

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, JULY 15, 1908.

Single Copies, 5 cents.

## Sabbath in the Country

BY C. JENNIE SWAINE

With dawn the Sunday beauty steals  
Across the Summer hills,  
And peace, unto the world unknown,  
The sacred silence fills.  
In sighing breeze and singing bird,  
Lord of the morn, Thy voice is heard.

The hands from week day labor free  
Find time to gather flowers,  
And hearts let fall their burdens all,  
While playing 'neath the bowers.  
Know ye how sweet are prayers that  
rise,  
From blossoming sod to vaulted skies.

O fields aglow with clover blooms;  
O hill of rustling oorn,  
My thoughts wings back its way to you  
With every Sabbath morn,  
Yet near, and far, and everywhere,  
Lord of the Sabbath, Thou art there.

Softly the sweet-toned Sabbath bells  
Send out their peal on peal,  
Until a host of worshippers  
By sacred altars kneel.  
The breath of roses fills the air,  
Sweet incense of the house of prayer.

The city has its towering spires,  
Its temples, rich and grand,  
But sweetly steal, o'er country ways,  
The Sabbaths of the land,  
My heart with tender longing fills,  
For Sabbaths 'mid my native hills.

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**BIRTHS.**

At the Manse, Telegraph Creek, B.C., on May 31, 1908, a son to Dr. and Mrs. F. Inglis.

To the Rev. J. G. and Mrs. Clark, 245 Elgin Avenue, Westmount, on June 30, 1908, a son.

At Banff, Alberta, on June 20, 1908, to Mr. and Mrs. D. C. Bayne, a son.

**MARRIAGES.**

At Peterborough, Ontario, Canada, by the Rev. Robert Fogue, Dr. Ernest Edward Irons to Gertrude Bertwhistle Thompson, both of Chicago.

At Santa Ana, California, on April 7th, 1908, by the Rev. J. A. Stevenson, pastor of First Presbyterian Church, Annie Lynch, of Collingwood, Ontario, Canada, to William Roberts, of Los Angeles, California.

On Thursday, June 25, 1908, at the residence of the bride's father, 247 Gloucester Street, Ottawa, by the Rev. Dr. W. D. Herridge, Florence Mabel, second daughter of W. C. Allan, to James Murray, Brandon, Man.

At Kemnville, Ont., on June 10, 1908, by the Rev. W. A. McIlroy, of Stowarton Presbyterian Church, Ottawa, Heiße A., daughter of William Ineils, to William Morton Duolos, of Ottawa.

At the residence of the bride's parents, "Elmshade House," Aubrey, Quebec, on June 24, 1908, by the Rev. J. M. Kellock, M.A., Christina Elizabeth, daughter of William Grier and Mrs. Grier, to James T. MacFarlane.

On June 24, 1908, at St. Joseph de Levis, Que., by the Rev. George H. Williams, assisted by the Rev. J. A. MacFarlane, Estelle (Blossom), daughter of Thomas A. O'Neill, to Walter Edmond Markham, of Montreal.

On June 25, 1908, at the home of the bride's parents, 274 Flors Street, Ottawa, by the Rev. W. A. McIlroy, Miss Lillian Austin, daughter of Mr. and Mrs. W. B. Betts, to Mr. Dave McEwan, of Ottawa.

On June 17, 1908, at the residence of the bride's mother, Kensington Avenue, Belinton, Ont., by the Rev. W. G. Black, Mr. Alfred D. Morrow, to Miss Mollie McLaughlin Blong, daughter of Mrs. Margaret Blong and the late Edward Blong, of Toronto.

On June 18, 1908, at the residence of the bride's parents, Ormatown, by the Rev. D. W. Morrison, D.D., George Drummond Mode, to Annie Jean Cairns, only daughter of Mr. Wm. Grier.

On June 17, 1908, at the residence of the bride's parents, 697 Manse Street, Montreal, by the Rev. Dr. Johnston, Mary Ethel, eldest daughter of J. C. Paterson, to William Allan, youngest son of the late Peter Paterson.

**DEATHS.**

Suddenly, at the General Hospital, Toronto, on the 24th June, Jean Calder, daughter of Charles Robinson, J.P., Beaverton, Ontario.

At his son's residence, in Stratford, Ont., on June 20, 1908, the Hon. Thomas Baintyne, ex-Speaker of the Ontario Legislature, in his 79th year.

In England, at the residence of his brother, Dr. N. Grace, Tunbridge Wells, on Friday, July 1908, Arohbald Hew Grace, B.A., aged 39 years.

