall. Then he learned that deliverance must come from without. With a loose piece of granite he dug out the mortar; one day he lifted the slab in a corner of the cell. At last, the cavity began to seem larger. When a year had passed, a stranger used the slab as a door of entrance. His fellow was wise, and taught the imprisoned youth. Three years passed, and every day increased his intellectual treasure. Then his deliverer died, as a prisoner, that he might live and escape, and with the secret, find the cave where his benefactor's wealth was secreted. In those days how wonderfully the story charmed us. Now its brilliancy has faded, being eclipsed by the more wonderful story of Christ's deliverance. There is a house of man's soul. Oft there is rebellion between the forces of reason living in the upper story and the forces ruled by the master of the appetites, dwelling below. And now and then the soldiers of passion and appetite overrun the mansion, imprison conscience, bind reason, thrust faith and the angel of obedience into the dark cells and lock the doors.

In that hour the passions are soldiers that riot and feast and waste the treasures of the house. Then at midnight comes the Deliverer, who makes signals to imprisoned reason, and finds the key to the cell where conscience is endangered. Not that English soldier who pressed the part of minstrel beneath the fortress where his prince was a captive is so thrilling as the story of Christ, who emancipates the prisoner of man's soul. For there are unseen walls of doubt that are broken down; there are dark corridors of the soul that are threaded; there is a little lamp that is lighted while passions sleep. There is a leading forth of conscience, and bringing the prisoner into the sunshine, into the perfumed air of liberty. Oh, there is an enfranchisement. That which we know we also declare. That which our eyes have seen and our hearts felt, we also publish. In this hour you may rise up and go forth a free man, you who have long been fettered. Why should you be hungry when others are in the garden and the oasis? Why should any man wear rags, and like a beggar, eat moldy bread when the wanderer may be attired in the garb of the prince? Why should you go weary and bowed to the earth with your burdens, when there is a place of rest, a bower where Peace stands ready to welcome you? There is bread and to spare for your hunger, there is weapon for your battle, Christ hath medicine for your wounds. There is a haven where you may drop anchor after the long storm and tempestuous voyage! I call you from the desert to your lost Garden of Eden, that may be rebuilt, with the angel of compassion keeping the gate. Oh, thou pilgrim, weary of travelling across the years, I call you out of the desert, and point you to your lost Eden. Yonder stretches the green hills of God that are not far away, and there, with eyes full of pity and heart full of compassion, is the great dear Christ, standing with outstretched arms.

We forget one of life's greatest joys when we forget to pray.

## GLENGARY PRESBYTERIAL.

The 23rd annual meeting of the Glengary Presbyterial, (W.F.M.S.), was held at Moose Creek on June 20 and 21.

The first session was taken up with the address of the president, Mrs. (Dr.) Harkness; an address of welcome by Mrs. Grant, of Moose Creek; the reading of the reports of vice presidents and auxiliaries; and an address to the children, who came into the church after school, by Mrs. (Rev.) Morrison of Kirk Hill.

On Wednesday morning Rev. Beaton presided. Rev. R. McKay, of Maxville, presented greetings, and Rev. Dr. Harkness, of Cornwall, gave a stirring address on "Foreign Work."

The Thursday morning session was opened by a Bible reading given by Mrs. R. C. McGregor. Mrs. Jas Fraser read greetings from the Congregational Woman's Missionary Society of Maxville, and Mrs. (Rev.) Langill of Vars, formerly of Martintown, gave a very interesting report of the 30th annual meeting, which was recently held in Winnipeg.

The Corresponding Secretary, Miss Cline, of Cornwall, reported 33 auxiliaries and 19 Mission Bands, with a total membership of 1039.

The Treasurer, Mrs. J. D. McLennan, reported total contributions for the year to be \$3300.

Avonmore was chosen as the place of shipment of parcels of clothing for the North West.

Mrs. (Dr.) Harkness was appointed as a delegate to the next annual convention, which will be held in Brantford.

The officers of the executive were re-elected by a standing vote, as follows:—President, Mrs. (Dr.) Harkness; Treasurer, J. D. McLennan; Corresponding Secretary, Miss Cline; Recording Secretary, Miss McGreggor; Leaflet Secretary, Miss Copeland. A cordial invitation extended to the Presbyterial, through Mrs. A. McInnis of Vankeek Hill, to meet there next June, was accepted.

The situation of Zululand is occasioning not a little anxiety in service circles, where the opinion prevails that the Government are treating the native rising in far too light a vein. An old military man who knows the country has just informed a Press correspondent that our whole treatment of the native races is altogether too pacific. It is indisputable that the Natal authorities have been and are dealing with the rising conscientiously, but doubt exists as to whether the forces and finances at their disposal are adequate to the suppression of the rebellion. When we read of British troops being almost rushed by Zulul, it is not much wonder that alarm develops.

The death took place, in his house in Edinburgh, on the 27th ult., of the Rev. Dr. Thomas Smith, emeritus Professor of Evangelical Theology in the New College. Dr. Smith, who was born in the manse of Symington, Lanarkshire, in 1817, was the last of the pre-Disruption ministers. While still a young man he left Scotland for India, where he remained, labouring in the mission field, for fifteen years. On his return to Scotland he did much home mission work in the poorer quarters of Edinburgh, and was of special service during two epidemics of cholera and smallpox in the sixties and seventies. In 1888 he was appointed to the Chair of Evangelical Theology in the New College from which he retired in 1893. He filled the office of Moderator of the Free Assembly in 1891.

Only 24 white elephants have been captured since the beginning of the Christian era. This is the declaration of a noted elephant-catcher in India.

Forests of leafless trees may be met with in some parts of Australia. They inspire through a little stem which apparently answers the same purpose as the leaf. The tree is known as "the leafless acacia."

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE GOOD SAMARITAN\*

By Rev. Clarence McKinnon, B.D.

A certain lawyer . . . tempted him, v. 25. Sometimes a great fire sweeps through the business section of a city, and leaves behind it a scene of ruin and desolation. Everything combustible has been licked up by the flames; the walls of the buildings are tottering to their fall, or have actually tumbled to the ground. But here and there stands a vault, filled with valuable goods or documents. It has stood the terrible test of the fierce conflagration and preserved its contents unharmed. So it is with the words of Jesus. They have been tested by the confidence of His friends, and the keen scrutiny of His foes. And there they stand today after all but two thousand years, as worthy of our trust as ever. The sharp tooth of time has destroyed many of the noblest products of human genius, but the words stamped with the authority of Jesus are as imperishable as His own nature.

What shall I do to inherit eternal life? v. 25.—

"The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which it inherit, shall dissolve, And, like this insubstantial pageant faded,

Leave not a rack behind."

So wrote the immortal Shakespeare. And what emphasis these lines received last April, when with scarcely a moment's warning, that dreadful earthquake leveled the city of San Francisco to its foundations, leaving its awful work to be completed by the fire that followed close on its heels. Who could miss the lesson? How loudly those ruins proclaimed that all the world can give soon passes away! It is not such things as these that can satisfy the soul. Only in God, who is eternal, can it find enduring happiness.

How readest thou? v. 26. One devout student of the scriptures tells us that he reads his Bible as one that takes a walk for recreation and profit in the field. He chooses his spot. He waits until he finds a shady nook where the flowers are fragrant, the mosses soft, and the prospect inviting. There he rests his tired body and feasts upon the beauties before him. There he lingers until the place becomes a perpetual memory to him. So, in reading his Bible, he does not open it at random, nor does he imagine that any place that he may happen on is most profitable, but he searches until he finds a passage that suits his soul's need, and there on that helpful page he lingers until its refreshing truth has taken full possession of his mind.

Thou shalt love, v. 27. For centuries upon centuries the mighty cataract of Niagara poured itself in a majestic stream into the huge chasm cut by God's hand through the solid rock. But the day came when the genius of man devised a means of transforming the force of that mass of waters into an electric current of tremendous power. More than this, a highway has been provided to convey this power to distant cities. And now Niagara is the beneficent giant which turns the wheels of industry in places far away from its awe-inspiring roar and fall. The Niagara of the human heart is love. This is the power that reveals itself in all holy, helpful living.

\*S.S. Lesson, July 15, 1906, Luke 10: 25-37. Commit to memory vs. 33, 34. Read Matthew 25: 31-46; Luke 10: 1-24. Golden Text—Blessed are the merciful: for they shall obtain mercy.—Matthew 5:7.

From Jerusalem to Jericho, v. 30. This dangerous road was well termed in ancient times "the bloody way." Leading through wild, dreary and mountainous solitudes, it was the very home of thieves and highwaymen. Without a guard, it was not easy to make the journey in security. There are roads today of not less peril. Standing at the centre of a modern town and pointing down the street, with its hotel bars, its pool rooms, its gambling dens, "There," said the earnest reformer, "lies the Jericho road. Alas! how many a poor victim has been seized, stabbed, robbed, ruined and heartlessly left by the wayside to perish, through the greed and selfishness of those engaged in such bad business. Every traveler on life's way needs to be on his guard against these dangers.

When he saw him, v. 31. Different people see different things. Doubtless the priest and Levite at the journey's end would say, "Yes, we passed a miserable wretch on the way, who had been drinking and quarreling and got himself into a bad mess. But charity is wasted on that class. It only encourages them in their broils. We found the road perfectly safe." The Samaritan would say, "I saw an unknown neighbor in distress, and I helped him." When the eye is hard with selfishness, it only sees things to reprehend in others and reasons why they should be left alone. When the light of love sparkles in the eye, it overlooks the blame in its compassion, it sees in every gaping wound a tongue calling for help. May it be ours to cultivate the clear vision of love and to remove the beam of selfishness from our sights!

Go, and do thou likewise, v. 37. Thomas Fuller tells of a Knight who received twenty-six wounds at the battle of Edgehill. When found the next day, the body was not quite cold. His son used every possible restorative, and, to his joy, brought back again his father to consciousness, and added ten years to his life, from the very brink of the grave. There are many wounded souls around us. Some, to ordinary vision, are hopelessly destroyed. But we possess in the oil and wine of the gospel a medicine that can save to the uttermost. Let us eagerly search for the perishing ones, have love to administer to them this gospel, confidence to believe it will cure them, and thereby save from more than temporal destruction many a precious life.

Go, and do, v. 37. It was only a couple of months ago, that the buds began to appear on the trees. The genial springtime came, and the promise of the leaves was seen, to be followed, in due time, by its fulfilment in the glorious foliage. But back of the buds was the life in the tree. And back of all kind and loving deeds that please God, there must be the life that He gives through His Son, Jesus Christ. We must first believe in Him, and then in the power He gives, go forth and do His will. Faith supplies the dynamic for good works.

