

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, JULY 10, 1907.

Single Copies, 5 cents.

SOMETIMES, SOMEWHERE

"Unanswered yet, the prayer your lips
have pleaded,
In agony of heart these many years,
Does faith begin to fail, is hope de-
clining,
And think you all in vain these falling
tears?
Say not the father has not heard your
prayer,
You shall have your desire, sometime,
somewhere.

"Unanswered yet, tho when you first
presented
This one petition at the Father's throne,
It seemed you could not wait the time
of asking,
So anxious was your heart to have it
done?
If years have passed since then, do not
despair.
For God will answer you, sometime,
somewhere.

"Unanswered yet? Faith cannot be un-
answered;
Her feet are firmly planted on the
Rock;
Amid the wildest storms she stands un-
daunted,
She knows Omnipotence has heard her
prayer,
And cries, It shall be done, sometime,
somewhere."

"Unanswered yet? but you are not un-
heeded;
The promises of God forever stand;
To Him our days and years alike are
equal;
Have faith in God, it is your Lord's
command.
Hold on to Jacob's angel and your
prayer
Shall bring a blessing down, sometime,
somewhere.

"Unanswered yet? Nay, do not say un-
answered,
Perhaps your part is not yet wholly
done;
The work began when first your prayer
was uttered,
And God will finish what He has be-
gun.
Keep incense burning at the shrine of
prayer,
And glory shall descend, sometime,
somewhere.

—Selected.

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BIRTHS.

At Dunvegan, on June 15, 1907, the wife of D. K. McLeod, of a daughter.
At Maxville, on June 20, 1907, the wife of Thomas Dingwall, of a son.

MARRIAGES.

At the manse Middleville, on June 12, by the Rev. A. Macaulay, Wm. I. McKinnon, of McDonald's Corners, to Mary J. Gunn, only daughter of the late John Gunn, of Hopetown.

At the residence of the bride's parents, Centre St., June 19th, by Rev. Hugh Monroe, B.A., Mr. C. Melvin Scott, Listowel, and Miss Margaret D., youngest daughter of Dr. Robert Young, Bowmanville.

At Erskine Church, on June 26, 1907, by the Rev. A. J. Mowatt, D.D., Helen Brisbane Law Allan to Samuel Gray, Jr., both of Montreal.

At the home of the bride's parents, Main St. Acton, on June 26th, by Rev. J. C. Wilson, Elmira, daughter of John Reddick, to J. W. Ritchie, son of Geo. Ritchie, all of Acton.

At Perth, Ont., June 26th, 1907, by the Rev. A. H. Scott, M.A., Robert E. Meichen, son of Chas. Meighen to Letitia, daughter of the late A. H. Bryson.

At the residence of the bride's father, on June 18th, 1907, by the Rev. A. McD. Haig, of Jarratt, Chas. B. Woodford, of Orillia, to Miss Kathleen, daughter of Mr. James Williamson, of Jarratt.

On June 19, 1907, by Rev. K. A. McLeod of Brighton, assisted by Rev. Mr. MacKenzie of Kirkhill, Lachlan McKinnon to Sarah Christena, second daughter of Charles McDonald, all of Laggan.

At Martintown, on June 12, 1907, by Rev. J. B. MacLeod, B.A., B.D., Donald F. Maclellan, Lancaster, to Miss Margaret Munro, daughter of D. W. Munro of Martintown.

DEATHS.

At 470 Markham street, Toronto, on the 27th June, 1907, James McKay, a native of Stromness, Orkney Islands, Scotland, in his 87th year.

At Rochester, N.Y., on June 18, 1907, Nancy Cameron, relict of Donald McDonald, formerly of Charlottenburg, and sister of Capt. A. Cameron of Morrisburg and Mrs. John Dunlop of Lancaster, aged 95 years and 11 months.

At his late residence, 161 Sorauren Ave., Toronto, on Wednesday, June 19, Charles Sneath, aged 82 years.

In the Sixth Concession of Lancaster, on June 7, 1907, Janet McNeil, relict of the late Norman McKay, aged 99 years.

At 11-3, Kenyon, on June 12, 1907, Miss Janet Cameron, daughter of the late Angus Cameron, aged 79 years.

At Brampton, Abraham Campbell in his 81st year, on Saturday, June 29, 1907.

At 12th con. Mariposa, Monday, June 17th, 1907, Mrs. Ann Wilson, widow of the late Walter Wilson, aged 91 years.

At Maxville, on June 23, 1907, the infant daughter of William D. Campbell.

W. H. THICKE

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NOTE AND COMMENT

Mr. Carnegie has commenced the distribution of free public libraries on the continent of Europe. He began with a gift of one million dollars for a library building at Berlin.

The abolition by law of a large number of Sunday trains in Belgium has, according to a statement of the Minister of Railways, reduced the fatal accidents due to any fault of the employees, more than fifty per cent.

A despatch today from Seoul says Protestant Christianity in Corea has increased over sixty per cent in the past year, and there is promise of a national evangelization under the auspices of the American missionaries. Catholicism is apparently stationary.

One of the signs of a missionary revival is the action of 1,074 Presbyterian business men in the United States who, after three days spent in serious consideration of the claims of the Kingdom upon laymen, voted to call upon the churches of their denomination for 6,000 more missionaries and for \$6,000,000 a year for the work.

The death is announced of Francis Murphy, "Apostle of Temperance," at his home in Los Angeles, Cal. He was an eloquent and magnetic speaker, and a man of magnificent appearance. The greatest men in the country were his firm friends, and he aided hundreds of reformed men—who had been in the gutter—to become good and respectable citizens, and the heads of happy households.

The Japanese troops have recently captured the stronghold of the savage territory of Formosa. The country has never been occupied by a civilized population, and contains great wealth in camphor forests. Formosa, under Chinese rule, was a land of robbers and savages. The Japanese had a difficult task to reduce it to order, and have gradually brought the island under orderly government, to the great advantage of the native population. It is now believed that the resistance of the savages is broken.

German newspapers see in the entanglement of agreements and alliances to which the European and Asiatic nations are parties an attempt "to build a wall of paper around Germany which may eventually give place to a wall of iron." It is altogether likely that these treaties are partly the result of the Kaiser's aggressiveness in the Morocco affair. It is not improbable that Italy and even Austria may think it wise to become partners in the new Mediterranean arrangement, a course which would break up the Triple Alliance and leave Germany absolutely alone.

The commission to report on the Georgian Bay Canal scheme has nearly completed its labors, and the papers are publishing figures. The project is to connect Georgian Bay with the St. Lawrence River by a twenty-one foot waterway. The plan seems to be a feasible one, but the cost will run, it is estimated, over \$100,000,000. If this great project is pushed to a successful conclusion, it will shorten the distance by water from Fort William to Montreal by about 400 miles, and reduce the cost of carrying grain from the west to tide-water by about three and one-half cents a bushel.

It is said that the Chinese anti-opium regulations in Peking and elsewhere are being well enforced, and the feeling against opium use is gaining force.

The eagerness of the Burmese to hear and receive the Gospel message is frequently the basis of incidents both pathetic and heroic, says the Morning Star of Boston. One morning a man came to Rangoon from a distant village, seeking to be baptized. He waited all day without food for Dr. Price, who was away from home, and at evening went away sorely disappointed because the missionary had not returned. At another time several coolies (the poorest class of day laborers) urged that a Christian teacher be sent to their village, and offered to build a house for him and supply him with rice, if he would but come and teach them the Gospel.

While Canada and the United States are receiving great masses of immigrants from Europe, there is a great movement in Russia itself, not however, westward, but eastward. From European Russia there is flowing a mighty tide of emigration into Asiatic Russia. From January 1 to May 15 of this year 233,665 persons passed through one town on the border of Siberia, and most of these will settle east of Lake Baikal. The one-track railway is sorely taxed to handle the crowds; and the surveyors cannot measure out the lands half fast enough for the settlers. This vast movement, if it continues, will help to solve the land problem in European Russia, and incidentally will provide a new and powerful factor in the settlement of the Manchurian question.

Re-action is said to have set in throughout Wales, and in the opinion of many who are intimate with the facts of the case, the position of religious affairs in Wales is "at the present time critical." This is not to be wondered at, remarks the Canadian Baptist, nor does it necessarily discredit the genuine character of the Welsh Revival. The experience of re-action is almost invariably encountered where religious emotions have been excited, and there is generally some chaff garnered with the wheat. After the Welsh Revival, as in the case of any revival, there has been great need for earnest watch-care and guidance respecting the hundreds of converts whose faith was more emotional than intelligent, and who, therefore, were in need of helpful leading and instruction.

The excitement caused by Mr. R. J. Campbell and his "New Theory," has somewhat subsided in England, but the effect remains. The newspapers still treat Mr. Campbell with some deference, but he has ceased to be a power in the Free Churches. At the annual meeting of the Federation he was personally treated with respect, but his doctrine was sung down with the hymn, "When I survey the wondrous cross." The Federation removed his name from the management committee; and since then every engagement he had with local Free Church Councils has been cancelled by their committees. This has not been done through any spirit of personal hostility; but it simply represents the church's instinctive feeling that the gospel Mr. Campbell preaches is not the gospel that can save the world. His teaching is not condemned because it is new, but rather because it does not commend itself to the mind of the church as true.

An encouraging sign of the times in England is a movement for a stricter Sabbath, which has the support of the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and the Rev. John S. Lidgett, representing the Non-Conformist churches. A joint message to the nation has been issued, calling for a saner and more spiritual use of the Lord's Day. It is noteworthy that ecclesiastics so different in temperament and view are uniting in this cause, and the fact that this protest has been made should encourage all lovers of the Sabbath and of God's law in Canada.

Says the Brockville Recorder: Master Ian Strachan, the little son of Rev. D. Strachan, was the instigator of a charitable movement which culminated yesterday in Master Ian handing over to the treasurer of the Children's Aid Society the proceeds of a "show" held by him and four other playmates, Laurier Taylor, Lorner Hav, Allison Murray and Donaldson Fisher. The admission fee was one cent, lemonade, not the "red" variety was sold, and the boys had a "circus" all to themselves. As none of the little fellows are nine years old, the idea of donating the chance to a charitable cause is worthy of mention.

Not long ago a distinguished layman was pleading that the new minister should have at least a fair chance to win his way; and he made the statement that two men and one woman could make it impossible for any pastor to succeed in a congregation. It seems like a startling statement, and yet there is such an amount of truth back of it as to make it worth considering. There are few people who deliberately aim to destroy a minister's influence; yet there are some who do it just as effectually as if they really meant to do it. If a minister fails, it is not irrelevant to ask, "Why did he fail?" and sometimes at least the answer will be, "We helped to make him fail."

After hearing the report that the overture on Church Federation had been carried in the presbyteries by a vote of 950 yeas to 89 nays, the United Presbyterian General Assembly (U.P.S.A.) formally declared that the "Articles of Agreement" for the Federation of the Reformed churches in America holding the Presbyterian system, had been approved. A proposal to consolidate the Board of Home Missions, Church Extension and Freedmen's Missions was referred to a committee to report next year. A committee was appointed to co-operate with other committees in arranging for the celebration of the four hundredth anniversary of the birth of John Calvin, and was instructed to plan for a Calvin memorial service in connection with the General Assembly of 1909. The assembly prescribed that persons desiring to do general evangelistic work in the church must secure certificates of fitness from their presbyteries, and that congregations employ as special evangelists only those who have such certificates or the endorsement of some recognized ecclesiastical body. All committees having to do with the use of the Psalms in worship were consolidated into a Permanent Committee on Psalmody. Action upon the scheme for the proposed National Interchurch Temperance Council was postponed for another year. Although no progress was noted in the movement for union with the Associate Reformed Synod of the South, the committee on the subject was continued.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

MATTHEW THE PUBLICAN.

By Rev. James Stirling, Strichen, N.B.

When we say that Matthew the Publican became a Christian and an apostle, we excite no surprise. And yet Matthew's countrymen could not contemplate his call without amazement—unspeakable, such as we should feel if a ticket-of-leave man were called to the foremost pulpit of our church, or if an inmate of Newgate were created Archbishop of Canterbury. We cannot conceive the moral and social abyss from which Matthew was drawn until we have formed a clear conception of the office which he held.