On July 8, 1908, Professor Norman K. Carmichael, of Queen's University, Kingston.

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## NOTE AND COMMENT

The church rolls of the Synod of British Columbia show 4,829 families, an increase of 555 over last year, and 6,266 communicants, an increase of 859. Additions during the year numbered 1,531, of whom 396 were on profession of faith. Baptisms, 577.

Many throughout the Church—young ministers especially—will be interested to learn that ex-Principal Oswald Dykes, D.D., is about to publish, through Messrs. T. and T. Clark, of Edinburgh, a volume on "The Christian Minister and his Duties."

The Vice-regal Council in India has passed strenuous measure dealing with bomb outrages and any outbreaks against the Government, and authorizing the suppression of newspapers inciting to criminal acts. Measures of this sort are now necessary the world over for the control of anarchists and those who would destroy any government.

Creed and character have much to do with each other. True character and conduct have the same relation. Then creed and conduct are not so very far apart. Strong and sound beliefs transmuted into practical doing make the latter substantial and strong. A creedless man and a characterless man are apt to be one and the same person.

The Socialists have lost ground in Great Britain, judging by the results of the municipal elections just held in England and Wales. Instead of gaining, the Socialists' party has lost seats. In some cases Liberals and Conservatives united to defeat the Socialists, but even where fusion was not resorted to the more conservative candidates were elected.

It is announced that Gipsy Smith is to visit America again in the autumn. He leaves England in August, and will hold united missions in Baltimore, Washington, Cleveland, New York, Pittsburg, St. Louis, Kansas City, Denver, St. Paul, Minneapolis and Toronto. Good work might be done in Ottawa and Montreal could this evangelist be induced to visit these cities.

Conditions in Corea are indicated by the act of the Privy Council, composed of the Elder Statesmen, the most prominent Coreans, who, before Japanese occupation, were ministers. It forbids the employment of Japanese officials in the government. The Privy Council can not enforce the order, since the Japanese still continue to manage the affairs. But the action is representative, and will add to the difficulties of the Japanese.

Dr. Grenfell, the well-known missionary of Labrador, had a perilous experience lately. In order to make a short cut, he took his dog team across an arm of the sea. The ice broke off from the land, and Dr. Grenfell was alone on the floe for forty hours. An intense frost and a blizzard prevailed, and had it not been for his resource in killing and skinning four of his dogs, the adventure might have had a tragical conclusion. By this expedient, however, Dr. Grenfell secured warm furs for himself and food for his other dogs. Fortunately, when he had almost despaired of rescue, a fisherman saw him, and came with a boat and took him off.

Says the British Weekly: In accordance with a decision of Synod, the Rev. G. C. Grant, formerly of Canada, has been received by the Liverpool Presbytery into the ministry of the English Presbyterian Church.

It is expected that the Czar will visit Sandringham in the autumn. The King's beautiful Norfolk home is being specially prepared for the Russian Monarch, who will probably be accompanied by the Empress. Their Majesties will remain at Sandringham for a week at least. It is considered likely that the Czar and Czarina will remain at Sandringham for King Edward's birthday celebrations in November.

At a great meeting in Oldham, England, the Right Hon. John Burns said: "Last year in the United Kingdom 418,000 men, women, and some children were charged and convicted of disorderly or drunken conduct—offences connected with the consumption of drink. And that does not represent a tithe of the actual drunkenness. What a mass of disorder and dissipation these figures represent!" Surely, it is high time something was done to cure so great an evil.

Ten years have now passed since the death of Mr. Gladstone. In this decade (the "Westminster" points out) most of the statesmen who were prominent when Mr. Gladstone was in political life have also died—Lord Salisbury, Sir William Harcourt, the Duke of Devonshire, Lord Goschen, and Sir Henry Campbell-Bannerman, among others, while the same period has witnessed also the death of the monarch during whose reign nearly the whole of Mr. Gladstone's political career was passed.

Lord Ray, G.C.S.I., presided over the Jubilee Meeting of the Christian Literature Society for India, a couple of weeks ago. The report was of an encouraging character in every particular. Referring to the present unrest in India, Lord Ray urged that the spread of good literature in that Empire was the one thing essential for the permanent welfare of its peoples. The unrest showed a desire for a foundation, and the only foundation of real value possible to India was the growth of Christianity.