Theories of religion and speculations in regard to divine truth are the poorest kind of pillows on which to rest one's head when the final twilight shuts down and life goes out with the sun. It is then that the human soul wants something definite, something that has the rock under it and a substantial hope to cling to.

Good men are more to a nation than railways and factories; they are more than armies and battleships. When manhood decays, when love of virtue and honesty have departed Tekek is written on her palace walls and Ichabod over all her vanished greatness.

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Samaritan—After the destruction of Samaria by the Assyrians in the eighth century B.C., the territory was settled with colonists from Assyria, who intermingled with the Israelites left in the land, and they got a priest sent back from the captivity to teach them the old law. When the Jews returned from captivity, they rejected the offer of the Samaritans to help them with the temple; and thus the two became religious rivals, and very bitter against one another. The Samaritans built a temple of their own on Mount Gerizim, which was destroyed by John Hyrcanus. They began a persecution of the Christians in the sixth century, but Justinian sent an army against them which nearly exterminated them. In the twelfth century there were about a thousand of them; now there are only about a hundred and fifty persons and nearly all the children are boys. The Aaronic line became extinct in 1624; but the present high priest is a descendant of the tribe of Levi. They abhor all images, and all ascription of human attributes to God. They expect the Messiah to appear 6,000 years after the creation of the world. Bigamy is permitted if the first wife is childless. When a man dies, his nearest relative but not his brother, marries the widow.

## GOD, OUR GUIDE.

God's people were not led by a road already made and used, and which they could have studied from beginning to end on a map before starting; but they were led day by day, and step by step, by a living Guide, who chose a route never before trodden. In the morning they did not know whether they were to go forward or back, or to stay where they were. Our passage through life is similar. It is not a chart we are promised, but a guide. We cannot tell where next year or next month may be spent. We are not informed of any part of our future, and have no means of ascertaining the emergencies which may try us, the new ingredients which may suddenly be thrown into our life, and reveal in us what till now has lain hidden and dormant. We cannot tell by what kind of path we shall be led onward to our end; and our security from day to day consists not at all in this, that we can penetrate the future, and see no danger in it, but our security is that we shall always be guided by infallible and loving wisdom.—A. MacLaren, D.D.

## DESIGNEDLY "STRAIGHT."

Men who want to carry the world on their shoulders always complain of the narrowness and bigotry of Christianity. They have no objection to going to heaven, but they want to carry their bundles along. They would like to have the straight and narrow way broadened so that they could drive a load of hay over it or run their automobiles over it either double or tandem. Christianity had nothing to do with laying down the road that leads to the celestial city. That was done by the King of the land. And if the way is narrow it is made so not merely to keep out those who are worthy but to keep out those who have little or nothing of the heaven nature in them. The way is purposely narrow. The broad road leads in the opposite direction. Selected.

"The fool hath said in his heart there is no God," but even a fool when he comes down to the dark river will want a ferry, not a theory. Negations are poor things with which to face the bar of judgment.

THE MORNING AND EVENING HARP.

The normal close of human life is not a climax, but a cadence. Life's music begins in youth, like the nightgale in Fen-nyson's haunted valley, "with long and low preamble." It continues with increasing intensity and force through early manhood and up to the prime of life, its midday. Then it moves forward on a level or slightly declining plane, with perhaps somewhat increasing force for a while, a force whose springs, however, lie back in the preceding stage, and whose activities take the directions determined then. Henceforth it slackens in intensity and movements, although not necessarily in depth or height, and by no means necessarily in beauty, for this is the season when "life takes a sober coloring from an eye that hath kept watch o'er man's mortality," and puts on ripe and tranquil graces impossible before. And then "only waiting till the shadows are a little longer grown," the soul in quiet carries for that season when cadences shall end, and the full-toned, ever deepening music of the eternal shall begin.

It is a beautiful picture, a beautiful song. One would not have it otherwise. Let us not complain when some young life is stopped in mid-current of advancing melody, for God knows how to choose and fit his Heavenly choirs. Let us offer no criticism when He sees best, in the case of some strong servant of his, to substitute for the impending twilight of earth the glow of Heaven's morning. We can see a grandeur in that sudden transfer to the larger sphere, great as was the place that was filled on earth.

And yet we recognize the complete and tender beauty of this other song. The glory of the mellow sunset, so often almost indistinguishable, balances the glory of the eager morning. Each part, like Emerson's shell and seaweed, in its place is best. Each is as significant and as beautiful as the other. Think not that the slackening energies and sober pulses are an evil thing; they are the sweet-toned echoes of past music, the pause before the Heavenly symphonies. Shakespeare's "Seven Ages" are the working's picture of the cycle of human life. One could wish that some poet of the deeper humanity, with Shakespeare's mighty mind and facile hand, but with a greater than his power of insight and comprehension, might tell the story as he sees it under the sky above us, in the light of the Heaven beyond us. The lame and impotent conclusion of the "lean and slippered pantaloon," "sans eyes, sans teeth, sans everything," has no place beside this picture of the tranquil eventide "when there shall be light."

But for us the significance of the fact of the cadence lies in the relations of its different parts, in the truth that each note in the closing measures is the direct descendant of its predecessors, and they of theirs. The key-note was struck in youth, and while rude hands of sin too often play havoc later with the gracious melody thus begun, full, normal manhood is simply the louder, deeper vibration of the earlier chords, and old age carries on the same prevailing air and ruling motif. That last music, indeed, is not possible without the first. No doubt the Heavenly Master can take the harp all unused to celestial tones, and with many a string destroyed, and call forth strains which shall make angels wonder and all Heaven rejoice; but even He, we may reverently say, cannot evoke the music that might have sounded from its strings if through all the years they had grown wanted to the finer melodies. In each present note that sounds, all notes that have been are resounding, and if the higher music has been lacking in the past, the song, however, sweet, lacks the richness it might have had. The tranquil march of age is moving to the measures it learned in manhood and in youth.

And therefore the character of the earlier music, whether marked by ad-

quacy, redundancy, or defect, molds all the later. The later simply expands and develops the earlier. This furnishes the central tone which has attracted to itself and ranged round it the kindred notes; this has been the dominating power which selected out of life's materials the congenial elements and translocated them into its own likeness.

To change the figure for a moment, it is not possible, from our human standpoint at least, to insert into the soul's warp and woof when the fabric is nearly woven, or even well-blocked out, the lacking threads of gold. Late-won polish soon wears off, late-won culture proves itself to be but superficial, late-won virtue has a hard struggle with long-seated passion, and the noble song: our minds have learned in maturer years are but evanescent; what remains are tones which sank into the heart in youth, and those which vibrate in unison with them. Make what allowances we may for the transmuting power of development, allow that many of the things in youth that grate upon our nerves and offend our senses are but the acidity and the hardness of the apple incidental to its growth, look with confidence for time and sun and rain to mellow its crass juices into sweetness, consider that there must be a certain necessary shrillness and incelerence in the tones of youth which only time and use can deepen and relate, allow for all external influences that tend to heighten and enrich, nor forget the exceeding power of the grace of God,—yet the fact remains that in chief measure as the harp resounds in the morning, so shall it sing at night.

In this lies the significance and the encouragement of all work for the young. It seems so disappointing, so crass and crude and little, this drilling of high thoughts but feebly understood into thoughtless minds, this training of adept hands in movements which to them as yet "little meaning, little relevancy bear," this reiteration of noble sentiments to those who for long are silent to our singing, and when the notes do begin to come, seem to utter them forth with but parrot iteration,—this seems, it is true, so trifling and so petty; but we are training earth's most glorious singers; we are striking the key-notes of a whole lifetime of music; we are molding and coloring manhood's deep and thrilling tones; we are directing the rich, sweet music of the sunset hours; we are shaping the whole soaring, glorious, tender cadence of human life; we are preparing for the climax of eternity.

Who at such a task could not be hopeful, patient, content? The notes are yet but shrill; and a hundred times we sound the right one only to hear the same false tone repeated; but when once the right tone is caught and woven by love and habit and the spirit of God into the very chorus of life, its echoes shall be eternal.—Sunday School Times.

PRAYER.

The Lord is in His holy temple, let all the earth keep silence before Him. Because Thou art holy we are afraid; because Thou art love we take heart again, through Thy love we will advance to Thy holiness. We have no answer to Thy claim, we have no defence of ourselves against Thy righteousness; but when Thou dost bend Thyself in tender love, when we feel Thy tears drop upon us in pity, we begin to feel that even we, though chief of sinners, may be pardoned at the Cross of Christ; then the day dawns, then the summer wind breathes upon us, and then we feel all heaven coming down with welcomes and assurances of infinite salvation and defence. Such experience we would now enjoy; we would feel that the temple of God is not made of common clay, that in it there is an altar, and that on the altar there is an ark of the covenant that speaks not of law only, but of grace and mercy, and before that mercy seat we fall, crying, God be merciful unto us sinners.

FRIENDSHIP.

Some Bible Hints.

A friend is best proved a friend when his friendship receives no return (Prov. 17:17).

There may be friendship without a return, but there may be no return without friendship (Prov. 18:24).

The best proof of friendship is in criticism; and the best criticism is deserved praise (Prov. 27:17).

It is well to work for Christ; it is more than twice as well when two work together for Christ (Ecc. 4:9, 10).

Suggestive Thought.

It is hard, but it is possible, to be a friend-alone.

Good things require time, and the best things, like friendship, require the most time.

There is a "genius for friendship;" but it is only a genius for usefulness, and all may win it.

Dr. Trumbull wrote of "Friendship, the Master Passion;" and indeed love is only the higher friendship.

A few Illustrations.

A palace is not built in a day, and a true friendship is a growth; it is a palace that is to last forever.

When a ball falls on the earth, the earth rises proportionately to meet the ball; so friendship is sure of some return from the most stolid.

Friendship is a wireless telegraphy, and communicates less by visible than invisible.

Electric currents along a wire set up current along parallel wires. So friendship between two prompts friendship between other two.

To Think About.

Have I many friends, or few?  
Am I really helpful to my friends?  
Is Christ my best friend?

A Cluster of Quotations.

Some friends as shadows are,  
And Fortune as the sun;  
They never proffer any help  
Till Fortune hath begun

—Sir Walter Raleigh.

Try to please men and ignore God, and you will get nothing but disappointment.—General Gordon.

A friend! Deep is calling to deep;  
A friend! The heart wakes from its sleep.

—Lucy Larcom.