The publicans were capitalists to whom, singly or in joint-stock companies, the Roman Senate let the collecting of customs, and who undertook to pay a fixed sum into the treasury. The treasury was the publicum, and he who thus paid into it was called publicanus, from which our word publican is derived. But those capitalists neither visited the provinces nor collected the customs in person. They sat in the bureau at home, as the directors of the East India Company sat in London while their servants fleeced the Hindus and created empire. It was the agents, the underlings of these men, who constituted the publicans of Palestine. These latter were the collectors of customs, who examined each bale of goods, assessed the value, wrote out a ticket, and enforced payment.

No Jew with the faintest spark of patriotism, or even self-respect, would accept the office. The custom-house was obliged to draw its clerks and officials from the outlaws and renegades of society. The tax which the publicans collected was the Roman iron that

Pierced the Jewish Soul.

But what the publicans found odious they left loathsome. They lay in wait to over-reach; they charged traders with smuggling that they might extort hush-money; they ground the face of the nation that had excommunicated them. Drawn from the dregs of society; separated from all humanizing influences as if they were a colony of lepers; entrenched in their lair of sullen defiance; regarded by their countrymen as traitors, apostates, and tools of the oppressor; shunned as the wolves and bears of society—there was for them no path leading upward from their sink of degradation. Over the door of the custom-house might have been inscribed—

All hope abandon ye who enter here!

Classed by the Rabbis with thieves and murderers, the publicans could neither sit in judgment nor give evidence. Their contribution was spurred from the alms-box of the synagogue and the treasury of the temple. The scorn and byword of a nation, "scribes and people hated them as priests and peasants in Ireland have hated a Roman Catholic who took service in collecting tithes or evicting tenants."

It was to the second detested class—the agents and underlings of the capitalists—that Matthew belonged. Upon the custom-house where he sat beat the burning resentment of the people. From that custom-house he might look toward men, as the sick in quarantine look through the port-holes of their ship to the green slopes of the forbidden shore. He might wistfully gaze on his fellow-men, as the leper in his isolated lair gazed on the distant forms of health and mirth. The religion of his country could not descend to his level, and he, with the millstone of opprobrium around his neck, could not ascend to its austere eminence. Every door in Israel was closed against him.

How fearless, then, was Christ's action, when, pausing before the custom-house in Capernaum, He said to the despised collector: "Follow Me." In descending to the floor of the pit where Matthew lay, He trampled under foot the strongest prejudice, the fiercest patriotism of His countrymen. He arrayed against Himself synagogue and temple, priest and scribe, zealot and patriot.

To speak to such a man, to forget his past, to open for his life a door of hope, to receive him as a learner, to admit him into the sacred enclosure of friendship, was amazing beyond expression. What order of school must this be that enrolls such disciples? What kingdom is this which

Opens Its Gates to the Outlaw

and the apostate? But to call Matthew to permanent fellowship, to appoint him a pillar in the house of God, to make him a light-bearer for all ages—this surely cannot be. Christ's answer to this smouldering rage was, "Follow Me."

And Matthew responded as the note comes forth when the key is pressed. He left all, rose up, and followed Him. How can we account for his preparedness? Had he met and known Christ before? Or did the summer of grace first dawn on him that day?

Here Matthew first emerges into clear light, but his spiritual history dates further back. The call was not from death to life. It was from the discipleship to the suffering and the glory of the apostolic office. When the trumpet of John broke the slumbers of his country, calling the nation into the desert, a rough, rugged company—distinct, even in that hour of excitement, from the people as oil from water—came to the young prophet's side: "There came also publicans to be baptized, and said unto Him, 'Master, what shall we do?'" Even these detested vultures of the toll-house, whose repentance the Rabbis regarded impossible, had desisted the bush burning in the wilderness, and had come out to see.

We can hardly doubt that Matthew and Zacchaus were in this motley company. When the custom-house closed, the collectors would steal forth to see if there was any baptism of repentance for them. Excluded from synagogue and temple, they might be accepted by this highland prophet. They saw John trample upon prejudice and distinction. His baptism reduced the entire nation to the same dark level of guilt. The publicans were baptized, they were admitted into the porch of repentance and hope. For these outcasts, John had no stern word. He knew that the yearnings which led them to the desert were sincere. "What shall we do?" they inquired; and he said unto them: "Exact no more than that which is appointed you." They returned to their homes with John's words ringing in their ears. They returned as penitents to reform the custom-house.

Matthew's city was Capernaum, near to the city of Andrew and Peter. His office these two disciples might have passed every day. He was near the glowing centre of the new life and the new aspirations. Christ and the Kingdom of Heaven had come into Capernaum. Galilee was breaking forth into the long-promised spring. Cana had had its marriage feast and its vintage of miracle. Peter's home had been the scene of healing wonder. The centurion's servant had experienced the Divine Physician's power. None of these miracles could have been unknown to Matthew. Miracle and wonder were abroad on the Galilean air

Matthew may have seen people healed, may have been present when life and virtue went forth from the Saviour. He may have sat on the grass to hear the Sermon on the Mount. What the fig-tree had been to Nathaniel, the custom-house was to Matthew. There, Messianic longings took shape; there, the publican's soul passed

From Despair to Hope.

from exile to the Kingdom of God. Often as the Divine Man passed through Capernaum with five or six disciples, Matthew's heart must have yearned for a fellowship so blessed. But the men who had hitherto been summoned by Christ were from the fresher ways of life, and, although in humble lot, no partition-wall shut them out from the commonwealth of Israel. On the other hand, the publican was a social outcast, and it must have seemed to him as likely that he should wear imperial purple as that he should occupy a place among the disciples of the Messiah. When Jesus called him, the call awakened surprise, but carried no compulsion. It was the word of emancipation and permission. "Shall I, a publican, follow Thee? Shall I, who am shunned and scorned by religion itself, follow Thee?" "Follow Me," says Jesus; and, like a ship gliding from the stocks into the deep, without hitch or strain, the publican enters the visible Kingdom of God.

The Redeemer's call enabled Matthew to break away from his past. Uplifting him from his excommunication, it assured his orphan soul that one human heart loved him—one voice welcomed, while all others repelled. He was called by the Holy One—called to company with the Saviour from sin; translated from flesh to spirit, from old to new.

Matthew's change of experience and fortune is one of the most remarkable in human history. In the morning a scorned Roman official, in the evening a member of the company of the Apostles. The heavenly call drew Matthew within the circle of great acts. The way between Tiberias and the Cross contains more great deeds than all the rest of the world's history. Following Christ meant living in a world where the new creation was in process.

Passing from the receipt of custom to the side of the Saviour, Matthew entered the sphere of the greatest truths inherited by man. We account those students fortunate who have a renowned master, who could look into the face of Socrates, Luther, or Arnold. Of all men those are most to be envied who listen to the words of a great prophet or of some profound or burning mind. Matthew heard the words on which faith has fed for nineteen centuries. He saw the abiding manna fall fresh from heaven. He learned the meaning of sin and life, of love and God. The follower of Christ was brought into contact with the freshest, strongest, holiest life. The air around was quick with Divine contagion—a zone of green pastures and quiet waters.

Matthew had been known as Levi. Mark and Luke recognize him by that name alone. But that name he blots out with tears. To him it is the name of the dead. The new man Matthew buries the only man Levi. Only those who have been much forgiven can

Interpret the Great Forgiver.

It was a publican redeemed who first saw the infinite room for sinners in the heart of Jesus Christ. It was Matthew who first with glorious daring assumed the universality of the Redeemer's sympathy and power, who first saw the ap-

proachableness of Christ, and first brought to his Lord an entire tribe of publicans, with unwavering confidence in their reception.

The Saviour's calling conferred on Matthew the feelings and yearnings of a saviour. The custom-house he had left behind, but not the publicans. His enlarged heart embraced them in its compassion. He knew their longings, and he knew their sin. They had been his comrades, now they were his kinsmen. And he brought them to Jesus.

On the threshold of the blessed life he made a great feast. He transformed his house into a sanctuary, into a trusting-place between the sick and the Healer. By his banquet he bade farewell to the world, and hailed the life of love.

That faith so young as Matthew's should have invited Christ to a publican banquet, that it should have put Him to the proof by bringing to His feet a crowd of excommunicated penitents, is one of the wonders of these early annals.

The conception of the feast was boldly original, springing as it did from the heart of a man who had seen John wrapped in camel's-hair and worn with fasting. The feast was spread at an hour when the desert was still reverberating with John's thunder. It was Matthew over against Malachi. It was the symbol of that great banquet which Matthew was to spread in the first gospel, under the crags of Sinai, upon the tables of the fulfilled law.

Matthew's invitation to Christ was a prayer; his invitation to the publican guests was no less a prayer. He solved the problem of the Modern Church; he drew the Saviour down among breaking hearts, and he drew those breaking hearts into contact with Him whom to touch is to be whole.—The Christian.

BRUCE PRESBYTERY.

Presbytery met at Paisley, July 2, at 10.30 a.m. Rev. John McKinnon, of Pinkerton, was appointed moderator for the ensuing six months. A very hearty call from North Bruce and St. Andrew's in favor of Rev. E. H. Sowers, was sustained, and ordered to be forwarded to the Presbytery of Huron. Provisional arrangements for the induction of Mr. Sowers were made should the call be accepted. The treasurer's report was presented by the clerk, which showed that all expenses had been met and that a balance remained in the treasury. A communication from Rev. Mr. Atkinson with respect to the keeping of his torical records of the congregation in the Presbytery was read, but in the absence of Mr. Atkinson was laid on the table till next regular meeting. Dr. McLennan, Messrs. Thymne and Mahaffy were appointed according to resolution of the General Assembly, a committee to correspond with the Assembly's committee ament some revision of the present method of settling vacancies. Rev. John McKinnon was appointed to address the Presbyterial meeting of the W. F. M. S. at Walkerton in September. Several parties from St. Paul's church, Glanville, presented a series of questions respecting the action of the congregation in dismissing certain of the managing board and the election of others. The Presbytery pointed out the unconstitutionality of the procedure which appeared to satisfy the parties concerned. The next regular meeting will be held at Paisley on the third day of September next at 10.30 a.m.

A good man may fall but he will rise again. The Christ that is in him will be his helper.

The sure way for every doubting Thomas to have his difficulties removed is to come in close touch with the risen Christ.

EXCEPTION TAKEN TO OUR REMARKS ON UNION.

Editor Dominion Presbyterian: Will you allow a word or two of comment upon the two following sentences in your editorial remarks in the issue for June 19th: (1) "That the Union between the Presbyterians, Methodists and Congregationalists will be effected within a few years no longer admits of doubt"; (2) "From this time on, the question will be that of effecting the Union in the manner best calculated to serve the religious needs of the Greater Canada now emerging into prominent place among the nations of the world." Did the discussion in the late Assembly warrant this conclusion? I do not think the champions of Union will claim that it did. One thing is clear, that the volume of opposition to Union is increasing in strength in each succeeding Assembly. When the question was first launched in 1904, I think only four voices were heard in deprecation of the movement. In 1905, when the first report was brought in, the Assembly did not even divide upon the subject. In 1906, the first test vote showed 22 against to 179 for, the corresponding test vote in 1907 showed 60 against to 124 for. The final vote cannot be taken into much account, in either year, as showing the trend of opinion, but even such an indication as it afforded must be interpreted as pointing to a different conclusion from that you have drawn: 156 for the motion to adopt the report in 1906, with 8 against; while the vote at the late Assembly was only 137 for to 11 against. But the speeches delivered against Union at Montreal, were more than the figures showed to those who can read the signs, that Union cannot be fairly counted as within sight. They are very sanguine indeed, who knowing the temper of Presbyterians, can bring themselves to believe that any such opposition as has been developed is likely to be overcome in a few years. Nothing like the same volume of opposition to Union with the United Presbyterian Church was exhibited in the Free Church of Scotland in the early sixties of last century, and yet it was sufficient to compel the Free Church to drop the negotiations for a whole generation. If this was the case, when the points of difference between the two negotiating bodies were few and small, is it reasonably to be supposed that, with the huge lines of cleavage, theological, historical and practical, between the three bodies conferring in Canada, the grounds of opposition to Union will be more easily bridged over? Your way of looking at the question is just what the opponents of Union have been pointing out as likely to result from the policy of drift advocated by the friends of Union, namely, taking for granted that the Presbyterian church wants Union, because a committee of Assembly has been finding much in common between the churches, and has not been specially insisting upon the Presbyterian view of things. The Union committee do not want our church yet to express its mind on the question of Union, yea or nay, although they have been criticized and challenged for not doing so; but yet have you not, Mr. Editor, ventured to give the answer without waiting to have the church constitutionally consulted?