The crime of perjury is punished more severely in Germany than in any other country in the world. Even an apparently trivial misstatement under oath carries a sentence of ten years in prison. Aside from murder, there are few crimes that carry as heavy a penalty as perjury. The theory of Germany is that the entire system of jurisprudence rests on the respect for an oath administered under the forms of law, and that, therefore, this must be guarded in order to secure the punishment of other crimes, and justice in civil cases. Germany stands at one extreme and the United States at the other. On this point the Herald and Presbyter says: Fewer people are punished here for false swearing on the witness stand. At the same time, we have more crimes than any other civilized country, and a much smaller portion of our criminals are convicted. In Canada the crime of perjury has greatly increased in recent years, and judges have frequently directed attention to the subject, so far with little apparent effort.

The "presiding elder" is a thing of the past in the Methodist Church in the United States. The office remains, but the name is gone. From now on the Church will have "district superintendents."

Returns supplied by the provincial secretary shows that under the License Act the number of liquor licenses cut off in the province exceeded those cut off by local option by laws in the last three years. Local Option wiped out 237. The license commissioners cancelled 238.

They are talking about 115,000,000 bushels as the total Western wheat yield of the harvest. It is too early to set figures but there is no doubt that given favorable weather the crop will break all records. The season has also been unusually favorable for the dairy interests, pasture being splendid in all directions.

Paul was both a tentmaker and an apostle. The former was, in a sense, his calling; the latter was his "high calling." It was a good thing to be a first-class tentmaker, but suppose he had gone into eternity with no other record than that? Suppose that the best that could have been said of him had been that he made more money at his trade than any other man ever made; how unprofitable had his life been in that case, in comparison with what he was! Are we giving more attention to our trade, or to our "high calling?"

Some esteemed contemporaries, says the Sentinel Review, are discussing the value of imperial honors. The approval of a well-regulated conscience and the respectful admiration of his fellow citizens, worthily earned, should be regarded as the highest honor obtainable by a Canadian; but this view of the matter would not necessarily bar out imperial honors. After all, it is the service that determines the value of the honor, and fortunately it is possible to serve both Canada and the Empire at the same time. But too much value should not be attached to the honor, apart from the service for which it was conferred. Some of Britain's noblest have declined honors; some have accepted them. It is a matter of taste. It is the service that counts.

Our gracious King is now acknowledged as the most powerful individual in the world's diplomatic relations. He in no way strays the prerogative of the crown. He works as well with one political party as the other; but his intimate knowledge of international affairs, and his personal acquaintance with reigning houses and tact in meeting sovereigns and others in authority, have given him an influence unequalled in modern times and has greatly improved the relations of Great Britain with other nations. He is now on a visit to Russia, a mere friendly visit. It seems a mere society function. It is even announced that no diplomatic questions are to be taken up. But, nevertheless, the King will strengthen friendly relations in a way to promote universal peace. It is also a good thing for the poor and weak Czar to meet sovereigns from abroad, and he may slowly absorb some of the principles of modern government. A part of the King's success is due to a general belief in his honesty and real desire to promote peace among the nations. Privately, many monarchs are willing to follow his advice in disputed questions among themselves.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## QUEEN'S UNIVERSITY.

Editor Dominion Presbyterian: My attention has been directed to an article in your issue of the 17th June last, bearing the title "Queen's and the General Assembly," calculated to leave a wrong impression as to the situation in which Queen's College is placed by the Assembly's deliberance on the reference made to it by the Board of Trustees of the University. You remark, "When all the facts are considered, we can scarcely expect those who have started the movement for a change in the constitution to sit down and quietly accept the Assembly's decision."

Let me remark in reply that the Board of Trustees as a body, abstained not only from judgment on the Memorial from the Senate, but even from comment upon it. They referred to the Assembly for advice because the question at issue was one which primarily lay with the church, the members of which constitute the college corporation. The trustees administer the affairs of the trust for the incorporators, in whose name the General Assembly has spoken; and of course, as trustees, they will cordially accept the advice which they sought and obtained, and will act upon it. I do not understand what you mean by saying: "Another year is given for discussion." There is no room for discussion, so far as the point before the Assembly is concerned; the transaction is closed.