True friendship is a plant of slow growth, and must undergo and withstand the shock of adversity before it is entitled to the appellation.—George Washington.

DAILY READINGS.

- M., July 9. Ruth and Naomi. Ruth 1: 14-18.
- T., July 10. David and Jonathan. 1 Sam. 18: 1-14.
- W., July 11. David and Nahash. 2 Sam. 10: 1-2.
- F., July 12. David and Hiram. 1 Kings 5: 1-12.
- S., July 13. Paul and Epaphroditus. Phil. 2: 25-30.
- S., July 14. Paul and Timothy. 1 Cor. 16: 10-16.
- S., July 15. Topic—How can I be a true friend? Prov. 17: 17; 18: 24; 27: 9, 17, 19; Ecc. 4: 9, 10.

ANTS IN THE BIBLE.

Dr. McCook says: "I believe in the Bible from beginning to end, and believe in a word of God that has no mistakes. For 100 years natural science declared that Solomon made a mistake about ants being harvesters, and Smith's Bible Dictionary apologized for this mistake in a most learned way. But a minister went down into Texas and Colorado, and camped out among the ants, and as the result of his investigations published a work showing that the naturalists for 100 years had been wrong. The Bible makes no mistakes even about ants."

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### THE DOMINION PRESBYTERIAN

P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JULY 4, 1906.

See also Review:—It is common historical experience that a trading company which is also a ruling power can not deal fairly and honestly by the people under its dual control. Its financial interest is bound to override its protective function, and this is what happens in the Congo Free State. The floggings, the mutilations, the massacres of which we read, would probably cease were the two functions of the trading-ruling power to be divorced.

The death is announced, at Toronto, of Alexander Muir, author of Canada's National Anthem, in the seventy-second year of his age. He immortalized the Maple Leaf. It is not given to every man who teaches school to be known and loved in almost every home of the nation. But such was his distinction. His utterances ever breathed the spirit of the man—loyalty to the Crown, love for Canada, and staunch allegiance to the Old Land across the sea. When a child he penned his first poem and set it to music. A visiting Scotch divine, Rev. Dr. Norman McLeod, heard him sing it. Placing his hand on the curly head of the boy he gave vent to the prophetic utterance: "Laddie, ye'll be weel ken'd before ye do." Mr. Muir's life was spent in teaching, and in his chosen profession he was quite successful. At the time of his death he was principal of Gladstone Avenue School.

In accepting the offices of General Agent, Clerk of General Assembly and Statistician, to which the church has called him, Dr. Somerville will have to resign the pastorate of Division Street church, Owen Sound, which he has most acceptably filled for the long period of 31 years, and remove to Toronto. The high esteem in which he is held—not only by his own congregation, but by his fellow-townsmen generally, is evidenced by the following, taken from a recent issue of the Advertiser: "At the regular meeting of the Town Council this week a resolution was passed, placing on record the Council's appreciation of the keen interest which Dr. Somerville has ever manifested in moral and educational questions. The resolution also appointed a committee to draft a lengthy resolution to this effect, and present the same to Rev. Dr. Somerville, prior to his departure for Toronto. The position in the community which Dr. Somerville has occupied during his long sojourn here will indeed be difficult to fill.

### TORREY-ALEXANDER MISSION.

The Torrey-Alexander mission in Dey's Park, which opened on the 10th of June, closed on Friday, June 29th, with an overflowing meeting, the building being packed to the doors, many people having to stand, being unable to secure seats. The meetings were largely attended, notably in the closing week, and the order and attention were all that could be desired.

The evangelists and their assistants made an excellent impression upon the people of Ottawa, and carried away with them many happy reminiscences they will not soon forget. The daily press of the city gave very full and, on the whole, accurate reports of the addresses, which induced many people from the rural sections of the Ottawa Valley to attend a number of the meetings, and thus the influence of the revival became very widespread and correspondingly beneficial.

As to results, it is, perhaps, too soon to speak definitely; but this much can be said—Ottawa has reaped a rich spiritual harvest, which will soon be apparent in the renewed aggressiveness and vitality of the Christian churches. We understand that some 1,500 cards have been handed in to the executive committee, signed by people who professed to accept Christ as their Savior and Lord. Of course, a considerable number of these were from persons who were already professing Christians, but under the influence of Dr. Torrey's preaching and the power of the Holy Spirit, realized that their lives were not what they should be, many of them confessing that they had been backsliders, and resolved to make a new and more hopeful start in the Christian life.

A feature of the results—a very encouraging feature—was the large number of Sabbath school children and other young people who made profession of their acceptance of Jesus as their Savior. It will be looked after by the pastors and Christian people of the churches to which they belong, they will very soon become valuable factors in the life and work of these churches.

Another feature of the work—a feature of a very encouraging character—is the large number of men and women, many of them young men and women, who entered heartily into Christian work, either dealing with enquirers or going about speaking to unsaved souls and urging them to accept Jesus as their Lord and Savior. The majority of these workers were trained in Dr. Jacoby's class, which met each week evening at seven o'clock. Under his teaching they readily grasped the vital points of the Gospel message, acquired practical information on the best methods of dealing with enquirers, and drew inspiration from their intercourse with Dr. Jacoby, which impelled them readily and gladly to enter into the blessed work of soul-winning. It is not too much to expect that these workers, under the inspiration of the higher life on which they have entered, will prove genuine Aarons and Hurs in upholding the hands of the pastors in the various churches to which they belong. The pastors of the churches in this city and throughout the Ottawa Valley can make no mistake in giving them a gladsome God-speed in the Christian work upon which they have entered.

The Torrey-Alexander mission has laid the foundations for an aggressive campaign of Christian work throughout Eastern Ontario. Its effectiveness will depend largely upon the element of personal work in the churches, and the enlistment of converts in church work in the various lines of Christian activity which are always opening up. There is no reason why the revival should not go steadily on, perhaps with less demonstrativeness than was evidenced under Dr. Torrey, but still steadily and fruitfully, if only Christian people will be faithful to their mission as soul-winners, and make diligent use of the opportunities that come in their way. The resisting by unsaved souls of the blessed stirrings of the Holy Spirit is not the

only thing that grieves Him. God's own people grieve Him when they turn a deaf ear to His call to go on and work in the Master's vineyard. Now that so many Christian people have been thoroughly awakened and feel repentant for past failures to do their duty, why should they not gladly respond to the Master's call to work by promptly saying: "Here am I, send me—send me."

### GOOD LEGISLATION.

Among the good features of the new liquor legislation there is one that stands out prominently, and which places the temperance workers in a position much more advantageous than that which they before occupied.

We refer, says The Pioneer, to the section under which a municipal council must submit to the electors a Local Option prohibitory by-law, if a petition is presented asking for such submission, signed by twenty-five per cent. of the electors whose names are on the voters' list for the municipality.

Another section that makes our work more certain is that which requires a municipal council to give a third reading to a prohibitory by-law in favor of which the required vote has been cast.

Although we are handicapped by the large vote which we must poll to win, we are advantaged by the definiteness which is now given to our work. We can compel the submission of by-laws, and if we win, our success cannot be taken away from us by a hostile council.

The preliminary canvass with a petition for the submission of a by-law will be found to be helpful. It will give us information as to the attitude of the electors. It will secure promises of support from very many voters. It will enable us to know what is our likelihood of succeeding before we ask the councils to make arrangements for voting.

It must be remembered that this is legislation for which temperance workers asked, and they ought to be ready to use the weapon placed in their hands at their own request.

The Government did wisely in promoting this legislation, and we will do wisely by making good use of it. Let the petitions be circulated at once.

The Southwestern Presbyterian says: Dr. Gregg said in the debate on organic union, before the Canadian Presbyterian Church that "Scotland is unconquered with unbelief in the Bible, and that the Free Church is nearer to the truth than the United Free Church," and urged the duty of "getting rid of the heresy at home." One of the sad and unexpected facts that lifts its head like a monster amidst the pleasing prospects of church life today is that old Scotland, the land that has freely given the blood of its armies of martyrs in defense of Bible truth and liberty of conscience, and has known the truth that makes free as no other people have known it, should at this day, through certain ambitious professors and pulpites, be undermining the faith of the people in that which has been the bulwark of Scotland's liberty, of her intelligence and morality. Already the retrograde in morals is apparent in relaxed regard for the Sabbath, increase of crime, the prevalence of intemperance, and the proportionate decline in church attendance. There is, however, a mighty host yet contending earnestly for the Faith, led by such men as Professor Orr whose late assault on skeptical criticism is called an epochal book. We may confidently expect that Scotland will ere long come right when her adventurous schoolmen have been taught that scholarship does not consist in telling or hearing some new thing, but in the most effective mastery of those things that are most surely believed among us.

The missionaries in attendance this year, both from the home and foreign field, are men of exceptionally high quality of manhood and power. Perhaps no church in the world has a finer staff of home and foreign missionaries.



## SPARKS FROM OTHER ANVILS.

United Presbyterian:—Music and stereotyped are great, but the church with a mission and the man with a message are greater.

Central Presbyterian:—It may be sometimes forgotten that the church has the right of freedom of thought and speech, through its constituted agencies and channels, quite as really as the individual.

Maritime Baptist: Young Christians naturally look to the older and more experienced in Christian life, and think what they do may properly and safely be done. Too great care cannot be exercised in setting before the new members of the churches an example of true piety—readiness to follow Christ in all things, loyalty to the church, and interest in all its work, sympathy with all the enterprises of the denomination, and broad, hearty concern for the extension of Christ's kingdom. "Walk in wisdom toward them."

Sunday School Times: Comfort is often best found in forgetfulness of self; and the surest way to forget self is to become absorbed in another. What a glad and light-hearted world this would be if all who have crushing sorrow to bear would act upon Dr. Torrey's advice: "The best way to bear your own sorrows is to take up some one's else sorrow!" Two burdens are easier to bear than one, if one of the two is our own, and the other is our neighbor's. Why should we rob ourself of the strength and comfort that are so easily ours for the seeking?

Herald and Presbyter:—The cultivation of the habit and tendency of prudence is the most desirable or the part of every one. Multitudes of people inflict injury upon themselves and others, and then try to brush it all aside by the lame excuse that they did not think. But they ought to think. That is what God has given us our minds for. We ought to think. We ought to look forward. We ought to guard against evil. We ought to make provision for the future. As intelligent and immortal beings we ought to have in mind the fact we are more than mere creatures of a passing day.