ONLOOKER.

Have you ever stopped to think that the most necessary thing in this world was Christ's resurrection? He could not be holden of death. You can drop anything else out of human history except the resurrection of Christ.—Robert E. Speer.

It is better to cling to a battered spar than to have no spar at all.

THE TRUTH WILL MAKE YOU FREE.

"Promising them liberty, while they themselves are bond servants of corruption." I read today that of twenty young girls recently admitted to a Carmelite convent in England, it is said nineteen had been Protestants. In view of such incidents how should Bible Christians regard the almost absolute silence of their pastors and teachers on such subjects as mark the difference between the teachings of the Bible and the dogmas of Rome? How is it that while in Italy, France, Spain, Mexico, South America, and elsewhere, the people are loosening or casting off the chains with which they have been bound, in Protestant countries? so many are misled by the allurements of a false liberty? It is not necessary to tell the young what has been revealed by Maria Monk, Pastor Chiniquy, and even by Father Crowley, in order to guard them from like evil. God's pure word, fully taught, will be a light to their path, guiding them in the right way, and leading them from the darkness of the confessional and the convent, to the freedom of heavenly light. But if the shepherds slumber in careless security, or in a false tolerance, and the lambs of the flock are snatched away by wolves in sheep's clothing, think ye the Master will not require it, and that either our church or our land shall fail to reap the fruits of such folly?

Let me add a paragraph from Chiniquy's "The Priest, the Woman and the Confessional," which is timely, and also appears almost prophetic, for it was written in 1874:

The French nation had been formed by God to be a race of giants. They were chivalrous and brave; they had bright intellects, stout hearts, strong arms, and a mighty sword. But as the hardest granite rock yields and breaks under the drop of water which incessantly falls upon it, so that great nation had to break and to fall into pieces under, not the drop, but the rivers of impure waters which, for centuries, have incessantly flowed upon it from the Confessional. "Righteousness exalteth a nation, but sin is a reproach to any people." In the sudden changes and revolutions of these latter days, France also is sharing; and the Church of Rome has received a blow there which, though perhaps only temporary in its character, will help to awaken the people to the corruption and fraud of the priesthood.

Let us pray God that He send not our people "a working of error, that they should believe a lie."

ULSTER PAT.

NATIONAL GREATNESS.

Beneath all the apparent success and glory of the kingdom of Solomon we detect the elements of weakness and disintegration, because the nation was making the moral dictates involved in the service of Jehovah subordinate to its desire for wealth and luxury and the pride of dominion. Rudyard Kipling put the great lesson from this history of Israel, and the great warning from it to our own and every other nation, in a single stanza:

"If drunk with the sight of power, we loose

Wild tongues that have not thee in awe—

Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, to open in the dawn.

Wherever need is there is the Macedonian cry.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE TEN COMMANDMENTS
DUTIES TOWARD GOD.*

By Rev. P. M. Macdonald, M.A.

I am the Lord thy God, v. 2. The Saskatchewan flows through a thousand miles of prairie, every mile of which threatens to drink it dry. But the mighty river flows on and on with undiminished volume. It is being constantly fed by the eternal snows of the Rockies. In these it has an inexhaustible supply. The Lord of heaven says to each believing soul, "I am thy God," and this just means that the Fountain of infinite power and love is ever open to the believer. So long as he draws upon this Source, he cannot faint or fail, however hard his march or fierce his fight.

No other gods, v. 3. To pull a prince from his throne and to set up some miserable scullion in his stead and to render him the love and homage due to the rightful sovereign, is a far more heinous offence than a mere violation of one of the laws of the realm. It is the crime of treason; if permitted, it would shake the very foundation of society. To enthrone another god in our hearts than our rightful Lord, is to be guilty of the most dangerous offence against heaven. It is the worst sin, because it breaks the greatest commandment, which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. Yet this is what every worldly does, when he gives a higher place in his thought to gold, pleasure and honor, than he does to God.

Visiting the iniquity . . . unto the third and fourth generation . . . shewing mercy unto thousands, vs. 5, 6. The literal truth of this divine announcement can be vividly seen in modern times in a comparison between the descendants of the Jukes family, and those of the renowned theologian and evangelist Jonathan Edwards. The Jukes' were descended from an abandoned woman, who came to America, and in less than a century they numbered twelve hundred. Of these, seven were murderers, three hundred and ten, paupers, one hundred and thirty, convicted criminals, four hundred drunkards and debauchees, while only about twenty learned a trade. Of the descendants of Jonathan Edwards over three hundred were college graduates, fourteen college presidents, one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, and one hundred ministers or missionaries.

The name of the Lord thy God in vain, v. 7. To check the useless and senseless habit of profanity, an anti-swearing league was started a year or two ago. The means that it used were a word, a card, a postal notice, even a look, calling attention to the vulgarity as well as the wickedness of profanity. Whether members of such a league or not, let us all use these simple means to remove a vice so common, so unprofitable, so meaningless and so offensive to God, a vice as stupid as it is sinful.

Remember the Sabbath day, v. 8. A Christian man was urged by his employer to work on Sabbath, and this argument was used, "Does not your Bible

say that if your ass falls into a pit on the Sabbath, you may pull him out?" "Yes," came the shrewd reply, "but if the ass had the habit of falling into the same pit every Sabbath, I should either fill up the pit, or sell the ass." There are works of mercy and occasional ones of necessity, by doing which we may glorify God and honor the Sabbath; but we must be careful not to become so elastic in our judgment as to make a convenience a necessity. We must guard the Sabbath rest with jealous care. Better to part with some of our profits, than to rob God of His dues. Better to "fill the pit or sell the ass" than to lose that day which God has hallowed. We simply cannot afford to lose the blessings of a well spent Sabbath, blessings for body, soul and spirit, for time and for eternity.

Six days shalt thou labor, v. 9. To work is as much a command of God as to rest. Wholesome industry is as much a necessity of life as wholesome sleep. A ship that has headway steers easily; but if it lies drifting in the tide, it cannot be steered at all; first the stern is on, then the bow, then the broadside. A lazy man drifts round and round, until at last he lands on some mud bank or sand shoal. The "fowls of the air," while they do not worry, cease not to work. The bird does not sit on its nest and have its grain brought up to its bill. No; it goes and gets it. God has provided it in the world's great granary, but the bird must use its wings to find it. The religion that lets a man rest on seven days in the week is as poor as the religion that lets him rest on none.

Good works, of faith the fruit,
Should ripen year by year,
Of health and soundness at the root
An evidence sincere.
Dear Saviour, grant thy blessing free,
And make our faith no barren tree.
—Lydia H. Sigourney.

"ROCK OF AGES, CLEFT FOR ME."

There is no greater hymn, perhaps, in the language; there is none more universally familiar. It has been the comfort of thousands in their last hour; when years ago a ship sunk in the Bay of Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages," sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scenes of peace, it has been the language of the heart.

And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Top-lady meant by the figure in the first two lines of the hymn. In Isa. 26:4 is the expression, "everlasting strength," but the marginal reading is "rock of ages." It is probable that the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from the place where Top-lady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers, is a deep cleft. One day, in passing, he was driven into the shelter of this cleft to escape the fury of a thunder-storm, and it was while waiting there, it is said, that he composed his great hymn.—Selected.

Woman in sorrow adareth her Lord,
Laden with spice and devotion's perfume,

GREAT THINGS.

Jehovah is a wonder-working God. Many times the children of Israel had occasion to admire His works and wonder at the majesty of His doings. Even their enemies, looking on with a jealous eye, were compelled to say, "The Lord hath done great things for them."

All the works of the Lord are great. The smallest creature of His hand—the tiny insect, the grain of sand, the blade of grass, the infinitesimal creature that hides in a drop of water, all are wonderful. The scientist, who studies these things under a microscope, understands this better than we. Looking through a microscope at a speck of sand picked up from the pavement, one is amazed at the rainbow colors with which it grows and the mathematical figures it displays.

The poet also sees beauty and glory in common things which we who are not favored with the poetic sense cannot see. We read with delight the poems of Robert Burns on the mouse and the daisy. Ah me, who but a poet with almost supernatural insight could find so much that is marvellous in such little things? But the poet could not see all nor tell all. After all the revelations of the scientist with his microscope the half has not been told.

All little things are great. The eye is great. The hand is great. The ear is great. The power of speech is great. Only a wonder-working God could design and create these things.

Turn to the things which we call large, and how shall we find language to express our wonder. The great mountains, snow-capped and sun-crowned, fill us with awe. Men cross the ocean to see Mont Blanc, the Jungfrau, and the Matterhorn, and are well paid for their trouble. We gaze with rapture on Niagara. The great ocean is a ceaseless wonder. We can see other worlds also, although, as yet, we do not know much about them. We are told that it requires many thousand years for a ray of light to travel from one of these distant orbs to the earth. When we turn our eyes to the sky on a clear night we are dumb with silence. It was Carlyle who exclaimed, "Man, it is just dreadful," one night when a companion called his attention to the majesty and splendor of the star-lit sky. "Great and marvellous are thy works, O Lord God of Hosts. Heaven and earth are full of Thy glory."

There are greater wonders still. These material things challenge our admiration and excite our wonder, but within the mind itself there are spiritual things far more wonderful. The power of memory, the power of thought, the power of imagination, the power of love, are some of the great things which the Lord hath made.

Another great thing is salvation. It was a great thing when the Lord delivered Israel from Egypt. It was a great thing to bring back the people of Jacob from captivity in Babylon. But all the wonderful providential deliverances are not confined to the Hebrews.

But it was a greater thing when God sent His own Son to die on Calvary for the sins of the whole world. "Whosoever believeth in Him shall not perish but have everlasting life." "Being made free from sin, and become servants of God, ye have your fruit unto holiness and the end everlasting life."

It is a great thing to save a prodigal from his evil habits, his low vices, his vile haunts and his base passions, to

*S. S. Lesson II., July 14, 1907—Exodus 20:1-11. Commit to memory vs. 1-11. Read Exodus 19:1 to 20:11. Golden Text—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6:5.

set him on his feet and make a good man of him. But it is a greater thing to save a child who has never wandered into the dark and degrading ways of sin. In either case it is a great salvation, and to whichever class we belong we may sing "The Lord hath done great things for us."

The Lord is our keeper. It is a great thing to keep a soul from falling. When a Christian stumbles and brings disgrace on the church and on his family, men make a great ado. But the wonder is that so few stumble. When we consider the frailty of human nature and the power of evil it is a miracle of grace that anyone walks uprightly with unflinching tread to the end. With man this is impossible. But the Lord is our keeper.

It is a great thing for God to hear and answer prayer. But He does it every day. The voice of the feeblest saint enters into His ears, and His mighty hand is outstretched to help in time of need.

Then let us rejoice and sing. Our God has done great things for us:

When all Thy mercies, O my God,
M' rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.
—N. Y. Christian Advocate.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Image—Man was early impressed with many strange things in nature, and felt awe in their presence. He began to think there was a living spirit behind these appearances, and then he formed images of these local deities and worshipped them. In India there are three views of image worship, which probably represent the different stages through which the devotional use of images always passes, namely, the philosophical, the image is an aid to devotion; the mystical, some deity is present on or with the image; and the literal, the material image is the deity. The wisdom of the Second Commandment is seen from the history of the Mohammedans, who, although vehement opponents of idols in theory, are really idolaters in practice. Every village and hilltop has a saint's tomb where the faithful go to pray. There they burn incense, set up consecrated candles and make offerings. You may curse their supreme God to your heart's content, and no notice will be taken of it; but if you utter a word against the shrine of their saint, or do anything to desecrate it, they will very likely tear you in pieces. It was probably some such superstition in Moses' day that led to the enactment that any one who touched a dead body, or a grave, should be unclean seven days and subject to tedious and expensive purification.

PRAYER.