The Assembly, in the face of all the strong influences to which your article refers, reaffirmed its judgment arrived at in 1904, after a constitutional consultation of the Presbyteries more immediately interested. It was not the first time that a committee misinterpreted the mind of the church. Judicious committees in 1900 and 1901 did so. And why? Because the reports they submitted to the Assembly never brought the issue before the church, which the Assembly of 1903 was asked to face at Vancouver. Too much has been made of the committee's findings in 1900 and 1901. They were only tentative, and they were finally disposed of in 1903. When the Assembly at Vancouver was called upon to consider whether it would sanction the serious and irrevocable step, of allowing the university to pass from under the possession of the Presbyterian Church in Canada, one man who had previously had no special interest in Queen's, got up and said that Queen's University was the biggest asset the Presbyterian Church in Canada had, and his words ran through the Assembly like an electric shock, and the proposed legislation, separating Queen's forever from the church, was stayed. If the university was then so appreciated, the argument has since gained in force, for it has found thousands of new friends, and has added upwards of \$300,000 to its endowment. May I in conclusion ask what ground you have for stating that the resolution actually passed by the Assembly asks the trustees to do something which they find to be impossible under present conditions. Professor Laird made a statement before the Assembly, which was not questioned, to the effect that with the completion of the \$500,000 endowment, there were ample funds in sight to carry on the work of the university satisfactorily, including making provision for retiring allowances. The best friends of Queen's regret that the glamor of the millions of endowments coming to other institutions of learning on this continent, seems to have upset the equilibrium of a portion of the staff of Queen's. Of course, if it thinks it must compete with Toronto University

in the way of having money to spend, it may at once resolve to wind up its history. But if its arts course, for which able professors have always been found, even when salaries were smaller than they are to-day, will continue to afford a general culture, such as has hitherto distinguished Queen's, and such as both the Church and the country have appreciated and profited by, and for the securing of which the Church will no doubt provide in the future as in the past, then, let other institutions spend their millions in specialties. There are other things besides spiritual secrets which money cannot buy; and the high tone of culture which has been traditional in Queen's is one of these things. The means at the disposal of the Board of Trustees, from the sources which at present yield a revenue, are likely to be adequate to continue to uphold the university working along its own unambitious lines. Yours faithfully,

ROBERT CAMPBELL.

Montreal, July 4, 1908.

## THE WAY OF LIFE.

The deepest sympathy is felt in every part of Canada for the Rev. Dr. Carmichael, of King, says the Toronto News. He is one of the unique figures of the Presbyterian Church. For over forty-five years he has been the minister of St. Andrew's Church in King and Vaughan, two townships which would be hard to match, not only in Canada, but anywhere in the world. Dr. Carmichael came to this part of Ontario when it was a backwoods country settled by pioneers. Today he is ministering to these pioneers' grandchildren and great-grandchildren. The houses have grown finer and the barns greater. It is no longer a backwoods country. But Dr. Carmichael has remained still the leader of his people. His resignation is to take effect during the coming autumn. The Rev. James Carmichael had two sons. He was left a widower in early manhood, and the boys had the tender care of a father who was as gentle as a woman. Dr. Carmichael is a strong adherent of Queen's University. He has lectured there for many years. He is one of the University's oldest graduates. Both sons went to Queen's. The elder, a brilliant student, after a distinguished course at home and abroad, was appointed at once to the staff of Queen's University. The younger studied medicine, and at the opening of a promising career was drowned in Kingston harbor. That was eight years ago. To-day all that is mortal of Professor Norman Carmichael, associate professor of physics in Queen's University, will be taken from his father's house to the quiet township cemetery. This sorrow comes to one of the gentlest souls among men. Proverbial for his humor, as pure as a child, as chivalrous as the most chivalrous knight, as tender in affliction as a woman, gifted with a poetic imagination, this paladin of the church has walked with patience all his days. It does not seem to be for the human race to understand the portion of life which falls to any single individual. But, while some seem to reach early in life with comparative ease the low perfection of which they are capable, better men taught by sorrow increase in higher perfections up to the last day of their three score years and ten. These are the spiritual leaders of the race. Yet we do know, since affection begets affection, that such men as Dr. Carmichael are much beloved.

## THE FADING OF IDEALS.

By Rev. W. T. Herridge, D.D.