Presbyterian Witness:—It is a most desirable thing that all the members of our churches, old as well as young, should be taught the way of the Lord more perfectly. It is the urgent duty of the church to gather into its own membership and then to edify. It will not do to leave this duty of edifying the young or the old to the day school, or to the Bible, with notes, references and maps and dictionaries. The duty presses upon all members of the body of Christ, and it cannot be handed over to civil law or to ecclesiastical rule. The pastor and the evangelist, the teacher, the reader, the parents, the elder members of the family,—we must gather help from every direction.

Christian Guardian: We were so fixed in our conviction that our own system of education was so nearly perfect that the thought of a better one never entered our head. Now many of us are not so sure; in fact some of us are even fully assured that a system of education that leaves out of consideration almost entirely the development of the child's moral and religious nature cannot be a perfect one, cannot, indeed, but be a hurtful one. And we have come to this conclusion not by looking at the matter from the narrowly religious point of view, but we have seen that if the object of education be the development of a worthy, virtuous, reliable citizenship, then religion and morals must come into our curriculum; that if the primary end of education is not knowing, but being, then religious and moral training and instruction are fundamental.

## THE CRANKY REMNANT.

We hear of "the saving remnant," but there is also the cranky remnant, remarks The New York Independent. There bowed the knees to Baal; but there are also the lingering clingers that resist every prevailing reformation. Some will insist that "the sun do move," even after the world knows that it is the earth that revolves. Their old way or belief is so good for them that they will have no better; and the good is always the enemy of the better. They hold so stoutly to the good in an old belief, or an old institution or organization, and especially to the noble history of its ancient good, that they cling to it after its power and promise of good have passed away.

It is impossible to expect that any reform will carry all the people. We must not wait for it. There were Tories in our Revolution, and there are Tories unconvertible in every revolution. Therefore we need not be surprised that there is a remnant that refuse to join in the union of the Cumberland Presbyterians with the mother Church. Just so there were "Wee Frees" left when the Free Church joined with the United Church of Scotland; and a big noise and fuss and mischief they made with their crankiness.

But common sense joined with grace is better than grace stubbornly isolated, and is sure to prevail. The remonstrants dwindle away. The old ones die off, and their children have more sense with their grace. A diminishing fragment may continue for a generation or two, but they are surrounded and enveloped and finally absorbed. There is no reason to be surprised that the recalcitrant Cumberland churchmen object and resolve never to submit. They will submit; and those who still refuse will be left behind and out of sight, and will have no influence and will be forgotten.

Of all arguments against Church union, the weakest is that it will create a new denomination, inasmuch as there will be a remnant left opposed in each of the two bodies. In the first place, there will usually be no recalcitrants in both bodies. There were none from the United Church of Scotland when it was merged with the Free Church. There were none from the Presbyterian Church when it received back the Cumberland Church. It is usually the smaller one which produces the implacables. Again, the remnant is a vanishing one. It has no vitality; it perishes. It need not be considered. Those that pull back must be pulled along or be left behind, in every great forward movement, whether social, political or religious.

There are several propositions for union now before our Churches. They will find opponents. That is to be expected. Some men love to be in minorities. Some so love their peculiar ideal of perfection that they resist every color of compromise. Some are so cranky that a subsidiary feature which may be allowed to lose its prominence seems to them the chief essence of their ecclesiastical system, one which they cannot sacrifice or leave in the background. These people cannot all be mollified; they cannot rule; they have to be left to their own blessed isolation, which may be to the comfort of those from whom they withdraw. The larger fellowship is the compensation for their loss. Let them go in peace when they cannot stay in peace; but when they forbid the bans, let the ceremony proceed.

Some of the fathers and brethren of the assembly relieved the strain and tedium of their labors by an occasional visit to the golf links. One evening some of them were waiting for a caddy on their return. A very solemn-looking gentleman in clerical garb appeared on the scene and addressing one of them said: "How can you reconcile your care for souls with your playing with these things?" And the clerical golfer made answer: "I can care for souls better, just because I play with these things. 'Where is the same man who will not say that the clerical golfer was right? What a pity it is that any Christian should imagine that healthful exercise for the body in the form of many outdoor sports is wrong and sinful."

## PERSONAL NOTES FROM ASSEMBLY.

The writer of the "Gallery Notes" in The London Advertiser covered a wide range in his personal references. Below we give a few more extracts:

The moderator, Dr. Falconer, had his hands full at certain points in yesterday's debate, when points of order or other interruptions came thick and fast, and new amendments were offered. Perhaps he was a little too gentle when the house grew noisy. But, as some one has said, it is not probable that the Apostle John was strong on the gavel when the synod met at Ephesus.

One of the most remarkable men in the assembly is Rev. Dr. R. N. Grant, of Orillia. Dr. Grant is a man of the very finest, all-round intellectual equipment. He is a strong and earnest preacher, and a diligent and sympathetic pastor. Like some other members of the house, Dr. Grant has written a good deal for the press. He has for years been well known as a humorous contributor to various leading papers and magazines. His fund of genial humor seems inexhaustible.

For many years Dr. Grant contributed editorially to the Stratford Beacon, in its palmy days one of the best-written weeklies, under Mr. Wm. Buckingham. On several occasions he reported the American Presbyterian Assembly for the Toronto Globe. Dr. Grant is the author of the life of the late Dr. Cochrane, of Brantford, a work which has been most favorably reviewed by the press. Thirteen years ago Knox church conferred on him the degree of D.D. In 1891 he was moderator of the Synod of Toronto and Kingston. The church of which he is pastor has a membership of about 800. It was a great disappointment to his hosts of friends that he did not take part in the union debate.

Rev. W. R. Cruickshank, when he came to Montreal, acted for some years as assistant to the late Rev. Dr. Jenkins, of St. Paul's church. Then he became pastor of the Presbyterian church, Point St. Charles, where he did successful work for many years. Recently he resigned his pastorate, at Montreal West, to accept the secretaryship of the Church Extension Association, of Montreal. In addition to this Mr. Cruickshank has now been appointed to the offices of treasurer of the Montreal College and the board of French evangelization. He has the "glad hand," and he is a man of affairs.

Rev. R. G. McBeth, of Paris, one of the bright young men of the assembly who has given notice of another amendment to the union motion, was born in the historic town of Kildonan, Man., and was ordained in 1891. He was pastor of churches in Winnipeg and Vancouver before coming to Paris. In 1900 he established the Western Presbyterian, which he conducted with much ability until 1902, when it was amalgamated with the Presbyterian of Toronto. Mr. McBeth is the author of two most interesting books, "The Selkirk Settlers in Real Life," published in 1898, and "The Making of the Canadian West," published in 1900. The latter reached its second edition in 1904. Mr. McBeth is a popular preacher and platform orator. His congregation in Paris has about 600 members.

Among the newspaper men present in addition to those already referred to on the first page of The Advertiser, we notice Mr. C. Blackett Robinson, of the Dominion Presbyterian, Ottawa, a man who deserves to be held in the highest esteem by the church for his splendid service through the Canada Presbyterian and his present paper. Then comes Rev. Geo. S. Carson, of Bicton, who assists Dr. Murray on the Halifax Witness; Rev. M. F. Boudreau, of Montreal, who represents the French paper L'Aurore; Rev. Dr. Scott, of the Record; Rev. Dr. R. D. Fraser, and Rev. J. M. Duncan, of the Sabbath school publications, Toronto; Rev. M. McGregor, of the Presbyterian, Toronto, and Rev. R. Haddon, of the Westminster. All these are men of light and leading, and are doing a most laborious and important work for the church.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE ROOT OF BITTERNESS.

Mrs. Gemmell had had her share of troubles, and even her joys had been salted with perplexities. Her marriage had been a happy one, but the young wife and mother had carried a heavy burden of care for an invalid sister who lived with her. Her dearly beloved parents died suddenly of pneumonia in a distant city. Her children had illness after illness, and at last the boy died, leaving one delicate girl. Then her husband's large property had been tied up by complicated litigation, and for years actual poverty stared them in the face. While her husband was in the West, looking after his interests, he had been killed by a fall from his horse. She could not think even now of the anguish of that time—the cruel telegram from a stranger, and then the letters which followed every day for a week, written by the hand now cold in death. Finally, there came a legal decision which made her a very rich woman. If her husband might but have known! Her crushed and bewildered spirit strove in vain for light upon the path of life, and seeking peace, she found it not.

Mrs. Gemmell had come by slow steps to be fearful of what might happen to her next. She had had a high courage, but it had been beaten out of her. She trembled at the mere thought of further pain. She had lost confidence in the earth under her feet.

This distrust took one curious form. She dreaded to receive a letter. "Don't let it!" she would say to her friends. It chanced that the gray-coated postman on her street was slow of foot. She would stand at the window and watch his deliberate progress with an agony of apprehension. She hated him. She was conscious of how wicked and how foolish was the feeling, but she could not shake it off.

All this tragedy in the woman's life had taken years for its working out, and one winter it reached its climax.

Restless, lonely, comfortless, she went one night to a special meeting at the church. She heard a sermon on "Who is my neighbor?" The speaker had a passionate sincerity which touched her. He pleaded for human compassion. He pictured the hell of the joyless heart. He declared there was no consolation wrought by grief and loss such as could be wrought by selfishness. He adjured his hearers to open their eyes to the needs at their doors. Especially if there was one who was cherishing "a root of bitterness"—a hatred of any other human being—entreated that another sun might not set upon that sin.

The next morning a new postman came quickly down the street. Mrs. Gemmell saw him with a sharp pang, which she recognized as remorse. How had she ever touched the life of the hobbling old fellow whose place this boy filled? But she hurried to the door to inquire. "Yes, Morris was laid up; he had those heart 'spells'; he might drop any time; it was hard on him, because he had a paralyzed son. He worried a good deal about the boy."

Mrs. Gemmell hardly waited for the end of the story. Morris lived in a modest suburb, but she was going to see him, and the last thing she did before she left was to slip her checkbook into her pocket.

She never quite knew herself what happened in that early call, but Morris believed she was sent by God. He was a pious old Scotchman; and when, after an hour's friendly conversation, a few strokes of a pen lifted the mortgage on his nose, and made skilful surgery a possibility for his lame boy, the world was changed for him as by a divine miracle.