O, God, teach us that virtue is not in itself a virtue, but a necessity unto the growth of our souls. That mere compliance with the law which Thou hast laid down is not good in Thy sight unless it be made in the spirit of a sacrifice unto Thee. Mave us know that to be passively good is not enough for our soul's welfare, and let it be borne in upon us that he who overcometh is not done with warfare; that with death alone is the good fight finished. Amen.

As it is impossible for a man to be too clean in his body, so it is impossible for him to be too honest in his soul!

Death is the great destroyer of happiness, but Jesus is the destroyer of death. Letting down buckets into empty wells, And growing old with drawing nothing up.

SPARKS FROM OTHER ANVILS.

United Presbyterian: There are those who stammer in their speech, and there are those who stammer in their integrity. And we have seen those who stutter in their Christian charity and honorable dealings with their fellowmen who had but words of pity for him who blundered in his speech. The one is a misfortune, the other is a vice. Better the man who stammers before men than he who stammers before God.

Central Presbyterian: The great evil of our humanity is sin. The sense of sin is universal, and so also is man's belief in the holiness and justice of God. In all ages man has longed after and sought to devise some means of propitiating the Deity. The Christian doctrine of the Cross, the atonement made by the incarnate Saviour, satisfies these cravings of mankind; and wherever the story of the Cross has been told sacrifices have ceased. It recognizes sin and its exceeding sinfulness; it declares the need of atonement, and it proclaims peace with God through our Lord Jesus Christ.

Cumberland Presbyterian: Christ is Master; we are His servants. In one sense He does not call us servants, but in another we are. Paul loved to call himself "a bond slave of Jesus Christ." Christ's commands are to be "obeyed," and "if we call Him Lord, Lord, and do not the things which He says," what kind of servants are we? He will not own us as His servants unless we follow His commands. The New Testament everywhere exalts service as a badge of discipleship. To call Christ Master is to step into His service and do our best to advance His Kingdom.

Lutheran Observer: So until we are saved from the love and practice of sin, we are not really "saved." Till then the blight of sin is in us. To deliver from this is the great aim of all the energy and toil, the appeals and force of the grace if redemption in which Christ comes holding pardon and saving power in His hands. And the measure in which salvation is being made true and real for us is the measure in which our common constant life is being pervasively purified from sin, lifted out of selfishness and disobedience and transfigured into the likeness of Christ.

Lutheran Observer: It is a manifest misapprehension of the nature and design of the Church, which, the Bible says, Christ loves and has bought with his blood, to suppose that we can treat union with it as an optional matter, or ignore it and still claim that we are entitled to be numbered among His disciples and friends. Certainly if we want to fight for Him, the place to do it is in His ranks. If we would not bear the curse of scattering abroad, we must gather with Him.

CALVARY.

Through jeering crowds that went and came,
Beyond the thronging town,
The Saviour bore the cross of shame,
And laid his great life down.

And ev'ry soul that loves as He,
Along the pathway dim,
That leads to bitter Calvary,
Must bear the cross with Him.

On that blackboard that smites the air,
Its waiting arms spread wide,
With that dear Lord who suffered there,
Self must be crucified.

Madeleine Hall, in Philadelphia Westminister.

The hostility of men to the Bible is commonly in the inverse ratio of their knowledge of what the book contains. The average skeptic is a deliberately blind guide.

FIRST FOUR COMMANDMENTS.*

Since human nature does not change greatly, the commandments apply to us in general very much as they applied to the persons of former times, and yet there may be new surroundings that modify the ways of obeying them. While their principles are unchanged, the presence of the telephones, telegraphs and other appliances of the day, and the characteristics of our intense and absorbing social life, may give occasion for the application of those principles to new relations and duties.

The tendency to merge the Deity in his universe, or to materialize our ideas of spiritual truths renders it important for us to remember the first commandment as presenting God to us as a personal being, and requiring from us spiritual worship. The second commandment also teaches us that we are to keep our religious life distinct from our use of the material universe for personal or social ends, even though we may in a measure worship God acceptably in our worldly activity. We need to remember also that God demands hearty service because from his very nature as loving and holy he cannot look with allowance upon a divided homage, being jealous and ready to punish those that hate him, while showing love toward those that love and obey him.

We should apply the third commandment to all our use of the name of God and of sacred things. In these days of realistic literature we should understand that profanity is not any better because it is introduced in so called good writing, or is quoted to point a jest, or to portray a character in all its vileness. It is necessary also to magnify the sacredness of an oath in connection with testimony, and the importance of strict truthfulness in all our utterances.

The fourth commandment requires special emphasis in these days of Sunday excursions, games, newspapers and entertainments of various kinds, that are so common in many communities. If man needs one day in seven for rest from toil, then we should be careful not to exact from others unnecessary labor in ministering to our enjoyment, or to exert ourselves needlessly in worldly employments. And if God has given us one day in seven for special attention to spiritual activity, then we should gladly improve these opportunities from love for God and his service, rather than from a constraint that is considered irksome.

Christ's summary of the first four commandments in Matt. 22:37, indicates that love for God is to be the supreme motive in our lives, and not an object subsidiary to other ends. Accordingly we are not only to avoid such practices as praying or singing to the Virgin Mary or to the saints or angels, but also to render loving and constant adoration and allegiance to God the Father, Son and Holy Ghost.

SILENT RADIANCE.

There are individuals whose very presence is a silent radiance from above and a benediction. There is something about them that inspire fresh courage and new hope to many a disheartened soul. The atmosphere they bring is that of faith and spiritual uplift. To be one of these faith inspirers is the greatest blessing of life. "It is not merely what He said to man about eternal verities that convinced them. It was something in Himself, an atmosphere surrounding Him, and a silent radiance shining from Him, that made it easier for them to believe in their own spiritual nature and in the Divine existence and presence."

*Topic for July 14. Present-day applications of the First Four Commandments. Ex.20:1-11.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER—Any one sending us FIVE new names and \$5.00, will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.

ADVERTISING RATES—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column.

Letters should be addressed:

Tr. DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON

Manager and Editor.

OTTAWA, WEDNESDAY, JULY 10, 1907

We are compelled to leave over Presbytery reports and a somewhat lengthy letter on Church Union, by "Unity," until next issue. Our columns are wide open for the discussion, within reasonable bounds, of the Union question, as well as all other questions affecting the well-being of the Church.

The opening article in the June Studio (London, England), is on Mr. E. A. Hornel's Paintings of Children and Flowers, with many charming illustrations. A review of the pictures at The Royal Academy Exhibition, 1907, will prove of great interest; also the description of The Twentieth Summer Exhibition of the New Gallery. Other articles are those on The Venice Exhibition, and The Colored Stencil Drawings of Ludwig Jungnickel; and Studio Talk is as delightful as usual. The "Studio" maintains its well-earned reputation as a high-class art journal.

It is announced that Rev. Alfred Gandier, B.D., minister of St. James' Square Church, Toronto, who, at last General Assembly, was appointed as financial agent of the church, has declined the position and will remain in the pastorate, to the great delight of his people. Mr. Gandier would have served the church admirably had he accepted the position offered him; but very many, outside the bounds of St. James' Square congregation, will rejoice at his decision, believing that he can do a great work for the Master in the sphere so well filled by him at the present time.

ONLOOKER'S LETTER.

In another column we print the letter of "Onlooker," and we do so with pleasure, on the fair principle of hearing both sides. Nor are we inclined to have a lengthy last word, as we have nothing but good will towards our correspondent, whom we know to be not alone an able but a high-minded man. The gravamen of our offence is that we take too optimistic a view as to the time within which union may be consummated. Perhaps our view is too optimistic; perhaps we have not taken sufficiently into account such retarding influences as real or fancied vested interests—personal, corporate and institutional. But from our main proposition that Union will become an accomplished fact, we do not see our way to resile. Either the General Assemblies of the last few years have been acting with sincerity in encouraging by large majorities the idea of Union, or they have not been acting in sincerity. We believe they have been acting in sincerity, and that the momentum given to the movement must inevitably increase, not diminish. We quite admit, as above stated, that the influence of various feelings, and real or supposed personal interests, may exercise a considerable retarding influence; but these influences have confronted every previous Union movement, whether religious or secular, and have been overcome; and in our humble judgment they will be overcome in the present instance in due time.

We quite agree with those who deprecate undue haste; but undue slowness is equally to be deprecated. If it be unreasonable to urge precipitation in action, it would be equally unreasonable to slacken the pace to an extent such as would satisfy those whose desire is that no progress whatever in the direction of Union should be taken.

Letters and other matter for publication should reach the editor not later than Monday morning. Anonymous correspondence, when dealing with personal affairs, cannot find a place in our columns.

Edmonton, the prosperous and progressive capital of the great province of Alberta, is well represented in the press by the Daily Bulletin, started in the sixties as a very small four-paged weekly, by Mr. Frank Oliver, the present Minister of the Interior. The paper has developed steadily, more than keeping pace with the growth of business and population, until to-day it is a large 84-column journal, reflecting in its ever department the throbbing energy and youthful "go" of the people of its fine constituency. As to the management, enough is said when we mention that Mr. Duncan Marshall, an able journalist of long experience, has his hand on the helm.

The weariness and sadness of life come from persistently closing our eyes to its greatness.—Lucy Larcom.

ETHICS OF BIG DIVIDENDS.

Within a couple of years there was, we remember, a controversy and consultation at the Guelph Fat Stock Show between the farmers and the pork-packers. The former claimed they did not receive a large enough price for their hogs, while the latter claimed that at the prices paid they had hard work to struggling along. A commentary is furnished by the evidence disclosed last week at Toronto in connection with the probating of a will, in which it was shown that the poor oppressed packers one year made as high as 20 per cent. on their investment, and that the average profit during the last thirteen years was 50 per cent! So that the producers of the hogs got too little, while the mass of the consumers paid for the food several times more than was justified. Seeing that a large number of widows and other persons who like to keep near the shore of financial safety can often get for their deposits no more than 3 per cent. from banks and loan companies, a dividend of 120 per cent, is rather startling. In the Scriptures those who charge extortionate usury do not figure in a complimentary way. What would have been said of pork packing companies which fleece the farmer on the one hand, and the consumer of food produced on the other, to the tune of 120 per cent, can only be suggested.

CONCERNING SALARIES.

A writer in the Chicago Interior points out the cost of living within the last ten years advanced almost fifty per cent., while salaries have advanced either not at all or not at all in proportion. He holds that four classes, especially, ought to be more honestly remunerated—legislators, government officials, teachers and preachers. In Canada, our Dominion legislators advanced their own sessional allowance, and, after all, when one considers the unavoidable expenses of public position, the advance was none too much. As to officials, if they were only properly paid ten years ago, and on the average below that of a city mechanic, they are too poorly paid now, seeing, as we have said, the cost of living has advanced so much. Concerning teachers, the average meagreness of their pay has long been a by-word, and reproach. And how meantime has it fared with the ministers of Canada of all denominations? With the cost of living enhanced enormously, salaries are on the average not much higher than ten years ago.

The ethics of the question consists in the principle that the laborer is worthy of his hire. When we talk of giving minister a maintenance of so many dollars per annum, the purchasing power of the dollar is a factor not honestly to be disregarded. It is a delicate matter for a minister to agitate an increase in his own stipend, no matter how much he needs it or deserves it. But there ought surely to be a few laymen in every congregation who would give consideration to such a matter and see that the right thing is done. Nobody would be the poorer, and every one the happier, including the minister and the minister's wife.

LITERARY NOTES.

Blackwood's Magazine for June is well up to the mark in every respect. "The Old and The New in Japan," by the Earl of Ronaldshay, will be read with interest. In this article is presented a vivid pen-picture of present-day conditions in the Mikado's empire, as seen and described by an intelligent traveller. What does our readers know about "Kashgaria?" Mr. David Fraser gives the necessary information in his interesting story of a visit to that far-away locality. "There are few places in the world so difficult to get at as Kashgaria. Though it lies in Chinese territory, the journey occupies no less than six months. From India caravans take two months, having to cross meanwhile the three highest mountain-ranges in the world by way of several passes measuring 18,000 feet above sea-level. Then from the tail end of the Russian railway system in Central Asia one may reach Kashgar in three weeks, by several routes, all involving the transit of difficult and storm-swept passes. I came by the Indian road, and left by the Russian, experiencing thereby much travail of body, but no small degree of intellectual enlightenment." But you must read the story for yourself; it is only one of a number of good things in the current "Blackwood." New York: Leonard Scott Publication Company.