In a sermon from the text: "The vision has gone from me," Daniel II. 8, the preacher said:

Not our doubts, nor our scepticism, was what we need to dread, but rather our unexecuted visions. Prophets were never superfluous in any age; the men who can read the future because they can read the signs of the times are needed, for only God can solve the great riddle of life, and only those whom God has educated can understand its interpretation or pass it on to others. The world needs dreamers of the right sort, who have learned the meaning of their dreams and possess the courage to fulfill them. The world needs both practical men and those who have visions. Man's best dreams come from God. We can make money without dreaming, and spend it, too; we can attain a certain measure of contentment; we can gain what some people call success, the kind of success which augments belongings and shrinks up the man; but if human life is to stand erect in the conscious dignity with which God endowed it, it must have a larger horizon than the things which surround it every day. We cannot help it that we are what we are; we have to pay the price of being more finely organized than the rest of creation. The springs of all sincere, heroic action lie far back among the hills of dreams. While the vision remains hope can never die. All great constructive enterprises must first take form in a man's own nature before they can take outward embodiment. Conduct can never rise above the level of character. Men differ, not because some have visions and others have not, but because some obey the visions they have and others do not. Mere intellect alone will never suffice to accomplish a great undertaking; it must be backed up by an earnest purpose inspired by a lofty ideal. Dante, Savonarola, Milton, Beethoven and Jesus Christ were instanced by the preacher for their sublime idealism, leading them to great achievement. If the heroic purpose goes, all the glory of life departs with it. He urged his hearers, especially the young men, to have the courage to obey those moral instincts which are deeper than any creeds and shibboleths. If they had made some mistake or fallen into some sin, if they had been disobedient to the heavenly vision, he reminded them that they had another chance, and exhorted them to seize it; though it might be harder than the first one, yet they had learned by their failure more of its value and he bade them "revel in hard work" to attain the heights before them. Virtue was not an accident, but an achievement; it would not come by chance or laziness; no one could be good who had not the possibility of being bad. To attain goodness we all had to fight for it.

Applying his theme to Canada, Dr. Herridge said that it seemed to him that in this land we should be able to keep the vision and dream. "In spite of the depression, a depression for which we are ourselves to a large extent to blame, since it is a kind of next morning after a debauch of prosperity, there is an inspiring prospect that confronts Canadian youth to-day. We are heirs of intellectual wealth accumulated from centuries; we have a culture of individuality to develop, we have a freedom bequeathed to us, and we have moral and religious principles drawn from the past, with a unique opportunity to shape them and make them effective for the problems of

modern life. Our manhood is not shrivelled by ages of misgovernment; we have not the rage of democracy; the insolence of rank is unknown. But the future of Canada must be self-developed. We cannot prove our fitness for another world by slovenly discharge of the affairs of the present one. We must learn to do our work, whatever it is, with proper self-respect, reverence for truth, and regard for others. We must keep our homes unpolluted; we must cleanse the public arena from the filth of intrigue and corruption. We have reason to rejoice in what our young Canadian men have achieved in letters and science and arts, and there is a hopeful waking up of public opinion; the volume of protest is growing against the rampant materialism, and the philosophy of pure materialism is discounted. Our sorrow is not lack of faith, but weakness of moral purpose; on that we may keep the dream, and wake up to nobler action, so that we may see the holy city, the new Jerusalem, coming down from heaven!"

#### REV. F. B. MEYER, B.A.

After the evening service at the Baptist Church, Bloomington, on Sunday, May 17, the Rev. F. B. Meyer, B.A., addressed a crowded meeting at the Town Hall. The success of his mission in Cape Town and in Kimberley had aroused considerable interest "across the border," and long before the hour fixed for the meeting the seating accommodation was exhausted. Mr. Meyer's address was untrammelled by any preliminary explanations, for almost his first words were, "And the vessel that he made of clay was narrowed in the hands of the potter; so he made it again another vessel as seemed good to the potter to make it." His picture of the potter gathering the scattered pieces together instead of abandoning the broken clay, and his reference to the Master with His unflinching hand for ever guiding and shaping the human clay, was beautiful and clever in its simplicity. For some fifteen minutes Mr. Meyer seemed to abandon his subject to amuse and instruct his hearers with anecdote and illustration, only to gather the seemingly loose strings together, and with the strand emphasise his thesis with great force.—British Weekly.

#### EUCCHARISTIC VESTMENTS.

Perhaps the most unedifying display of modern Church life, says the Belfast Witness, is the sad controversy raging in England as to whether the clergy shall wear the Mass vestments when celebrating the Lord's Supper, and thus indicate that it is the Mass! The Dean of Canterbury, for Evangelicalism, said—"After all, what is it we are standing for? Are we standing for anything so very unreasonable in itself in asking that these vestments may not be introduced? Why, we are standing for the practice of the first six or seven centuries of the Christian era, and for the three centuries of our own Reformed national history. We are asking only that the image of the primitive Church, and the image of the Reformed Church, may not be banished from among us. It is essential for the welfare of souls, it is essential to the progress of the English Church, and therefore of its due influence over the English nation, that it should remain in solid, substantial, and visible harmony with the great truths of the Reformation and the great principles of early Christianity."