But Mrs. Gemmell herself was the greatest gainer by the impulse of that morning. "The root of bitterness" she plucked out with that one generous, wholehearted piece of neighborliness. It was wonderful to her how the whole face of the day was changed by filling those bitter morning moments in which she watched for the postman with the compassionate desire to know how he was, and how his boy had slept. She forgot to dread his news in the wish to help him. Before she knew what had really been wrought in her by that evening sermon the preacher had left the city. But his word is passing on through this woman's generous deeds and tender sympathy, and it has shed its cheer on many other lives while it has transformed her own.—*Youth's Companion.*

## SIR SUMMER.

When conquering Summer stalks the street

His eyes are eyes of fire,  
The pavement burns beneath his feet,  
Men droop before his ire;  
But yonder, out upon the land,  
His manners are not these;  
He is a courteous mild and bland  
Beneath the maple trees.

He throws his backer on the grass  
Uncurls his sunburnt and orange,  
He dons his helmet and cuirass,  
And lounges in the shade;  
His pennon, lashed to a bough,  
Is fluttering in the breeze;  
He is at home and happy now  
Beneath the maple trees.

No furious rage disturbs his breast,  
No fever heats his brain;  
Right cheerily he takes his rest  
And views his glad domain;  
His lady seated by his side,  
His children on his knees,  
His heart expands with joy and pride  
Beneath the maple trees.

He hears the happy farmer folk  
Who toss the fragrant hay;  
Blessings upon him they invoke  
And beg of him to stay,  
The music of the feathered choir,  
The murmur of the bees,  
Are sounds of which he never tires  
Beneath the maple trees.

He hums a sweet melodious tune;  
His hand a garland weaves,  
He talks the while he rests at noon;  
His laughter shakes the leaves,  
He tells of conquests in the south,  
Of triumphs over seas,  
Of realms redeemed and deeds of drouth  
Beneath the maple trees.

He shouts and holds his jolly sides  
And strikes his lusty thigh,  
To think of how Sir Winter hides  
His face when he is nigh,  
Or how with city exquisites  
His swagger disagrees;  
Thus glad Sir Summer gaily sits  
Beneath the maple trees.

I know where I can find his bower  
Upon a wooded hill,  
Where I can pluck his favorite flower  
And bathe within his rill;  
And thither I will take my flight,  
And loiter at my ease,  
And pay my homage to the Knight,  
Beneath the maple trees.

M. M. Mackeracher.

Forty years ago the Landes district of France was the poorest. Its afforestation has added some forty millions sterling to the wealth of the country.

The Arabs show their friendliness when meeting by shaking hands six or eight times. Arabs of distinction go beyond this—they embrace each other several times.

## HOW TO KNOW A LADY.

I have read many articles purporting to show how a lady may be known. In one of these articles it was asserted that "a lady may be known by her boots"; in another, "that she may be known by her gloves," "by her neck-wear," etc. A writer who claimed to be a close observer said that if you see him but a glimpse or a woman's handkerchief he would tell you whether or not the owner was worthy to bear the title of lady.

I once heard a gentleman say: "A lady is judged by her laugh." Again I have heard: "You can tell a lady by her voice, by the care of her hands and nails, and by the letter she writes." So I began to put these things to the test, and I now tell you the result of my observation.

1. The Boot Test.—The last seat in the car was taken by a faultlessly attired beauty. She had a pretty foot and wore an elegant shoe, which fitted her perfectly. Then a tired-looking mother carrying a heavy, ironstone baby, entered the car, and stood hooting on to a strap, until a very aged and trembling man—evidently a gentleman—insisted that she take his seat, while he held to the strap. My beauty in the patent leather boots had never thought to offer her seat or to hold the baby for the mother.

2. The Handkerchief and Glove Test.—In a large drygoods store I saw a clerk cross the house to pick up a dainty cambric handkerchief for a customer. The handkerchief was accepted by a hand in a neat kid glove; but the owner did not thank the clerk, nor cast even a grateful or pleasant glance in acknowledgment of the favor she had received.

3. The Laugh Test.—I heard a merry-ringing laugh which I would have declared came from a pure, as well as a happy heart; and I afterwards heard the laughter say to her mother: "It's none of your business who my letters are from."

4. The Voice Test.—I heard a reader give in the sweetest, most musical voice that old but beautiful poem, "Somebody's Mother," and the next day I saw that same reader laugh immoderately at an old woman who fell and scattered her marketing over the pavement.

5. The Hand Test.—Over the keys of the piano swiftly and gracefully moved hands that might well serve as models for sculptor or painter, but those hands on a bitter cold day, rudely closed the door in the face of a woman who was asking alms.

6. The Letter Test.—I once read some letters of faultless rhetoric and pleasing style. They modestly encouraged the attentions of a fond lover; but I learned that the writing of those letters was but the past-time of a heartless flirt.

Then I concluded that, while a lady should be scrupulously neat in her dress, she should cultivate sweetness of voice, and should be able to write an elegant letter; yet all these qualifications, if combined with selfishness or rudeness, would fail to constitute a lady, for one of the chief characteristics of a lady must be forgetfulness of self and consideration for the want of others.—*Selected.*

## SUMMER OUTING.

"Routes and Fares for Summer Tours" is the title of a book issued by the Grand Trunk Railway System which is full of interest to the summer tourist who is planning an outing for 1906. In addition to general information, the contents contain particulars of different routes and fares to points in all parts of the country and cover the principal resorts reached by the lines of the Grand Trunk and its connections. It contains a fund of information that will be of great help to those who have not yet decided where to spend their holidays. The book also contains a series of maps for reference. Write to-day for a copy to, J. Quinlan, Bonaventure Station, Montreal.

## THE SENTINEL OF THE WOODS.

By Harriet Bennett.

His mother was perfectly astonished at the youngest child. He liked to go to church, and when the others exclaimed, "Oh, mother, if we could only leave the sermon out," it turned out that he liked to hear the sermon also. "It keeps going on," he said.

"And makes us want to be good," his mother added.

"Yes, and when we sit a good way back, we can see our shoes, and that does not disturb the other worshippers, does it, mamma?"

"That was the one commandment for all the children, and one would suppose Stephen would never do that (disturb the other worshippers), yet he did once, and it was ten times more shocking," his mother said, for the very reason that it had never happened before. Of that I am going to tell you.

On the road to church, at the turn where the wood approaches closest, and only one sloped meadow lies between; "Look at the owl!" cried Stephen's father. He pointed with his whip. The foremost tree held out one arm, and on it was perched an owl. Very bold and straight he stood, motionless, while behind him all the wood lay silent, with depths on depths into which even the sunbeams dared enter but a little way.

"Father, does the wood belong only to him?" whispered Stephen.

"It belongs to Mr. More," said his father.

"I love the wood," said Stephen. He looked back at the owl. "Father, I should not like to go by him into the wood," he said.

Stephen's father laughed aloud: "Ask your mother what she used to call the owl when she was a child."

"The sentinel of the wood, because he stands straight like a soldier, presenting arms," said Stephen's mother.

And when Stephen thought how old the owl must be, to be as old as mamma, he felt a greater awe of him. But he said aloud:

"I know a soldier. I do not know a sentinel."

"Oh, he is only a soldier who stands on guard while others sleep," said his father.

Now the owl was left behind. A sweet breeze stole from the wood, and went with them to the church door. It came in through open windows. Then one could see the wood away over on the hillside. "And perhaps the owl would let me in, if I said please," thought Stephen. But of course one gave one's attention to the pulpit and the minister who stood above the topmost Bible. Perhaps the minister meant to take them all in his arms when he waved them, but even so, it is church, and one is not obliged to kiss the minister, but may send him a penny instead.

Stephen folded his hands, and had his head against the pink sleeve of his mother's dress. Along the folds of the skirt his eye caught a bit of trimming, white and round with twists in it. It was a big eye first, then it turned into a little pig's tail, going round and round many times. "Fear not," said the minister, and that was all very well if he had never seen the owl. How strict the owl was! But how had he come into the round of the pig's tail? He was there, sure enough! Stephen was so startled he nearly jerked himself off the seat, and his mother, to quiet him, whispered, "Look at your shoes." Nevertheless, Stephen did not take his eyes off the round bit of trimming, for there was no leaving the owl once you had seen him.

The owl stood straight and grasped his bough, and now the beautiful wood rose behind him swiftly, made of many dark green plumes, so thick your finger would go but a little way into them, and turned all one way. They were on the side of the owl, and whispered in his ear. But without him they would run. And if one should pass the owl, they would still fly far away. The sweetest fragrance stole from them, nevertheless, and Stephen smiled before he knew it.

"I love you," he said. "May I enter?" and, as silence followed, he added, "If you please."

The trees might be asleep, as father had said; yet that was puzzling too, for there were many eyes sprinkled about here and there. As for the owl, one dared not even look at him.

"I will call again," said Stephen, wishing to retreat. But how dreadful to find your feet so lumpy! They would not move at all. Suppose he must stand there forever, and never go home any more! "But I shall not cry out, because it is church," said Stephen to himself.

Stephen tried shutting his eyes tight, yet the same as if he had not shut them, there stood the owl and the trees.

"What makes you come through?" he whispered.

"We stay where we are put," answered the owl.

"Sir, please let me run away?"

Stephen spoke to the owl himself, for what else was there left to do? How strict and far away came the answer:

"Ah, but that is another matter!"

At that Stephen was so troubled he did not even hear his mother once more telling him to look at his shoes.

"Well, I am not going to cry," he said. "It is church."

Nevertheless, he might have cried if something had not stuck in his throat. His feet were setting forth in the direction of the wood, for in that direction, and no other, would they move. He ought to have been glad of this, for who would not gladly enter so enchanting a spot as the wood? But he was really dreadfully afraid, because he was drawing near to the owl.

Had he been a little braver, there is no telling what marvelous things I might have to relate to you. As it was, when the owl (whether to prevent Stephen's entrance, or to assist it, we shall never know),—arose from his perch, his great wings spread wide, and swooped down, fiercer and more magnificent, nearer and nearer—

"Stop him!" shouted Stephen, as loud as he could. "Stop him!"

Stephen had jumped onto the stool, and was pointing straight at the minister. But of course you know he did not mean it. He had been asleep. So the minister forgave him, and they were friends forever after.

## VEGETARIANISM.

(Bystander, in Farmers' Sun.)

These hideous disclosures of meat-packing will be apt to bring up again the question of vegetarianism, which is one affecting not only man's body, but his character; for there can be little doubt that a milder temperament goes with a milder diet. The food of the Mongolian hordes was meat and cheese, with fermented mare's milk for stimulating drink; and the Mongol character was ruthless in the extreme; massacres, holocausts, and conflagrations marking the warlike operations of the race. That man in almost any line of life can do without animal food seems certain. The farm laborer in Britain did, till lately at least, very hard bodily work with scarcely a taste of meat. A monk like Thomas Aquinas under a rule which forbade meat, could do intellectual work which, whatever might be its value, was very hard. Shelley, peerless in the work of fancy, was a vegetarian. Blondin, the acrobat, preserved his nerve by vegetarianism as well as by abstinence from drink. Taste and sentiment, if they have anything to say in the matter, are in favor of vegetarianism. The masses of animal food, especially pork, devoured by the Homeric heroes would disgust us now. The shambles are repulsive. The harvest and the vintage are attractive. More food can be raised on a given space in the shape of cereals than in that of meat. Perhaps this last consideration, as population increases, will turn the scale. But the judgment of medical science must decide.