The Canadian Pectorial is a distinctly creditable illustrated periodical, published monthly, at \$1 per year. It contains a large number of well-printed illustrations of persons, places and scenes of more than passing interest; while the editorial work is carefully and deftly done by Mr. Charles Gordon-Smith, so long and so usefully connected with the well-known journals issued from the Montreal Witness Printing House. The July number, just received, contains a good likeness of Rev. Robert Campbell, D.D., Moderator of the General Assembly, as seated at work in his library, and another of the Moderator as he is leaving the Assembly Church, and is apparently walking away at so rapid a gait as would defy an active young man of twenty to keep up with him. Other pictures that will attract the attention of Presbyterians is a snapshot of Rev. Dr. Armstrong, of Ottawa, and Rev. John Thomson, M.A., of Ayr, and a flash-light view of members of the General Assembly as seated in the auditorium of Erskine Church. In addition there are a number of pictures of a more general character—crowned heads in Britain, Norway and Russia, and an illustration of the horrors of the terrible famine in India. Send your subscription to Messrs. John Dougall and Son, agents for The Pictorial Publishing Co., 142 St. Peter St., Montreal.

Rev. J. J. Brown, of Gobles, has been elected Moderator of Paris Presbytery; and the call to Rev. Andrew C. Justice, of Sombra, to Balfour street church, Brantford, was sustained, provisional arrangements being made for his induction on 1st August.

OUR CANADIAN FLAG.

Our long time friend, Rev. W. Wye Smith, of St. Catharines—preacher, poet and publicist—now sometime past the ripe age of four score years, sends to a Western contemporary a criticism of our flag in terms following:

The Canadian flag has been a good deal in evidence this week; and I want to say a few words about it. It is the British flag "with a difference." It is the "difference" I object to. I don't like the looks of it, and I have not met anyone who was at all in love with it. I have a pretty good memory, but I cannot remember any proper official parliamentary action to adopt the Canadian Great Seal, *holus bolus*, and patch it on the fly of the British flag, to form an ensign for the Dominion. I suppose some of the big wigs of Ottawa managed this subliming action for us. Now, the Great Seal has a tree, and a fish, and a beaver, and other things on it—appropriate enough, perhaps, for a seal—but out of place on a flag. For a flag should be of the simplest possible device, and readily distinguishable at a distance. Let us get rid of this "patch" on our ensign; for a patched flag is only one degree less objectionable than a patched character.

It is a sound dictum, "Never to object to anything unless you have something to propose." Well, there is something better to propose. Shortly after Confederation, Sir Sandford Fleming proposed, for the Canadian ensign, the British flag, with a seven-rayed white star on the "fly" of the flag. The seven points emblematical of the (then) seven provinces. That was the only weak point in it, for on the same principle these would now be nine—and nobody ever heard of a nine-pointed star. The same principle has been run into the ground in the United States—where, instead of stopping with the original thirteen stars (was it because the number was unlucky?) they have added a star for every new state since, and now it has over forty—to all intents and purposes like a half-yard of spotted gingham.

Well, make it a five-pointed star, and let it remain so. If asked what it represents, let us boldly say it represents the north star, "the northern boundary of our Dominion." It would be distinguishable at any distance. It would look well on the "red." It would conform to the heraldic dictum of "no color upon color," for white, though considered, is not a "color," and we could thus get rid of the present "patch."

Australia has adopted a big star in the centre, surrounded by a ring of smaller ones to represent the federating colonies. New Zealand has (on a blue ground for the flag) a white circle, bearing a cross of red stars.

So the white star on the red ground is still awaiting our adoption. Let us claim it. We don't object to the beaver on our seal—though (as old "Solomon of Streetsville" used to say)—"it is pestilently like a coon!" Nor do we object to the Nova Scotia codfish—either on our table or our Dominion seal—but keep it off our flag.

Friends in many quarters will be pleased to hear that Dr. Ross continues to make satisfactory progress towards complete recovery. He is at present at Perth, visiting some of his first congregation. Dr. Ross was pastor of the Knox church fifteen years ago. He and Mrs. Ross will likely spend some time at the seashore before returning to London to resume his duties.

KNOX COLLEGE INVESTMENTS.

Editor Dominion Presbyterian: In your issue of the 3rd inst. you quote from the Citizen an article which evidently refers to investments made by the late Dr. Warden, as treasurer of Knox College. I read the article in the newspaper and thought it ill-informed, but since you resuscitate it after a couple of weeks, I judge that you consider it of some importance to give it further publicity.

You must surely be aware that Dr. Gordon, of Queen's University, told the Assembly that Dr. Warden's heirs were advised by eminent counsel that his investments were not illegal. On what ground, then, does the Citizen speak of a "diversion of trust funds to a class of investments expressly prohibited by the terms of the trust?" The investments may have been unwise, I believe that they were, but as a member of the Assembly, I had, and I still have no proof that they were contrary to law.

Again, the Moderator stated that some of the investments in question gave profits so large as to offset altogether the losses incurred by others. Does it create, then, a perfectly fair impression to say that the transactions "resulted disastrously and a heavy loss was sustained?"

The Citizen goes on to charge that "the affair was disposed of in that particular style which, when adopted by a secular body, is designated by a popular term." The critic does not call a spade a spade, though he rebukes the Assembly for the same course, and I confess I do not know what popular term is meant. But I will ask you to notice that unless there are facts which contradict the statement of the Moderator and especially that of Dr. Gordon, the Assembly does not deserve any "term" of reproach.

I need hardly add that it is a grave thing to spread assertions which may arouse unjust suspicion of the administration of the church's finances.

D. M. RAMSAY.

Ottawa, July 6th, 1907.

In Current Literature every month we find between its covers the cream of what has been said in politics, literature, science and religion. The unusual brilliant July issue discusses the War for the Sake of Peace, the Jingoism in Japan and the Coming Crisis in Ireland. The religious department with its discussion of "The Soul of an Actress," "The Spiritual Virginity of Childhood," "Job as a Type of the Eternal Paradox," "Will Jesus Ever Be Outgrown," and "The Greatest European Event Since Goethe" furnishes intellectual foodstuff for a year. In the department devoted to Music and the Drama the question of the immorality of stage life is discussed earnestly and sensational revelations made. The contemporary master-drama reprinted in this issue is Sundermann's play of the German Nineveh, Berlin, entitled "The Flower Boat." The Scientific Department, which has nothing of the dry-as-dust ways in which such departments are usually conducted, reads almost like fiction. The topics taken up here are "Nature Faking," Wellman's Airship Voyage to the North Pole," "A Physiologist's Attempt to Undermine the Foundations of Biology." Recent Poetry, the Humor of Life and the account of Recent Fiction offer information and delight such as no other single magazine, or combination of magazines is able to afford us.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELTHE FIREFLY THAT TRIED TO BE
A STAR.

(By Margaret Eyttinge.)

Why, where in the world are you going?" said an apple-blossom, on the topmost bough of a great apple tree, to a fire-fly that was flying by, one lovely June night. "You flashed into my dream like a wee sunbeam, and I awoke, thinking surely morning had come."

"I'm not going in the world at all," answered the fire-fly, pausing in his flight. "I'm going above the world, to be a star!" And he fluttered his wings and shone his very brightest.

"Indeed!" said the pretty apple-blossom; "and do you really think you will like it, so far away from all your friends? And won't you miss the pleasant evenings in the meadow, and the gay dances I so often see you fire-flies dancing hour after hour? Apples and pears! how you do whirl around. It makes my head dizzy just to look at you."

"Oh! I shall forget all that when I'm a star!" said the fire-fly. "Stars are so high-minded they hold themselves very much above such trifling amusements."

"Well, they tumble each other out of the sky sometimes, for I've seen many a falling star since I first opened my leaves, and I don't think that's very pretty conduct," said the apple-blossom; "much worse than dancing. I should say. And oh! now wouldn't it be sad if they didn't like you after you got there, and tumbled you out? Such a very long way to fall, you know!"

But the fire-fly went on without noticing these last remarks. He evidently did not like them. They have plenty of the brightest, the most sparkling company every night, and as for the evenings in the meadow, to tell the honest truth, I'm rather tired of them, the frogs do sing so dreadfully out of tune, and the katydids keep saying the same thing over and over. True, I am the largest and most brilliant fire-fly of the season, and, in consequence, much honored and admired by the other insects of the night; but that goes for nothing when a fire-fly feels that he is out of his sphere—that he was meant for a star. But good-bye! I can't stop longer talking here. I hope you will become a fine apple, for, really, you're become a very nice blossom. I won't forget you. I'll look down on you when I take my place in the sky. Bye-bye."

"Good-bye," said the apple-blossom, wondering if that last speech could be taken as a compliment or not, and then she went to sleep again.

Up flew the fire-fly until he met a cloud that was teasing the moon by scurrying before her, and hiding her face from the earth.

"Hallo!" said the cloud. "what's this? A bit broken off a star? No! that wouldn't have legs. A piece of very late sunshine? No! that wouldn't have wings. A speck of lightning? No! that wouldn't have a head. What are you, thing?"

The fire-fly trembled. It had so suddenly grown dark, and the cloud spoke in no very gentle tone, but he summoned courage to answer, while he kept his light shining brightly. "I am a fire-fly, and I came from the world below."

"Oh! you are, and you did," said the cloud "and what for I pray?" and in its curiosity it forgot the moon and she sailed quietly away.

"I want to be a star," said the fire-

fly, flashing and gleaming and sparkling like a diamond: "and if I can reach the sky I'm sure I shall become one, for, as you see, I shed a most wonderful light."

"Wonderful light! nonsense!" said the cloud. "Stars are stars because they are stars and fire-flies, and a fire-fly because they are fire-flies, and a fire-fly can't be a star any more than a star can be a fire-fly. Now clouds can change—they can be snow or rain. I'm thinking of turning into a shower myself in a few moments—that's the reason I'm hanging so low; but stars are stars, and fire-flies are fire-flies."

"You said that before," said the fire-fly, with a spiteful little flash for he was getting angry; "but please let me pass. I'm going to try to be a star, anyhow."

"You silly, conceited young thing!" growled the cloud, looking darker than ever. "I've a good mind to put out your 'wonderful light' altogether."

"Oh don't!" said the fire-fly meekly, and half folding his wings.

"On second thought I won't," replied the cloud. "You'll see your folly soon enough—fly on!" And off it started after the moon again.

By this time the little wanderer was very tired, and, as he looked above him, the stars seemed yet to be miles and miles away.

His wings grew weary and he was shivering with the cold. His light began to shine dimly—he had not strength to keep it bright; and he thought with regret, for the first time since he had started on his journey, of the pleasant meadow home he had left, of the sweet wild flowers hanging their beautiful heads heavy with dew, of the sleeping birds that ever and anon charmed the listening night with little tunes they dreamed, of his sisters and brothers whirling through their merry dances—yes, and even of the frogs whose croaking had so displeased him, and the katydids who had annoyed him by saying the same thing over and over.

Still he tried to go on, but his wings refused to obey him, his light went out and, almost dead with fear and cold, he began to sink toward the earth.

At last to his great joy, he found himself resting on the topmost bough of the apple tree.

"What! are you back again?" asked the apple-blossom, who must have been a very light sleeper.

But he was too tired to reply.

He dropped from the branch, and once more sank slowly through the air until he touched the dew gemmed grass of his own meadow.

His friends clustered about him.

"Why?" "Well?" "What?" "How?" they asked.

But all he said was, "I don't want to be a star!"

In Lapland garments made of reindeer wool are famous for their moisture-resisting property as well as for their warmth. The hair, unlike that of many animals, is not hollow throughout its length, but is divided into many watertight cells filled with air, which appears to be under compression, so that when the garments are placed in water the hair, or wool, swells without breaking, and the wearer is buoyed up and does not readily sink if he falls overboard. Such garments are in common use among the Swedes and Norwegians.

HOMELY TOYS FOR BABIES.

For the wee babies home invented toys are far better than the fragile ones offered in the shops, and the demands of such little people are so simple that an intelligent mother will find it no difficult matter to supply them with occupation. I have seen the nine-month-old baby of a friend play for hours with a strong glass bottle, tightly corked, and about half-full of water. The little lady would shake the bottle and turn it from side to side, never wearying of the mystery of the motion within it. A marble or a stick in a bottle also makes a good toy, and a rubber band stretched across the top of a chair will give the children an hour with music.