God makes large investments in the soul of a man, and expects large returns in the services of a man.—Bishop McDowell.

#### OTTAWA LADIES' COLLEGE.

The annual commencement of the Ottawa Ladies' College was held on the afternoon of Thursday last.

The awarding of the Diplomas, Certificates and prizes was of more than usual interest. The session just closed has been a successful one in every respect. 143 pupils were enrolled. The number of boarders averaged 63 for the year. Eighteen graduates in appropriate attire were seated on the platform and received their diplomas. The Art Exhibition was much admired as was also the exhibition of plain and fancy sewing.

The Rev. Dr. Armstrong, president of the College, presided. Mrs. Needham, lady principal, read the report of the year's work and in a few appropriate words said goodbye to the teachers and pupils.

Prizes were presented for neatness and order for deportment for sewing. A special prize was given by Prof. Saunders for the best collection of wild flowers in the Ottawa district. This was won by Miss Margaretta McGiffin. A special prize for the best essay on "The Battlefields of Quebec," given by Hon. Justice McLennan, was won by Miss Jean D. Armstrong. A gold medal for proficiency in Domestic Science given by Mr. R. W. Breadner, was won by Miss Florence Farrington. A special prize for Art Needlework, given by Mrs. Echlin was won by Miss Ardelie Elder. Eight young ladies received Bibles and the General Assembly's diploma for reciting the prescribed two hundred verses of Scripture. These Bibles, given by friends of the College, were presented in a few appropriate words by Honorable Senator Frost. Those receiving diplomas at the hands of the President were:—

**ACADEMIC DIPLOMAS**—Misses Muriel Davies, Hull; Jean D. Armstrong, Ottawa; May Davies, Hull; Margaretta McGiffin, Ottawa; Jean Loggie, Chatham, N.B.; and Ernestine I. Moody, Terrebonne, Que.; who graduated with honours; and Misses Edleen A. Morgan, Ormstown, Que.; Ella Claudia Nidd, Ottawa; Fay I. Thackray, Ottawa; Ada C. Becketead, Lisbon, N.Y.; E. Edith C. Williams, Three Rivers; Janet S. McNaughton, Smyrna, Turkey; and Lillian A. Hutchison, Ottawa. Miss Cora M. Cowan and Miss Ethel Farrow, of Ottawa, graduates of last year, completed work for Matriculation.

**COMMERCIAL DIPLOMAS**—Miss Ethel L. Barry, New Dublin, Miss Lois K. Chalmers, Sudbury, Terrebonne; Miss Ernestine Moody.

**DIPLOMA FOR PHYSICAL CULTURE**—Miss Edna E. Perkins, Ottawa.

The other awards were:—

**ART CERTIFICATES**—Anna McBeath, Madoc, model drawing and shading from cast; industrial design; mythology.

**DOMESTIC SCIENCE**—Beatrice Breadner, Ottawa.

**TYPEWRITING AND STENOGRAPHY**—Embil Bond, Lanark, Ont.; Freda Donald, Mobile, Alabama; Isabel McElroy, Carp.

**ELOCUTION**—Fanny Vilas, Cowansville, Que., Olive Kelly, Ottawa.

**SEWING**—Margaret Whillans, North Georgetown; 1st, 2nd and 3rd year sewing.

A very appropriate valedictory was read by Miss McGiffin. The Rev. John Hay, B.D., of Renfrew, addressed the graduates dealing in a pleasing and effective way with the Mental Social and Spiritual aspects of life.

The Rev. Dr. Armstrong in closing the proceedings made some important statements affecting the work and welfare of the College. He said:—

"It was gratifying to the friends of the college to know that its progress was steadily onward. He believed it would continue to be so. The work done by the teachers was worthy of all praise. Mrs. Needham, who had given four years of energetic and faithful service to the college, was retiring, but it was a matter of satisfaction that all the teachers were remaining. Their faithfulness and efficiency had been fully proved. An additional teacher, holding a first class certificate and with some experience, has been added to the staff. Miss Boyd, who for the past nine years has been the inspiration of the academic life of the college, will discharge the duties of lady principal. Miss Boyd has the confidence of her fellow teachers and the affection of the pupils. Her experience, tact and devotion to the interests of the college are sufficient guarantee that the duties devolving upon her will be wisely, efficiently and lovingly discharged.