## SAVE THE BABIES.

Mother, an investment of 25 cents now may save your baby's life. Colic, diarrhoea and cholera infantum carry off thousands of little ones during the hot weather months. A box of Baby's Own Tablets cost but 25 cents and there is security and safety in this medicine. Give an occasional Tablet to the well child and you will keep it well. Give them to the child if trouble comes swiftly and see the ease and comfort this medicine brings. And you have the guarantee of a government analyst that this medicine contains no poisonous opiate. Mrs. R. Methin, Halifax, N.S., says:—"Baby's Own Tablets are a valuable medicine for stomach and bowel troubles. 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."

When men start out to be angels in their own strength they usually have trouble with their wings.

While we are eulogizing the patriotism of the bullet let us not forget the patriotism of the ballot. Ballots may undo the work of bullets.

## SCENES OF THE FAMOUS SAGUENAY RIVER.

As Viewed From the Deck of a Richelieu and Ontario Navigation Co. Liner.

For mile after mile the course of the steamer lies between mountains whose towering sides are covered by virgin forests, where the sound of the axe is unknown, where mankind has never trodden, and where there is never a sign of a human habitation. And yet it is this primitive state that adds to the beauty of the trip, the silent bosom of the waters, broken only by the passing steamer or the occasional bateau of the Frenchman sailing majestically down the stream with the tide, the single white sail giving it the appearance of some ponderous bird, the mellow tones of the boatmen as they croon those old songs that have made their race famous, echoing softly from the hillsides: the deep shadows cast upon the dark tide by the overhanging cliffs, the sun kissed summits of the slopes, inducing a feeling of restfulness that is exhilarating in the extreme. At every turn the eye is greeted by some new and unexpected beauty, each separate and distinct yet harmonizing in such a manner as to add to the general effect and battle description.

## Cape Trinity.

On and on the journey continues, the surroundings growing more and more impressive until the climax is reached when the steamer glides around a projecting mass of rock more formidable in appearance than any yet encountered and creeping slowly into a tiny bay nestling peacefully in the shadow, brings one face to face with the most imposing spectacle on the entire river, and which for grandeur and solemnity has few rivals in the world. There, but a few yards away, stretching upward into the air until it seems as though the summit must pierce the blue sky above, the crest reaching outward until it overshadows the boat and threatening to crush it like a shell, is Cape Trinity. Two thousand feet in height, the dull hue of the massive pile of granite is unbroken not even by the presence of so much as a lichen, while vegetation turns in despair from this formidable monster. The massive mountain, towering upward in majestic splendor, the unfathomable depths of the dark tide, whose chocolate tinge, gained among the hemlock roots of the rocky fastness further up, has made the stream famous, the intense silence, broken only by suppressed exclamations of wonderment and delight on the part of those about you, form a scene no other will ever replace. L. G. Shaw, in Detroit Free Press.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Jos. White of Ottawa, occupied the pulpit of the Wakefield Presbyterian church last Sunday week.

Rev. R. and Mrs. Gamble attended the closing exercises at the Ottawa Ladies College on Thursday. Rev. Mr. Gamble, as moderator of the Synod of Montreal and Ottawa, was also present at the laying of the corner-stone of the new Stewarton church and took part in the ceremony.

The corner stone of the new Stewarton church was laid Thursday night by the Hon. Mortimer Clark, lieutenant-governor of Ontario. His Honor delivered an address emphasizing the indebtedness of the state to the church in the upbuilding of strong moral forces which support law and contribute to the stability of the state. His Honor in gracious words described the privileges and functions of a church, and congratulated the Rev. W. A. McElroy and people on the fine new church being erected. Addresses were delivered by a number of city clergymen of a congratulatory nature.

The donations prepared by the Ottawa Presbyterian, to be sent in the Mission Bale to India, were on exhibition last Tuesday in the basement of Knox Church, Ottawa. The gifts included kimono, aprons, work bags, eye shades and bandages, and almost everything the mind can suggest that would be suitable for the orphanages and hospitals in that climate. Among other things were some samples of crochet lace, in varied and beautiful design, worked by an invalid member. The mission bands contributed about 200 dressed dolls with other articles. The city and country auxiliaries showed their appreciation of this work by sending only the best in both material and workmanship. The contributions will be forwarded to India for distribution among the Presbyterian Mission stations.

The special feature of the programme at the closing exercises of the Ottawa Ladies' College was the presence of his Honor, Lieutenant-Governor Clarke, of Toronto, who gave a thoughtful address to the graduating class and the students generally. "I feel particularly pleased at the present scope of your curriculum," he said, "and hope that your domestic science may produce domestic happiness. The ability to cook a beefsteak properly has often proved to be of greater value than many other things learned at school." Mrs. Grant Needham, the principal, presented the thirty-second annual report, which was heard with great pleasure. The chief event during the session was the affiliation with Queen's University. There were registered at the college 176 students, of whom 64 were boarders, and 16 are now graduated. This is just double the number of last year. The classes in domestic science, physical drill and art have been largely attended and proved of the highest possible benefit. An Alumnae Association with a membership of 65 was formed recently. In closing the principal emphasized how much the reputation and future of the college depended upon its graduates. Mrs. Grant Needham presented the medals, certificates and diplomas to the students, and his honor the lieutenant-governor presented the Bibles that had been awarded to the eleven girls, who received them as awards for memorizing Scriptural lessons.

Church of Scotland communicants in Glasgow are 1,500 more than last year, and contributions £2,000 more.

## TORONTO.

Messrs. Joseph E. Wallace and Wm. Hunter have been elected elders of Knox church.

Rev. Dr. McLaren, General Secretary of the Presbyterian Home Missions, left for Vancouver to visit the home missions on the coast.

On the eve of leaving for his holidays, Rev. P. M. Macdonald, of Cowan Avenue church, was presented with a purse of \$200—a good way to help a pastor to a pleasant vacation!

The congregation of St. Mark's church at a social gathering presented the pastor, Rev. I. R. Robinson, M.A., Ph.D., with a handsome gold watch, in recognition of his securing the degree of Doctor of Philosophy, from Toronto University.

A handsome sum was realized in aid of the building fund from a successful lawn social held by the Kew Beach Presbyterians. The same thing may be said of the recent garden party given by the Chester Presbyterians. Both congregations are steadily growing.

A call has been extended by the congregations of Binbrook, Salfleet and Chalmers church to Mr. Sarkissian, a recent graduate of Knox College, and assistant to Dr. Neil, in Westminster church, Toronto. Mr. Sarkissian is a young Armenian, who has just completed his college course here.

Mr. K. G. MacKay, a graduate of the Agricultural College, Guelph, goes out to work among the Bhils in India, in conjunction with Dr. Buchanan. Miss Florence Clearhue, of St. John's church, Toronto, will go to Central India. They will be accompanied by Dr. R. P. MacKay, who goes out on his tour of inspection, and will sail in September.

Several additions have been made to the ranks of the foreign missionaries working under the Presbyterian Church. Rev. Andrew Thompson, who graduated this year from Knox College, the winner of the Gordon Clark scholarship, and holding first place in his year, will go to Honan, China. He will be accompanied by his bride, Margaret Smith MacKay, only daughter of the Rev. R. P. MacKay. They will be supported by the American Presbyterian Church, Montreal.

The Avenue Road congregation (Rev. J. W. Stephen, pastor) are about creating a new building at a cost of about \$40,000. The design is in the Gothic style, and will be executed in blue limestone, with a stately square tower in the southwest corner. The building when completed will seat about 900 people on the ground floor, whilst the gallery at the end will accommodate another 150. Special attention will be given to the completion of the basement, in which rooms for the various societies will be provided, and a kitchen has also been arranged for in the plans. When the first sod was turned by the pastor the other day there were present, among others, Mrs. J. W. Stephen, Mr. and Mrs. T. A. Lytle, Mr. and Mrs. Thos. M. Higgins, Mr. and Mrs. J. I. Scott, Mr. W. J. Roes, Mr. W. L. Symons, Mr. and Mrs. S. B. Coon, Mr. and Mrs. J. M. Sinclair, Prof. and Mrs. Ward, Mr. and Mrs. Edmund Gunther, Mr. and Mrs. Wm. Houston, Mr. and Mrs. J. S. Lanskill, Mr. and Mrs. Keith, Mr. J. Tait, Mr. W. Simpson, and Mr. Henry Swan.

Prof. Bryce, from Winnipeg, whose forebears belonged to Doune, and has connection with the Bridge of Teith U. P. Church, preached in that edifice on Sunday, the 3rd inst.

The deacon is announced of John Macleod, shoemaker, Uig, Skye, better known as "Gladstone." He was an excellent speaker, and became famous at the time of the crofter agitation.

## EASTERN ONTARIO.

Rev. S. P. Burns, of Sterling, has been called to Lakehead.

The new Presbyterian church at Macdonald's Corners will be known as "Knox".

Rev. Dr. Marsh, of Hamilton, was the preacher in Burns' Church, Martintown, last Sunday.

On the eve of his marriage, Rev. J. U. Tanner, of Lanester, received from his congregation a purse containing the snug sum of \$185.

The next regular meeting of Lanark and Renfrew Presbytery will be held in Zion church, Carleton Place, on 4th September, at 10.30 a.m.

Rev. C. H. Ross, Mrs. Ross and family of Lachine have taken up their residence at their summer home, Gairney, South Lanester.

In the absence of the pastor on a recent Sunday Rev. T. A. Sadler conducted a union service in the Methodist church. And so the union spirit manifests itself!

The Perth Courier says: Rev. James Cosmack, who supplied so ably for Mr. Scott in St. Andrew's the past few months preached in St. Paul's, Smith's Falls, on Sunday.

The Victoria Harbor Presbyterian congregation presented Mr. M. Vasey, leader of the Union choir, with a beautiful gold headed cane, as a slight token of esteem, on the 22nd ult.

Rev. A. D. Menzies, of Beachburg, is engaged in London proselyting in the interests of French evangelization. His work at Beachburg is being taken by Rev. J. A. Caldwell, who will give the congregation good service.