The possibilities of clothespins as toys are inexhaustible. With them you can make rail fences, log houses, dollies riding on horseback, and if you will tie a long string to the neck of a clothespin by which to lead it the child will hail it as any kind of an animal you may suggest from a pet lamb to an elephant.

Old buttons can be sorted, strung in chains or sewed on bits of cloth, and if you will give the child a lot of old bottles or spoons he will find them to be a delightful lot of dollies with which to form an army or keep school.

HOW BIRDS SLEEP.

The sleeping habits of birds do not appear to have received much attention, and are often difficult to observe. In "The Home Life of Wild Birds," Mr. Herrick says that this habit varies, not only in different species, but according to the season and other conditions.

"Quails hover in dense covers on the ground, where they pass the night. Birds of prey, like hawks and eagles, sleep at odd intervals by day and night, with the head buried in the feathers of the back. The diurnal sleep of owls and goatsuckers is more readily observed. The male robin has been known to pass the night at a long distance from its nest. In a community of great herring gulls, which knows no repose by day or night, the old birds take frequent naps at all hours, and either while on the perch or the nest. This gull will occasionally doze with head drawn in and eyes closed, but usually conceals its head in its feathers like a hawk or vireo. But if at such times the gull is dull of sight, its hearing is keen, for at an alarm it will suddenly throw up its head and with out-stretched neck scream loud enough to be heard for half a mile.—Exchange.

The cannon-ball tree, found on the plains of British Guiana, receives its name from the size and shape of its fruit, which consists of large round shells as big as thirty-two pound shot. These shells are vessels, while the seeds these shells are vessels, are converted by the natives into drinking vessels, while the seeds they contain are much appreciated by monkeys. An army officer, on one occasion, attempted to bring down some of the fruit by prodding the tree with a bamboo cane. He ultimately succeeded in detaching a ball, which, much to his astonishment, alighted on his head and felled him to the ground.

If there had been no Jabbo to cross, all Jacob's speculations in live stock would not have availed him very much. His blessings came, not from the rich fields of Padan aram, but from the all-night vigi' by the river.

If you would have power keep your self pure.

ORCHARD'S RELIGIOUS TRANSFORMATION.

(From the Brooklyn Eagle.)

Harry Orchard is not his real name. By it however, he is generally known and is completely identified. He stepped down from the witness stand on Thursday, after many days examination. When he began to testify, it was known he would be an informer, but it was not known that he would confess to more crimes than the number ever before charged or admitted in court in the case of any human being.

Some other things were not known. Most informers are partially believed, and notably discounted. Fear or hope leads them in part to tell the truth. Cowardice or cunning leads them in part to reserve or to reverse the truth. Vanity often impels them to exceed the truth, and revenge not seldom causes them largely to lie.

It has become almost certain that this man told "the truth, the whole truth, and nothing but the truth." Corroborative evidence has confirmed what he said, wherever it has been obtained, and more such evidence will, in orderly time, further confirm it. The man has done without adjective or adverb. He has talked straight on, with a memory, a calmness, a simplicity and a composure that have not once been jarred.

The enormity of his story is merely a matter of quantity. The minuteness of it is merely a matter of statement. The accuracy of it is merely a matter of memory. The calmness of it is merely a matter, as the word goes, of "nerve." The lack of adjectives or adverbs is due to restraint of emotion, to limitations of language and to want of that imagination which makes truth itself more interesting and more credible than bald statement. All this goes to the elemental consideration of the man.

There is more, however, than all this. The man's motive is to be taken into account. That motive is not escape or mitigation. He expects to suffer the extreme penalty of the law. He believes that he will be executed, and that by his own evidence and its corroboration he has brought this world to an end for him. It is the other world with which he is concerned. It is the something after and beyond death that has been borne in on him. It is this which has held him back from suicide, just as Shakespeare made Hamlet say it held him back.

Belief in everlasting punishment, belief in escape from it by confession and contrition, belief that the things which are seen are temporal, and that the things which are not seen are eternal, belief in the everlasting punishment of the finally impenitent, and in the redemption, through atonement, of the contrite and of the truthful have moved this man on the stand to strip life bare, to disclose his soul naked, ashamed and sorrowful. If his crimes make him a monster, his truthfulness under the shadow of eternity makes him a phenomenon. He is altogether singular, unassailable, frank and indomitable. The noisy lawyer, whose tom-tom tactics and pettifoggish swagger have gone to pieces before his man's absolute adherence to sheer fact, is but a foil to set off the strength of the witness against the weakness of the inquisitor. There are many such lawyers. We do not suppose there have been three such witnesses, if two, in the history of courts among men.

Startling as the declaration may be, or is, this man Orchard says he has become a Christian. The probability is that he has. He did not volunteer that statement. Manifestly, he did not intend to make it—to men. It was wrung out of him by the cross-examiner. That cross-examiner made the mistake of assuming that Orchard was lying, and the further mistake of assuming that he

could break Orchard down. Orchard was not lying and could not be broken down. He was telling the truth without malice, without excitement, without excuse, and without ornamentation or qualification, because he was convinced that he would go to hell forever, if he did otherwise, and that he would escape from going to hell and gain entrance into the world of forgiven spirits if he told the truth to the full.

We are not saying whether Orchard's view is correct or incorrect. We are but stating his view, for he shows the effect of it on him, and because it explains, as nothing else can explain, his course on the stand, his conduct in the prison and his whole present outlook on this life and on what he believes to be the life beyond this. The penitent thief on the cross was possibly the Harry Orchard of his day. But the Master, crucified beside him, promised to him entrance into Paradise, because of his penitence, no matter how belated. Saul, a man of education, cultivation and fanatical monstrosity of spirit, when struck down on the road to Damascus, underwent an entire reversal and exaltation of soul and, in an instant, renounced his past life, dedicated his whole being to the One whose followers he had pursued unto death, and became, even by miracle, Paul the apostle of Christianity, to whom persecution was inspiration, torture confirmation and martyrdom the open door to heaven.

TEDDY'S SOLILOQUY.

Grown folks are so queer, it seems to me;

They almost make me vexed;
They think I ought to be one day
What I can't be the next.

One day my sister Kate and I
Went out of doors to play
Beside a little muddy pool.
She got right in my way.

I didn't think, but threw a stone
And spattered Kate's new frock;
She jumped, and home she crying went
To tell about the shock.

Then mother said: "Why, Teddy Jones!
A big, smart boy like you!"
And grandma said: "You've grown so big
I thought you better knew."

My father said, "Boys will be boys;"
But Aunt Mary hushed him quick.
"Ted Jones," she said, "is much too big
To play that shabby trick."

And Aunt Maud pitied "poor, dear
Kate;"
At me sharp looks she threw.
"You ought to act the man," she said,
"A boy as big as you!"

Next day I asked to do some things
That big folks well enjoy.
"Oh, no!" they said. "You're much too small;
You're just a little boy."

Of course, I know grown folks are right;
But truly I'm perplexed
At finding that I'm big one day
And very small the next.

We esteem worthy of commendation the noble resolve of our pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it be doubted that this determination is the proper and truly efficacious remedy for this great evil.—Leo XIII.

Never trifle with one sin. It is like a little cloud which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.

WAS IT SPECIAL PROVIDENCE.

In a recent address made in Glasgow by James Byers Black before the Insurance and Actuarial Society on "The Incalculable Elements in Business," the story was told about the escape of the one man who survived the Tay Bridge disaster some years ago. This man left the train when it stopped for a moment at St. Fort station just before it started on its journey of death. His hat blew off and he followed his impulse to run after it. At that instant the train moved off and the man was left standing alone at that little wayside station on a dark and tempestuous night. Within a few minutes the train had crashed through the broken bridge and had carried seventy-four souls—every person aboard—down to death in the remorseless waters of the Tay. The man whose hat blew off was the sole survivor of that night's tragedy. It would be interesting to know this man's subsequent history. The case is one of the most remarkable instances of what we know as special providences. Illustrations lodge in the mind when other things fail to find a resting place. This true story is worth remembering and worth pondering when God's dealings are hard to understand. "What I do thou knowest not now; but thou shalt know hereafter."—Exchange.

TWILIGHT IN THE KITCHEN.

The fire-light fills the dusky room with shadows. The red coals glow and wink, and the little flames snatch at the crisping toast. I always imagine Cinderella in a dusky glow like this, when she still sat in rags and cinders. Probably there was a big pumpkin under her kitchen-table just as there is under mine. I hope my fairy god-mother won't trouble to make this one into a coach, though, for I want to make it into pies to-morrow. I like to think of the morning after the ball, when the ugly sisters and the step-mother were sleeping late, and Cinderella was getting breakfast, dancing back and forth between the cupboard and the fire, and whispering remarks about the Prince to the kettle. I know she peeped into her pocket at the little glass slipper, when she should have looked into the oven. Excellent thought! In a moment more my precious supper-dish might have been black as King Alfred's cakes. Dear King Alfred, patron saint of absent-minded cooks! But how times change; only a day or two ago I set a mighty man to watch my cookery, and instead of letting it burn while he thought of his mighty affairs, he spent the time thinking out a dozen ways of doing it better. I have spared him the service since as tactfully as if he had burned my biscuits to cinders.

The little flames have sunk into the steady glow of the coals; the red heaps and hollows are full of pictures. Women have cooked since the world began. In the old days when the shebread was baking, or sometimes the "cakes for the Queen of Heaven," Hebrew women must have pictured marches and deliverances, seas divided and cities with miraculously fallen walls; and always the universal woman-vision of lovers and espousals, of homecomings and toddling children. * * * Fierce battles and triumphs must have glowed in the fires of the Viking wives as they watched the roasting feasts and chanted songs of their lords' exploits.—From "Kitchen Sketches," by Elizabeth Hale Gilman, in Scribner's.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

Great truths are greatly won, not found by chance.—Bonar.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Carp and Kinburn call Rev. P. F. Langill, B.A., of Vars.

Rev. W. P. and Mrs. Tanner, of Fitzroy Harbor, have been visiting friends at Lancaster.

The next regular meeting of Gleggarry Presbytery will be held in Knox church, Lancaster on 5th November.

The next meeting of Kingston Presbytery will be held in St. Andrew's church, Belleville, on 17th September.

The Presbyterian and Methodist Sunday schools of Bracebridge will run a joint excursion to Orillia about the end of July.

The silver jubilee of the Lanark and Renfrew Presbyterial is being marked by the raising of a sum sufficient to educate a lady missionary.

The charge of Pickering and Bringham will be declared vacant on Aug. 4. Rev. W. R. Wood, of Dunbarton, has been appointed interim moderator.

The Dominion Day lawn social of Knox church, Vankleek Hill, in spite of the unfavorable weather, was successful, and the financial results quite satisfactory.

Rev. F. Millar, of Blakeney, who occupied the pulpit of St. Andrew's church, Smith's Falls, on a recent Sunday, has left for a holiday trip to British Columbia.

On Sunday last, Rev. D. O. MacArthur, of Iroquois, by appointment of Presbytery preached at Cardinal and Mainsville, declaring vacant the pulpit in each place.

Rev. J. H. Woodside, of North Gower, preached an appropriate sermon to the Masonic brethren on a recent Sunday. There was a good attendance, and several were present from Kars.

At a recent meeting of Gleggarry Presbytery Dr. MacLean, of Avonmore, was appointed convener of the Sabbath School Committee, in place of Rev. D. McVicar, removed from bounds.

At Gleggarry Presbytery it was reported that the congregations of Finch and Crysler were hopeful for an early settlement and their plans for a new church were nearing completion.

The presbytery of Gleggarry is looking forward to holding in the month of October, a series of Sunday School institutes within its bounds, led by the Rev. J. C. Robertson, Sunday School secretary.

Last Sunday the Presbyterian and Methodist congregations of Kemptville held a union service. Rev. Mr. Reynolds preached in St. Paul's church in the morning and in his own pulpit in the evening.