"She will be greatly helped in this by Miss Gallup, who is the teacher in household science. Miss Gallup will come into residence and take active superintendence of the cuisine and domestic arrangements. She is a graduate of the Macdonald institute, Guelph, and this professional superintendence will add greatly to the harmonious management of the school."

A new feature will appear in the calendar for the coming session. A post graduate course will be offered, covering the first year of university work. It is hoped that not a few graduates and other young ladies desiring to continue their studies will take advantage of this course. Dr. Armstrong said it would be his aim to expand the English course and make it for variety, thoroughness, and adaptation the best in this country.

Some day he hoped to see a Woman's college developed here. "There is none in Canada," said Dr. Armstrong. "We need a W. C. Macdonald—or some one of the hundred college benefactors they have in the United States. Who will rise to the occasion? The college is not a joint stock company. It is run in no private interest. Its sole aim is to provide an education for young women deemed higher and more appropriate than can be furnished in Government schools. It deserves well of the citizens of Ottawa if for no other reason than that it spends a large sum of money in the city."

Dr. Armstrong for ten years has given attention to the management of the school and will continue as Regent to give it even more attention and personal supervision than in the past.

The young lady graduates, in fact all the students, were bright and attractive in their summer gowns, and their good spirits seemed to be infectious. Parents, relatives and friends of the pupils, or friends of the institution, were unanimous in pronouncing the commencement an enjoyable and unqualified success.

The night gives visions which the garish day withholds.

It takes a small man to be satisfied with his own attainments.

The best safeguard against sin is repentance in advance.

It is not by the doing brilliant things once in a while, but the doing ordinary things every day, in the best way possible, that the world's work gets itself done.

There is an idea abroad amongst most people that they should make their neighbours good. One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLESAMUEL WARNS SAUL AND  
PEOPLE.\*

Soon after the choice of Saul as King of Israel, his victory over the Ammonites under King Nahash gave him prestige. All opposition to his coronation speedily vanished and his magnanimous action in the case of the "sons of Belial" added to his favor in the eyes of the people. Nothing remained but to call an assembly of the nation and put the crown upon his head. Gilgal was one of the historic places of Israel, and here Saul was proclaimed king with great rejoicings. Saul at this time was about forty years old and Samuel had reached the three-score years and ten; but he continued to exert a powerful influence over national affairs during his retirement.

The farewell address of Samuel is delivered when Saul is proclaimed king. The old order changed for the new. Like Moses and Joshua, Samuel delivers a valedictory address commemorative of the great events in Israel's history and of the goodness of Jehovah, their God. The whole address is worthy of careful study as a masterpiece of public utterance. In brief but pointed sentences he introduced the king, with a heart throb of regret over his erring sons and his approaching age. Then comes a review of his own life as Israel's leader, from childhood vision in Eli's bedchamber to old age with its character tested by the storm and stress of life. Samuel's life was an open book, with no blot upon its pages. His fearless challenge to the whole assembly to point to a single act of dishonesty or oppression during his official term might well be the model of our latter-day statesmanship. The response to this appeal was prompt and satisfactory, "Thou hast not defrauded us nor oppressed us, neither hast thou taken aught of any man's hand." The testimony was established by calling upon God to witness its truth.

From his own faithfulness Samuel turns the thought of the nation to God's place and presence in the history of Israel. These public addresses of the great men of Israel are reviews of Divine leadership. From Moses to Saul God's dealing with the nation was clearly revealed. There was no hiding of the punishment for disobedience, for, like a good father, God had used the rod when it was needed. Their ingratitude appeared in dark outline over against the constant care of a loving God. The desire for a king was but another proof of their ingratitude. But God had for His own wise purpose harkened unto them and granted them a king, who now stood before them crowned as a ruler of Israel. Yet God had not relinquished His sovereignty, but had entrusted some of it to His viceregent. To both king and people comes the message from God's prophet-judge.

Samuel makes proof of God's power to punish for disobedience in a natural sign which all could appreciate. It was the time of the wheat harvest, between May 15 and July 1. At that season of the year in Palestine the rain never falls. So constant was that fact that "rain in harvest" became a proverb for that which was out of the ordinary. Samuel takes this season for the demonstration of God's power to punish disobedience

\*S. S. Lesson, July 19th.—I. Sam. 12: 13-25. Golden Text: Only fear Jehovah, and serve Him in truth with all your heart; for consider how great things He hath done for you. I. Sam. 12:24.

and calls upon the Lord to send thunder and rain. The proof of Divine sovereignty was manifest in the sight of king and nation, and all feared the Lord and Samuel, His prophet. In the presence of Divine Power, the people felt the sin—asking a king added to all the other sins of the nation, and their request to Samuel to pray for them that they die not shows the lesson was not without its effect.