On Friday and Saturday Rev. W. A. Morrison, Delhousie Mills, was assisting Rev. Mr. Cameron, Apple Hill, at pre-communion services.

Last week Revs. Thompson, Vanleek Hill; Morrison, Kirk Hill; McQueen, Lingwick, were assisting at communion preparatory services at Dunvegan.

The congregations at Bishop's Mills and Patterson's Corners have extended a call to Rev. M. McLaren, who has been doing mission work in the Gatineau district, to become their pastor. He has accepted the call.

The concert under the auspices of the Mission Auxiliary of the Rockland church was a great success. Owing to the rain, the crowds were not so large as was expected, but under the circumstances the place was well represented. Those that contributed to the programme were Miss Laura Woods, Miss Hilda Kirby, Miss de la Ronde and Mr. Britton all of Ottawa. The visitors were all appreciated to the full and received a hearty reception. There were also two dramas by local talent which were good and gaily enjoyed by the audience. The concert closed with the singing of the national anthem.

St. Paul's church, Victoria Harbor, was dedicated here on the 24th ult. The commodious church was filled to overflowing by the people. The Rev. McI. Duncan, B.A., of Toronto, preached two excellent sermons, morning and evening. In the afternoon he addressed the children. The tea-meeting and entertainment on the 25th was a great success. The entertainment was of a very high class character. St. Paul's church, the gift of Mr. John Waldie, Toronto, is a very handsome structure, beautifully finished inside, lit up by electricity. A fine memorial stained glass window to the respected memory of the late John Eugene Schissler is placed in the west of the building, a gift from the Victoria Harbor Lumber Co. The church is nicely situated on Victoria heights, overlooking the pretty bay.

## WESTERN ONTARIO.

The Rev. A. A. and Mrs. Graham are visiting friends in Petrolia.

Rev. D. McRobbie, of Kemble, has been visiting friends at Victoria Harbor. The next meeting of Stratford Presbytery will be held at Stratford on 14th September, at 10 a.m.

The garden party of the Ladies' Aid, Knox Church, Acton, realized the handsome sum of \$120.00.

Rev. Neil Leckie, of Lonsborough, preached last Friday evening at the preparatory services, Knox church, Goderich.

It is expected that the new church building for St. Andrew's, Hamilton, will be ready for occupancy by the first of October.

The congregations of Binbrook and Saltfleet have extended a call to Rev. Mr. Sarkissian, now assistant to Rev. Dr. McNeil, Toronto.

Rev. James Rollins conducted anniversary services at Granton on Sunday, and Rev. Robert Laird, M.A., preached in King Street Presbyterian church.

Stratford Presbytery appointed a committee to arrange for a Sabbath school and Young People's convention at the September meeting of the Presbytery.

Mr. C. W. Webb, of Ancaster, examined by Hamilton Presbytery, was approved for Home Mission work. He will likely go to Northern Ontario or Alberta.

Rev. A. Blair, of Nassagawey, conducted pre-union services recently at Rockwood and Eden Mills (Rev. John T. Hall, pastor). Twenty-four new members were received.

At the recent anniversary services in the Presbyterian church, Orillia, conducted by Rev. Professor Kilpatrick, D.D., the special collection in reduction of mortgage debt amounted to \$500.

The Orillia congregation greatly value the services of their long-time pastor Rev. Dr. Grant. Recently the ladies of the church presented him with a splendid silk pulpit gown and cushion.

The jubilee of Knox church, Cambria, was celebrated with much zeal. Among the speakers were Rev. Mr. Hall Sarnia, Rev. Mr. Currie and others. Theford, Rev. Mr. Baley, the pastor of the church, presided.

Stratford Presbytery sustains the call from Shakespeare to Rev. P. J. McLaren, of Strabane, in which is offered a stipend of \$800, with manse and glebe. Provisional arrangements were made for his induction on 2nd August.

After an eight years' pastorate Rev. T. H. McCulloch resigns the charge of Knox church, Tavistock, as well as the clerkship of Stratford Presbytery. The clerkship was filled by the appointment of Rev. J. D. Ferguson, Monkton.

Rev. A. E. Harrison, B.A., Arkona, is called to North and South Nissouri, Salary \$800, with manse and two weeks' holidays. Presbytery of Stratford made provisional arrangements for his induction, which was fixed for 17th July at 2 p.m.

On a recent Sunday Rev. Anderson Rogers, of New Glasgow, N.S., and Rev. J. B. Silcox, of Toronto, were the preachers in Knox church, Embro. A good preacher himself, the pastor, Rev. G. C. Patterson, always gets good pulpit supply for his people.

On the eve of her departure to enter the Victoria Hospital, Montreal, to train for her chosen vocation—nursing—Miss Flossie Patterson was presented with a handsome signet ring, along with an affectionately worded address, in which the young ladies who presented it tried to voice their sorrow at parting with one who had greatly endeared herself to all in her father's large congregation. Miss Patterson will be very much missed.

The annual garden party at Tempo, under the auspices of the Presbyterian Church was a great success, as everything that the Rev. Robert McIntyre undertakes is sure to be. Fully two thousand people were in attendance. Refreshments were lavishly provided. In the evening an attractive programme was provided. Rev. Robert McIntyre, in an opening address, in which he gave a hearty welcome to all, announced something even better for next year.

## WINNIPEG AND WEST.

On Sunday last Rev. Prof. Baird, D.D., conducted the morning services in Augustine church, in which he referred at some length to leading features of the recent General Assembly.

At the meeting of Calgary Presbytery Rev. Dr. Herdman stated the Galicians residing between Calgary and Edmonton were very desirous of securing schools. At present there are nine, but the government intend to supply 25 additional teachers and buildings for next fall.

Knox church old organ has been shipped to Regina, where it will be erected in Knox church of that city. The instrument has given good service in this city for over twenty years. Organs, like good wine, improve with age, and it will, no doubt, prove very satisfactory in the fine new edifice of the western capital.

At a meeting of young men at Point Douglas church, an association was formed, to be known as the "Young Men's Union of Point Douglas church," having for its object the religious and social improvement of its members. The following officers were elected: Honorary president, Rev. Donald Munroe; president, H. Allan; secretary, Geo. Benton; treasurer, Geo. Bell; Councillors, R. Stark, M. McInnis, W. Hunter and J. McDonald.

The decision of the General Assembly of the Presbyterian Church to form three western Synods, says a Western contemporary, is in harmony with the aggressive policy of that great missionary church. When the story is told of its growth in western Canada, of the heroic work done by men like Robertson and Carmichael and the host of home missionary heroes, it will be not less interesting than the stories of adventure of the early Roman Catholic missionary heroes of this land.

The home of Mr. and Mrs. J. M. MacDonald, Emerson, was the scene of a farewell gathering of the members and adherents of the Presbyterian church to Rev. D. H. and Mrs. Jacobs, a large number being present. During the evening the reverend gentleman was presented with a purse of gold as a parting gift, accompanied with a very complimentary address. Mr. Jacobs replied briefly and several speeches were delivered, all testifying to the high regard and sterling qualities possessed by Rev. Mr. Jacobs.

The Women's Home Missionary auxiliaries of the different Presbyterian churches in Winnipeg have lately formed a presbytery to be called the "Women's Home Missionary Presbytery," making a centre for auxiliaries in Manitoba to connect with. Already the outlook is very bright, and through the formation of this presbytery greater work, and interest in home missions is expected to be made. Lady McMillan has shown her keen interest in this work and has graciously consented to become honorary president. The officers for the presbytery are as follows: Hon. president, Lady McMillan; president, Mrs. McClelland; first vice-president, Mrs. Farquharson; second vice-president, Mrs. Baird; third vice-president, Mrs. Colin Campbell; fourth vice-president, Mrs. Noble; treasurer, Mrs. Johnston; corresponding secretary, Mrs. Coleleugh; recording secretary, Mrs. Kehoe.

Mrs. Waits, wife of the Rev. E. Wallace Waits for many years pastor of Knox Church, Owen Sound, died of typhoid fever at Cameron, Mo., in her 52nd year. Deceased moved with her husband from London, England, to Cameron, a small town of three thousand inhabitants, fifty miles north of Kansas City, about eight months ago and had been in failing health for some years. Many sincere friends, says the Owen Sound Advertiser, learn with sorrow of the death recorded in this notice.

Rev. J. W. McNamara, of Nelson, is called to Drayton, Ont.

## BRITISH AND FOREIGN.

"The Visible Kirk" is the local name of the quaint and capacious Church of St. Michael, Inveresk.

Every workman in Japan wears on his cap an inscription stating his business and his employer's name.

The oil fields near Delagoa Bay, in Africa, are expected to prove among the most productive in the world.

A Dublin jury has decided that a kiss which was stolen by a farmer from a young lady is worth £125.

An Irish paper in reporting the invention of a new hat for men describes it as being a straw hat made of felt.

Special sermons urging the better observance of the Sabbath are to be preached next Sunday throughout Great Britain and Ireland.

The Church Commissioners have been sitting at Strachur adjudicating in the dispute between the United Free and the "Wee Free" there.

The Caledonian Church (Church of Scotland), Holloway, London, is without a minister owing to the resignation of the Rev. James Milne, M.A.

It is understood that "Jan MacLaren's" former congregation at Sefton Park, Liverpool, is to offer a call to Rev. A. Connell, Recent Square, London.

John Burns in a speech at London connected the abnormal infantile mortality in England with canned meats and intemperance among women.

There are over 40,000 makers or vendors of patent medicines in Great Britain, and the sale is so great that it yields £331,000 in duty to the revenue.

Mr. S. R. Crockett, the novelist, is to be entertained at Dalbeattie in the autumn in appreciation of what he has done for his native county of Kirkcubright.

The present from the Scottish people to Queen Maud, of Norway, takes the form of silver plate, consisting of a rose bowl and candelabra, and a tea and coffee service.

Not for many years have the Edinburgh Botanic Gardens displayed such a profusion of bloom at this period of the year as now. The season has been exceptionally propitious for the later rhododendrons and azaleas.

Mrs. Jeimima Luke, the well-known hymn writer, author, among other famous compositions, of the child's hymn, "I think when I read that sweet story of old," died recently at Newport, Isle of Wight, in her 93rd year.

A Joseph Parker Memorial Church is to be erected in Sussex, England, in memory of the late pastor of the City Temple, London. For this purpose the sum of £2,500 is being raised.