Rev. George MacArthur, of Cardinal, who last week took his departure for Scotland, was presented with a valuable gold watch, accompanied by an affectionately worded address, by the Mainsville portion of his late charge. The occasion was one of deep interest to the people as well as to their late pastor. Rev. Mr. MacArthur replied to the address in feeling terms. He would carry with him to wherever he went a loving picture of every one of them in his heart. He prayed that God would bless them and keep them in safety until they reach the land where parting is unknown. The congregation was deeply affected as Mr. MacArthur spoke his farewell words. Indeed it falls to the lot of few clergymen, who after so long a ministry of uncompromising fidelity to truth to be so universally loved not only among his own people but throughout the whole community.

WESTERN ONTARIO.

Rev. D. L. Campbell, Dromore, has been elected moderator of the Saugeen Presbytery.

Rev. Mr. Drummond, of St. Paul's, Hamilton, will preach in Knox church, Aylmer, on the 14th inst.

Rev. A. I. Budge, of Hanover, has received a unanimous call to the important congregation of Bristol, Que.

Rev. G. M. Milligan, D.D., left Toronto on his annual trip to Scotland. He will be absent from the city about two months.

Rev. A. L. Howard, M.A., of Cayuga, will preach his farewell sermon next Sunday. His induction at Kemptville will speedily follow.

Rev. Neil MacPherson, M.A., lately of St. Paul's Church, Hamilton, but now of Indianapolis, has had the honorary degree of Doctor of Divinity conferred upon him by Wabash College, Indiana. Dr. McPherson, in company with Rev. John Young, of Hamilton, is now on the ocean, en route for the old country.

The Rev. J. B. Mullin of St. Andrew's church, Fergus, preached his farewell sermon last Sabbath, the 36th anniversary of his preaching for the first time in the church. After a long ministry that has been so faithful and fruitful, says the Mount Forest Confederate, we trust the aged pastor has many years of quiet usefulness before him yet.

The new Central Church, the corner stone of which has just been laid, occupies a choice position in what is destined to be a very fine quarter of the city, says the Hamilton Times. Its field for usefulness will be large, and its prospects for success are very bright. May it renew its youth, and demonstrate that its trial by fire was but a blessing in disguise.

Revs. N. H. McGillivray, A. Lee and A. Govan were appointed by Gleggarry Presbytery to devise and carry out means for raising the \$750 which our synod has asked this Presbytery to give for removing the debt on the Presbyterian Ladies' College, Ottawa.

A specially pleasant farewell social was given by the Ladies' Aid of the Cardinal church on the church grounds in honor of Rev. George MacArthur, B.A., on the eve of his departure for Scotland. The attendance was large. After refreshments were served all retired to the auditorium of the church, where the moderator of Presbytery pro tem, Mr. Cameron, was asked to take the chair. Mr. William Clark of Cardinal, then tendered in a feeling manner, an address to Mr. MacArthur on behalf of the congregation, expressing the deep regret of all felt at losing their pastor, who had been with them for over 21 years, and that their only consolation in losing him was that it was for his benefit. He would see the land of his forefathers, that he had so long desired to visit. He then presented Mr. MacArthur with a purse of gold, a trunk and other valuable articles. Mr. MacArthur who was deeply touched by the abundant evidence given of the loyalty of his people to him replied in fitting terms to the address and presentation, thanking them all from the bottom of his heart for their purse of gold, their other beautiful gifts and by expressing gratitude for the deep affection which led them to do these things. Dr. Stuart, of Prescott, Mr. MacArthur, of Iroquois, and the Moderator, Mr. Cameron, in short speeches, expressed regret at the removal of Mr. MacArthur and good wishes for his future.

EASTERN ONTARIO.

At the recent meeting of Brockville Presbytery, the resignation of Rev. Gen. MacArthur was accepted. The members present expressing their deep regret at the thought of losing Mr. MacArthur. Mr. MacDougall, of Spencer-ville, was appointed clerk pro tem and Mr. D.O. MacArthur, of Iroquois, was appointed interim moderator of the Cardinal and Mainsville sessions.

The New Liskeard Speaker, in a recent issue, published an excellent portrait of the Rev. F. E. Pitts, of that town, with the following interesting sketch: "The Rev. F. E. Pitts takes a first place amongst the pioneers of Timiskaming. Graduating from Queen's College in 1898, he came to New Liskeard in November of the same year and assumed charge of this great mission field in the interests of the Presbyterian Church. He at once set about the erection of a church, which was formally opened on the following Christmas Day. A Sunday school was also organized. A managing board and session were formed, and the regular work of the church fully organized. The first services were held in the little schoolhouse. By the beginning of 1903, the congregation had outgrown the first church, and steps were taken to erect the splendid new church, with its modern improvements, which today adds so much to the appearance of the town, and stands as a monument to Mr. Pitts' energy and industry. The present church membership is 165, and Sunday school scholars enrolled 175.

The Presbytery of Kingston met in John street church, Belleville, on July 2nd. Rev. Dr. McGillivray, of Kingston, was appointed moderator for the ensuing year in succession to Rev. Jas. Binnie, of Tweed, who has occupied the office for the last two years. The meeting was characterized by a spirit of unwonted enthusiasm, despite the fact that many members were not present. The Presbytery resolved, with the aid of the Presbyterian Union of Y. P. S. and Sabbath schools, to become self-sustaining as regards expenditure for Home Mission work. The standing committees were carefully revised, and appointments made with regard to the greatest efficiency of work in the various departments. Arrangements were made for the induction of Rev. Alex. E. Cameron, B.A., to the charge of Melrose, on the 16th of July inst.

Appointments were made for visitation of Home Mission stations and augmented charges, reports to be given at next meeting of the Presbytery, in St. Andrew's church, Belleville, to be held on the third Tuesday in September next.—W. T. W., Clerk.

It is curious, remarks Saturday Night that five clergymen who witnessed this assault on the baseball umpire signed the petition asking for Flood's release. One would suppose that this offence would be one that would be more likely to be condoned by a man of Col. Denison's fighting blood, than by five ministers of the Gospel, who are men of peace. The only explanation available is that almost any man will sign almost any paper that is laid before him unless it be a subscription list.

Satisfactory progress is being made in the erection of the new Presbyterian church at Indian Head, Sask. The basement has been completed, and the walls are going up rapidly.

LORD'S DAY ALLIANCE.

Rev Dr Shearer's Resignation accepted.

The Executive Board of the Lord's Day Alliance of Canada met in the Board room of the Alliance at 2 p.m., Thursday, July 4th., Rev. John Potts, D.D., L.L.D., President, in the chair.

The meeting was opened with prayer by the Rev. R. G. MacBeth of Paris.

Letters of regret for unavoidable absence were read from Honorable Wm. Ross, Halifax, Honorable G. W. Ross, Rev. Dr. Gordon, Montreal, J. G. O'Donoghue, this city, and Rev. D. R. Drummond, B.D., Hamilton.

A delegation from the Presbyterian General Assembly's Moral Reform Committee, consisting of its Chairman, Rev. Dr. Pidgeon, and the Rev. R. Haddow, addressed the Board in support of the General Assembly's call to the General Secretary of this Alliance to become Secretary of Moral Reform for the Presbyterian Church. They spoke with warmth of the unanimity and enthusiasm of the General Assembly in making the appointment, and earnestly hoped that the Lord's Day Alliance, however great the loss might seem to it if Dr. Shearer should accept the call of the Assembly, would consent to his removal.

The delegation was assured by the President and other members of the Board that they were personally welcome, though their mission was very unwelcome.

Rev. Dr. Carman, John A. Paterson, K. C., Dr. Charles J. Copp, Mr. R. U. McPherson, L.L.B., and other members of the Board expressed their strong desire that Dr. Shearer should remain with the Alliance, but said that they had confidence that Dr. Shearer would reach his decision in an honest desire to do his duty and were content to leave it with him, Dr. Copp, however, insisting that the Presbyterian Church had no right to come to this Alliance and invite away its Secretary who had been so closely connected with the work since its inception.

Dr. Shearer being asked to state his own mind said that his position was a difficult one. The call of the Assembly had come to him as a great surprise, uncoverted, unsought and unexpected. He said he recognized that in some sense his experience as Secretary of the Alliance prepared him for service in the wider sphere to which he was now invited, that he felt the work of leadership in Moral Reform with the great church like the Presbyterian church in Canada united behind him for support and co-operation was one that any man might covet. He felt, moreover, in the light of his views as an ordained minister of the Presbyterian church that he must have clearly convincing reasons for declining its call. He felt, therefore, that if it were possible for the work of the Alliance to be so arranged that it would not in any serious way suffer from his removal from the Secretaryship he would consider it his duty to accept the Assembly's call.

On motion of the Rev. Alfred Gantler, seconded by the Rev. Dr. Carman, the following resolution was then unanimously adopted:—

The Executive Board of the Lord's Alliance of Canada, having had before them the call from the General Assembly of the Presbyterian church of Canada to the Rev. Dr. Shearer to become General Secretary of that church in its department of Moral and Social Reform, and having heard Dr. Shearer's statement that in view of this call he feels it his duty to tender his resignation of the position of General Secretary of the L.D.A. of Canada, in order to accept the position offered him by his own church, do now accept Dr. Shearer's resignation to take effect on and after the 31st. October, 1907.

It is with deepest regret that the Board feel themselves constrained to accept this resignation, realizing as

they do, how serious will be the loss to the work of the Alliance. They rejoice, however, that Dr. Shearer has been honored by his church, that he is still to be engaged in cognate work, and that in his new position he will be able most effectively to co-operate with the Alliance in maintaining the sacredness of the Lord's Day and securing to all tollers their weekly rest.

Dr. Shearer will still be connected with the Alliance as one of its members, and in order to retain the invaluable counsel and guidance of Dr. Shearer in that department of the Alliance work, the Executive do hereby appoint him Vice-President of the Alliance and Chairman of its Committee on legislation to be hereafter appointed. In parting with Dr. Shearer the Executive of the L.D.A. of Canada would give expression to their deep sense of the service he has rendered to this Alliance and through it to the whole country.

Largely through the efforts of Dr. Shearer, the Ontario Lord's Day Alliance grew from small beginning to strength and effectiveness. Through his visits to the other Provinces similar Alliances were organized and these being now united in the L. D. A. of Canada, constitute a national organization with its branches in every part of every province.

So widely extended has the work become that in recent years it has been possible to have associated with Dr. Shearer such strong men as Rev. T. Albert Moore, Secretary of the Ontario Lord's Day Alliance and Associate Secretary of the L.D.A. of Canada, and Rev. W. M. Rochester Secretary for the Western Province of Canada. These men remain with the Alliance and happily the continuity of the work will not be broken.

But not only has Dr. Shearer done a great work in organizing and in educating public opinion, as the representative of this great organization which unites the Christian Churches of the land and includes thousands of our best citizens, he has been largely instrumental in securing the Lord's Day Act of Canada, which is generally recognized as the best rest day legislation upon the Statute books of any country.

Dr. Shearer's strong convictions and tenacity of purpose combined with his statesmanlike breadth of views and graciousness of manner have made him a leader of men, and while the Alliance regret exceedingly that he is not henceforth to be their Secretary, they congratulate the Presbyterian Church in Canada, on securing so strong and well-tried a man to lead in the department of Social and Moral Reform, and pray that the blessing of God may continue to rest upon his labors.

The President, Dr. Potts, the Treasurer, Dr. Copp, and the three Secretaries, Messrs Moore, Rochester and Shearer, were appointed a Committee to consider what steps ought to be taken to fill the vacancy created by Dr. Shearer's removal, and to report to the sub-executive which shall have full power of the board to act after conference with the Ontario Alliance,

WINNIPEG AND WEST.

In the absence of the pastor, the pulpit of Augustus church was effectively filled by Rev. Dr. Hogg.

The Elmwood church is being enlarged to meet the growing requirements of the congregation.

At Killam, Alta., a newly started town, the Presbyterians have secured a lot and are now raising the necessary amount—about \$8,000—to build a church.

Rev. James Munro, of Gladstone, Man., has been supplying the pulpit of the Port Arthur church for Rev. Dr. Murray, who has been holidaying on his farm near Neepawa.

A new church costing \$25,000 will be erected for St. Andrew's congregation in Indian Head this summer.

OWEN SOUND PRESBYTERY.

At the regular mid-summer meeting of this Presbytery at Owen Sound on 2nd July, on application of the congregation leave was granted Knox Church, Owen Sound, to sell its Manse property and to apply the proceeds to S.S. building in process of erection.

The resignation of Mr. McNabb of the congregations of Kilsyth and North Derby was laid on the table till the September meeting and Messrs. Woodside, Fraser and John Armstrong were appointed to confer with the sessions and managers of both congregations and report at that meeting. Most hearty and emphatic testimony was borne by representatives from both congregations to the zeal and fidelity of Mr. McNabb, and it is hoped that the way may be cleared for the withdrawal of his resignation which is greatly regretted by all concerned.

Standing committees for the year were appointed as follows: Home Missions, Messrs. Matheson, Shepherd and Penman; Sabbath Schools, Messrs. Shepherd, McLaren and McDonald; Church Life and Work, Messrs. McLaren, Barton and Eastman; Sabbath Observance, Messrs. Nicol, Currie and Woodside; Y. P. Societies, Messrs. Woodside, Bethune and Boyle; Systematic Giving, Messrs. Eastman, Barton and Lemon; Remits, Messrs. Nicol, Penman, and Boyle; Examiners, Messrs. McLaren, Lemon and McDonald; Evangelistic Work, Messrs. Bethune, Woodside and Wilson; Vacancies, Messrs. Fraser, Matheson and Wilson; Moral Reform, Messrs. Black, Fraser and Lemon; Auditors, Messrs. Currie and Black. The first named on each committee to be convener and each committee to include the representative elders of congregations of the ministers named, with the exception of Examiners and auditors.

Messrs. Woodside, Matheson, Bethune, Black and Fraser and their elders were appointed a special committee to prepare suggestions on union for discussion at next meeting.

Commissioners reported attendance at Assembly and the treasurer was instructed to pay their travelling expenses. Much time was spent in considering plans for payment of expenses of members of Presbytery attending ordinary meetings, but nothing was done. This is one of the problems. Invitations were accepted to attend jubilee services in Chatsworth on July 15th and in Dornoch August 5th., and Messrs. McLaren, Shepherd, Currie and Fraser were appointed to represent the Presbytery. Leave of absence was granted to Dr. McLaren for six months if necessary, from the first of October to recuperate his strength impaired recently by illness, and sympathy of the Presbytery was expressed. Mr. Woodside was appointed to conduct devotions at next meeting which will be held Sept. 3rd.

J. B. FRASER, Clerk.

MONTREAL.

Rev. Charles B. Ross, B.D., Lachine, Que., preached in St. Andrew's church, Lancaster, on a recent Sunday.

The congregations of Melville and St. Andrew's, Westmount, are uniting for public worship during the month of July.

Rev. Professor E. A. Mackenzie of Montreal, is spending the summer studying conditions of church work in British Columbia and the Western provinces.

The degree of doctor of divinity has been conferred upon the Rev. J. A. Morison, Ph.D., minister of the First Presbyterian Church, Chicago, by Hanover College, Hanover, Ind. Dr. Morison is a graduate of the Montreal college, and is a nephew of the Rev. Dr. Morison of Ormstown, Que.

HEALTH AND HOME HINTS.

Carpets should be beaten on the wrong side first, and afterwards more gently on the right side, and should never be relaid until the floor is quite dry.

If the eyes are strained and inflamed with sleeplessness or fine work apply to the lids soft linen wrung out in boiling water. Use this as hot as can be borne, and relief will be felt in half an hour.

During the summer months at every meal a bowl of salad should find a place on our tables; in fact all the year round, winter and summer alike, many people take it, and happy are they who can procure the necessary ingredients at all seasons.

Rose Leaves Cake: Cream together two cupfuls of white sugar and one of butter, add the whites of four eggs beaten stiff, two cupfuls of sweet milk, two teaspoonfuls of baking powder, and sufficient flour to make a rather thick batter. Drop in spoonfuls on an oiled tin, making the cakes about an inch apart, and bake in a quick oven. Make a plain white icing, color it a delicate pink with red sugar, flavor with rose extract.

Asparagus is recommended as a new cure for consumption by two French physicians. Drs. Petit and M. A. Thezard read a communication on the subject at the last meeting of the International Society for the Study of Tuberculosis, at which Professor Lancereux took the chair. Their paper (says the *Parris correspondent of the Telegraph*) was purely technical, and intended only for the medical profession. The substance with which they have made experiments is "phosphated asparagine."

Delicious Muffins.—Two cups of flour, two eggs, one cup of milk, one heaping teaspoonful of baking powder, a pinch of salt and two tablespoonfuls of melted butter and a teaspoonful of sugar. Sift the dry ingredients together and mix the milk, the butter and the beaten eggs together; slowly put in the dry things, stirring all the time, and put in buttered muffin tins. Bake twenty-five minutes.

The Cure of Drinking: There is but one sure cure for the drinking disease or habit, and that is the simplest of all. The cure consists in eating fruits. That will cure the worst case of inebriety that ever inflicted a person. It will entirely destroy the taste for intoxicants and will make the drunkard return to the thoughts and tastes of his childhood, when he loved the luxuries nature had provided for him and when his appetite had not become contaminated by false, cultivated tastes and attendant false desires and imaginary pleasures. No person ever saw a man or woman who liked fruit and who had an appetite for drink. No person ever saw a man or woman with an appetite for drink who liked fruit. The two tastes are at deadly enmity with each other, and there is no room for both of them in the same human constitution. One will certainly destroy the other.

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SPARKLES.

She—So you have had a great many thrilling escapes?

He—Yes; I am still a bachelor.

"Father," said the small boy, "What is a scientist?"

"A scientist, my son, is a man who can tell you things you already know in such unfamiliar language that you regard it as something brand new."

"Were you frightened when you arose to make your first speech?"

"What should frighten me?"

"The audience."

"The audience left as soon as my name was announced."

Mrs. Blackstone: It suitingly am a scrumptious weddin'. Mr. Sinclair. Yo' bride want'd de leastes' bit nervous wa' she!

Mr. Sinclair (the groom): Nope, indeedly! She say she never felt mo' decomposed in her life dan she did right dar at de altar.

Mark Twain, while visiting a friend's house, was asked his opinion of a new marble bust representing a young woman colling her hair.

"Very beautiful," said the humorist, "only it isn't true to life."

"Why not?" asked the owner.

"She hasn't her mouth full of hair pins," said Mark.

"And the name is to be"—asked the suave minister as he approached the font with the precious armful of fat and flounces.

"Augustus Phillip Ferdinand Codrington Chesterfield Livingstone Snooks."

"Dear, dear!" Turning to the sexton: "A little more water, Mr. Perkins, if you please."

The monkey entered his jungle bungalow and threw down an armful of coconuts.

"There's no doubt about it," he remarked, "nature was certainly good to me when she fixed things so I could bring the cows home on rainy days."

"These signs are certainly misleading. I saw one the other day which said 'Old Furs Restored,' and when I asked them to restore the set I lost last year they looked at me as if they thought I was crazy."

"Do you know, I had almost a similar experience. I saw a sign, 'Umbrellas Recovered,' and yet when I wanted to recover that beautiful gold-headed one that was stolen from me they refused to have anything to do with the case!"

The "undertow" of the ocean is the sea-bather's danger. It beats the best swimmer now and then. But there is an undertow of soul which will ruin any life in which it is allowed to run.

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MONTREAL

SUMMER COMPLAINTS.

At the first sign of illness during the hot weather give the little ones *Baby's Own Tablets*, or in a few hours the trouble may be beyond cure. *Baby's Own Tablets* is the best medicine in the world to prevent summer complaints if given occasionally to well children, and will as promptly cure these troubles if they come unexpectedly. But the prudent mother will not wait until trouble comes—she will keep her children well through an occasional dose of this medicine. The *Tablets* ought, therefore, be kept in the house at all times. Mrs. Chas. Warren, Nevis, Sask., says: "My little boy was greatly troubled with his stomach and bowels, but a few doses of *Baby's Own Tablets* wrought a great change in him. I would not be without the *Tablets* in the house." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

SUNSHINE.

The power of a sunny soul, a man who carries sunshine in his very presence, to transform the most trying situation in life, to light up the way even in the darkest gloom, is beyond all power to compute.

The world loves the sunny soul, the man who carries his holidays in his very eye: whose face is a pleasure-ground. The magic power of the sunshine man to transform the most trying situation in life is worth more than a fortune in money. There is a great medicinal value, also, in good cheer. A patient about to undergo a serious operation stands a better chance of regaining his lost health if he is cheerful and optimistic than one who dwells on the pain he is about to endure and who flounders out what it feels like to die in agony.

What a wonderful thing it is to be able to carry one's sunshine with him, to cast a glow of brightness and joy upon every condition of life! The power to transmute gloom into darkness, the mirth-provoking faculty, is worth everything to the youths who are starting out to make their own way in the world. They pass through life with much less friction; they carry a talisman that will make them welcome wherever they go.

The determination to be kind and helpful to everyone, to be cheerful and optimistic no matter what comes to us, is one of the noblest of ambitions. The persistent effort to give everybody a lift whenever possible, to make everybody who comes in contact with a little better off for the contact, to radiate sunshine, cheer, hope, good will, to scatter flowers as we go along, to enjoy each day, to live the present to its utmost and not to wait for to-morrow before we begin to enjoy, this it is that opens wide the door to happiness.

Happiness is a question of heart and not money. It is mind and heart and not things that make the joy of living.

I know people, in middle life, who have not a thousand dollars, in property or money, in the world, and yet they have managed to hold on to the secret of gladness and joy. They know how to be happy. They are infinitely happier than some rich people who do not look to mind but to things for their happiness.

Cheerfulness is a sign of sanity. It is the person who has no laughter, no fun in his nature, the person who becomes morose and melancholy who is in danger of losing his balance.

If the baby's eyelids are not perfectly closed suspect weakness. If you see a furrow passing from either side of the nose round the mouth, there is probably something the matter with the stomach or intestines. A furrow from either mouth corner passing outward may indicate something wrong with the throat or lungs.

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10.00 p.m.	New York City	8.55 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept 8, 11 a.m.
Peterboro', Peterboro', 5th Mar. 9 a.m.
Lindsay, Woodville, 5th Mar., at 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Whitby, 16th July, 10 a.m.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.
North Bay, Magnetawan, 9th July.
Algoma, S. Richard's bldg., Sept. 2nd, July 10 a.m.
Owen Sound, O. Sd., 2nd. July, 10 a.m.
Saugeen, Drayton 5th Mar.
Guelph, In Chalmers' Ch. Guelph. 15 July, 10.30 a.m.

Synod of Hamilton and London.

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

Synod of the Maritime Provinces

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

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
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Carbolic Tooth Powder**

That is obvious at once from
its pleasant flavour and the
feeling of freshness left in the
mouth, and, of course, you
will soon see how splendidly,
how easily, and how thor-
oughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s, nett

Sample free if you send penny stamp to F. C. CALVERT
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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, except-
ing 8 and 26, not reserved, may be
homesteaded by any person who is
the sole head of a family, or any
male over 18 years of age, to the
extent of one-quarter section of 160
acres, more or less.

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

The homesteader is required to
perform the conditions connected
therewith under one of the follow-
ing plans:

- (1) At least six months' residen-
ce upon and cultivation of the land
in each year for three years.
- (2) If the father (or mother if
the father is deceased) of the
homesteader resides upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding with the father or mother.
- (3) If the settler has his per-
manent residence upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding upon the said land.

Six months' notice in writing
should be given to the Commissioner
of Dominion Lands at Ottawa of
intention to apply for patent.

W. W. CORBY,
Deputy of the Minister of the In-
terior.

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



SEALED TENDERS addressed
to the undersigned and en-
dorsed "Tender for the purchase
and removal of engine, etc, Par-
liament Buildings," will be receiv-
ed at this office until Wednesday,
July 5, 1907, inclusive, for the pur-
chase and removal of engine, fan,
etc., from the Parliament Build-
ings, Ottawa, as per following list,
viz:—

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

Parties desirous of tendering
may inspect the articles and ma-
terial on application to the engine-
er on the aforesaid premises.

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

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

By Order,
FRED. GELINAS,
Secretary

Department of Public Works,
Ottawa, June 25, 1907.
Newspapers inserting this ad-
vertisement without authority from
the Department will not be paid
for it.