Mr. Neville McWilliam, LL.B., of Sydney University, who is blind, has been admitted to practice as a barrister in New South Wales. The Chief Justice expressed the hope that Mr. McWilliam would be as successful as Mr. Fawcett, who, suffering from the same affliction, rose to be a Minister of the Crown.

The Presbytery of Newcastle-on-Tyne now consists of 117 members, viz., forty-eight ministers and sixty-nine elders. The granting of an additional representative elder to congregations of 250 members and upwards had led the elders of this Presbytery to take a deeper interest in the general work of other Presbyteries.

Westminster Presbyterian church is the second in Minneapolis to establish the acousticon, a device to enable deaf attendants at service to hear the minister plainly, beginning the test of five receivers. The arrangement makes it necessary to employ a pulpit, for which none of the pastors of the church has any use. The transmitter is a small box directly in front of the minister, and the receivers may be placed in any pew.

Rev. Principal Gordon of Queens University, Rev. Dr. Milligan, of Old St. Andrew's church, Toronto, and Rev. Jas. Grant, of Richmond Hill, will sail for the Old Country on July 5th. They will be away for about two months.

## RHUBARB IN MANY STYLES.

The following recipes will be found good as well as seasonable:  
 To Can Rhubarb: Cold-water Process.—Select the rhubarb when young and tender and of a pretty pink color. Wash thoroughly, peel and cut into small pieces as for pies. Pack into glass jars to overflowing with freshly drawn water, put on the covers, and let them stand over night. By the next morning you will find that the rhubarb has taken up more or less of the water, and that there is quite a vacuum to be filled. Drain off the water, and fill again to overflowing with fresh cold water, seal the jars closely, and put away for winter's use. This, when opened, will be found to require less sugar than fresh rhubarb, and will make delicious pies and sauce. Cranberries and green gooseberries may be canned in the same way, and will keep for years.

Preserved Rhubarb.—Wash, peel and cut the rhubarb into pieces, then weigh. Place in a preserving kettle without water and cook thirty minutes. Meantime put an equal weight of sugar in a saucpan, allowing a pint of water to each four pounds of sugar. Boil without stirring until a little poured in a cup of ice water breaks like glass. When the rhubarb has been cooked enough pour the syrup over it in five minutes, stirring gently, so that it will not stick. Then pour into jars and close tightly. Keep in a cold place.

Rhubarb Lumps of Delight.—Choose young and tender, but plump stalks of rhubarb; wash, peel and cut in inch and half pieces. Weigh and allow as many pounds of sugar as you have fruit. Put the sugar over the fire with a half cup of water allowed to each pound of sugar; bring to a boil, skim and add the juice of a yellow rind of a lemon and juice (a tablespoonful to each pound of sugar). Add the pieces of rhubarb to the boiling syrup, simmer gently until transparent but not broken, drain, dress each lump with sugar, and dry on paraffine paper in the oven or sun. Use the remaining syrup for stewing the rhubarb for immediate use.

Rhubarb Jam.—Allow to each pound of cut rhubarb one pound of sugar and one lemon. Pare the lemon as thin as possible into an earthen bowl, taking care to remove all the white, bitter membrane, and slice the pulp of the lemon into the bowl, discarding all seeds. Cut the rhubarb into inch pieces, and put in the bowl or top of the lemon, and the sugar on top of the rhubarb. Cover and stand away in a cool place over night. In the morning empty into the preserving kettle, simmer gently three-fourths of an hour, or until quite thick; take from the stove, cool a little, and pack into jars. Cover with paraffine.

Another delicious jam is made by combining pineapple, rhubarb and cranberries in equal proportions.

Pineapple Marmalade.—Peel and grate or chop as many pineapples as are desired, using a silver knife or fork in the operations. Measure or weigh, and allow a pound of sugar to each pound of fruit. Mix well, and stand in a cool place over night. In the morning cook for half an hour, or until soft enough to put through a coarse sieve. Strain, return to the preserving kettle, and continue cooking, stirring almost constantly for half an hour or longer, until it is a clear amber jelly that will thicken into a paste as it cools. Put into small jars and seal when cool.

Liberia, in Africa, has neither clock nor time-piece of any sort. The reckoning of time is made entirely by the movement and position of the sun, which rises at six a.m. and sets at six p.m., almost to the minute; all the year round, and at noon is vertically overhead.

## SPARKLES.

Freda—"Now that your engagement is broken are you going to make Clara send back your letters?"

George—"Rather! I worked hard on those letters, and they're worth using again!"

"That new farm hand of yours used to be a bookkeeper."

"How do you know?"

"Every time he stops for a minute he tries to put the pitchfork behind his ear."

The parish priest was in his garden attending to his creepers when he noticed that a boy standing in the road was watching his every movement with great interest.

"Well, my boy," he said, "you'd no doubt like to learn gardening. You seem so interested in what I'm doing."

"Tain't that," replied the boy. "I'm waiting to hear what a priest says when he hits his finger with a hammer."

The class was discussing animals; how they walked, got up, etc. After she had explained the cow's method of rising to her feet, the teacher asked: "Do you know any other animal that zots up like the cow?" Silence reigned for a moment, then one little girl timidly raised her hand. "What it it?" asked the teacher. "A calf," was the whispered reply.

A negro Baptist said to his Methodist master—"You've read the Bible, I s'pose?" "Yes." "Well, you've read in it of one John the Baptist, haven't you?" "Yes." "Well, you never saw nothing about no John the Baptist, did you?" "No." "Well, den, you see, dere's Baptists in the Bible, but dere ain't no Methodists, and de Bible's on my side."

Southsyde—"Your wedding was rather quiet." Lakefront—"Yes; the bride had recently lost a relative." "A near one?" "Well, fairly. It was her first husband."

A certain farmer's wife in the north of Aberdeenshire being in want of a "sitting" of duck's eggs sent her little son to a neighboring farm to procure it. Having received the eggs he said to the mistress, previous to departure—"I was hidden squire the price; but my mither disna think ye'll tak' anything for them."

## TABLE MANNERS IN RHYME.

It is so hard for the little folks to be polite and orderly at meals, and they so often forget the rules with which father and mother try to help them to be gentlemanly and lady-like that it would perhaps be a good thing for children who are troubled in this way to commit to memory these rhyming rules:—

In silence I must take my seat.

And give God thanks before I eat;

Must for my food in patience wait

Till I am asked to hand my plate;

I must not scold, nor whine, nor pout,

Nor move my chair nor plate about;

With knife, or fork, or mapkin ring

I must not play—nor must I sing;

I must not speak a useless word—

For children must be seen—not heard

I must not talk about my food,

Nor fret if I don't think it good;

My mouth with food I must not crowd,

Nor while I'm eating speak aloud;

Must turn my head to cough or sneeze,

And when I ask, say "If you please;"

The tablecloth I must not spoil,

Nor with my food my fingers soil;

Must keep my seat when I have done,

Nor round the table sport or run;

When told to rise, then I must put

My chair away with noiseless foot,

And lift my heart to God above

In praise for all His wondrous love.

Ten pounds of good hay will keep a horse alive as long as 50 lbs. of green clover.

## Almost Hopeless

## The Condition of Thousands of Pale, Anaemic Girls.

"Almost hopeless is the best way to describe the condition I was in about a year ago," says Miss Mamie Mannett, of Athol, N.S. "My health had been gradually giving way until I reached a condition when I feared I was sinking into chronic invalidism. I was as white as a sheet, my blood apparently having turned to water. I had no appetite, suffered from headaches and dizziness, the least exertion would leave me breathless, and it appeared that I was going into a decline. I had seen Dr. Williams' Pink Pills highly recommended by the Newspapers, and I decided to give them a trial. It was a fortunate day for me when I came to this decision, as the pills have not only restored my health, but have actually made me stronger than ever I was before. I now have a good appetite, a good color, and new energy and I am satisfied that I owe all this to Dr. Williams' Pink Pills, which I cheerfully recommend to other pale, feeble, ailing girls."

Dr. Williams' Pink Pills quickly cured Miss Mannett, simply because they make the new, rich, red blood which enables the system to throw off disease, and brings robust health and cheerfulness to pale anaemic sufferers. Dr. Williams' Pink Pills cure bloodlessness just as surely as food cures hunger, and the new blood which the pills make braces the nerves and tones and strengthens every organ and every part of the body. That is why these pills strike straight at the root of such common disease as headaches, sideaches and backaches, kidney trouble, indigestion, neuralgia, rheumatism, St. Vitus dance, paralysis, and the troubles from which women and growing girls suffer in silence. It has been proved in thousands of cases that Dr. Williams' Pink Pills cure after doctors and all other medicines have failed. But you must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. All medicine dealers sell these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

Annual excursions to Ogdensburg on Str. America, Thursday noon, of Y. P. A. Grace Church, Gananoque. Round trip ville, Ont.

## A STRENUOUS HOUSEKEEPER.

In the north of Scotland stories are still told of one of the most immaculate housekeepers that ever—in aristocratic circles—that ever lived. She was the last Duchess of Gordon, who spent the later years of her life at the Tower House, Huntley Lodge, she did not rule by fear, for her domestics loved her dearly, but each one knew if the sweet cleanliness and order did not prevail in her own department that another servant would speedily fill her place. The duchess had methods of her own for discovering dust and half done work. She flecked walls and furniture as she passed with a delicate lace handkerchief, and woe betide the housemaids if a soil was found on it. One rule of the duchess was that mattresses should be turned every day and occasionally a chambermaid found her fidelity tested by a handful or a few torn sheets of paper between the mattresses of her mistress' bed. The duchess had the most thorough knowledge of how work should be done, and she left nothing to the supervision of a housekeeper. Every day she visited the dairy, the laundry, the kitchen, the pantries and the cellar, and the smallest detail of carelessly done work did not escape her eye. Forty years ago a servant who could show a terse statement signed by the duchess saying that several years had been spent in service at Huntley Lodge, needed no further recommendation to obtain an excellent position in any great house in Britain.

## CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:

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 2.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.1 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

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Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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11.50 a.m. Express.  
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For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m. daily, except Sunday.

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.58 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.06 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, 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 Clauses (2), (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 who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. 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.

## PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.  
Inverness, Whyrecomagh, 12 and 13 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., 8.30.  
Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.

Len. and Ren., Carl. Pl., 19 Feb., 7.30 p.m.

Brookville, Brookville, 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., 10 a.m.

Lindsay, Lindsay, 19 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. S., 6 Mar., 10 a.m.

Saugen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 29 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.

Huron, Searfoot, 14 Nov., 10.30

Mt.land, Wingham, 19 Dec., 10 a.m.

Paisley, 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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