Samuel now proceeds to counsel and comfort them. He reiterates the counsels of all the leaders from Moses down. "Serve the Lord with all your heart and turn not aside." This service is encouraged by many promises of Divine help. God never sends us to service without a promise of aid. His name is our warrant for great expectations. The choice of Israel as a peculiar nation carried with it many Divine promises. Samuel also would not fail to pray for the nation and counsel them in the good and right way. Every motive to obedience that the prophet could urge was pressed upon conscience and heart. Gratitude and self interest alike were presented to these children in the school of national development. Who shall say, that we have gone beyond the need of such motives to holiness?

## GOD'S GARDEN.

My heart is God's little garden,  
And the fruits that grow each day  
Are the things he sees me doing,  
And the words he hears me say.

The flowers in God's little garden  
Are "joy" and "truth" and "love"  
And the seed by the Master planted  
Is raised in his garden above.

I must tend God's little garden,  
Lest the weeds and sharp thorns grow;  
If the flowers should droop and wither,  
His heart would be sad, I know.

Selected.

## PRAYER.

Help us to spend our life according to Thy will, Thou Creator of man. Thou knowest how many temptations assail our life, and how prone we are to go downwards. Thy grace alone can sustain us, and perfect Thy will within our spirit. Thus we come to Thee every day as men come for bread. We cannot live without Thee. Thou are not our occasional joy. Thou art our everlasting necessity. In God we live and move and have our being. We cannot see Thee and live, but we can see Jesus Christ Thy Son, and listen to His words, and receive His testimony, and walk by His doctrine, and trust ourselves to the mystery of His cross. Amen.

I rejoice that he is come, and hath chosen you in the furnace; it was even there where ye and he set trust. That is an old method of Christ's; he keepeth the good fashion with you, that was in Hosea's days: "Therefore behold, I will bring her into the wilderness, and speak to her heart." There was no talking to her heart while he and she were in the fair city and at ease; but out in the cold, waste wilderness he whispered to her, "Thou are mine."—Samuel Rutherford.

Love and grief are equally God's gifts, and may be read and interpreted as signs of the "Coming Day."

Do not hang all your notices on the wall. Hang some of them in your heart and in your life.

## THE VALUE OF FRIENDSHIP.

Friendship, like everything else, is tested by results. If you wish to know the value of any friendship, you must ask what it has done for you, and what it has made for you.

The friendship of Jesus could stand this test. Look at the Twelve! Consider what they were before they knew Him, and think what His influence made them, and what position they occupy now! They were humble men, some of them, perhaps, with unusual natural gifts, but rude and undeveloped every one. Without Him they would never have been anything. They would have lived and died in the obscurity of their peasant occupations and been laid in unmarked graves by the blue waters of the sea of Galilee. They would never have been heard of twenty miles from home, and would all have been forgotten in less than a century. But His intercourse and conversation raised them to a place among the best and wisest of the sons of men, and they now sit on thrones, ruling the modern world with their ideas and examples.

Our friendships, too, must submit to this test. There are friendships so called which are like millstones dragging down those who are tied to them into degradation and shame. But true friendship purifies and exalts. A friend may be a second conscience. The consciousness of what he expects from us may be a spur to high endeavor. The mere memory that he exists, though it be at a distance, may stifle unworthy thoughts and prevent unworthy actions. Even when the fear of facing our own conscience might be strong enough to restrain us from evil, the knowledge that our conduct will have to encounter his judgment will make the commission of what is base intolerable.—Dr. James Stalker.

## INFANT BAPTISM.

Why do we, with nine-tenths of all Christian people, believe in infant baptism?

Because we believe:

1. That the Abrahamic and the Christian Church are one and the same; built on the same covenant; saved with the same faith; and considered in the word of God as one and the same church.

2. That circumcision and baptism are alike, seals of the same covenant and signs of the same thing.

3. That the children of believers, as they were connected with Abrahamic Church, are recognized in the New Testament as sustaining the same relation to the Christian Church.

4. That the whole church received infant baptism—as several of the early fathers declare, and as the church at large believed—from the apostles; and that the whole church, together with all sects, practiced it, with not a man to raise his voice against its divine warrant for more than thirty generations after Christ. The baptism of the infant children of believing parents rests for its foundation upon no less a basis than the authority of God.—The Messenger.

If we would fill the world with a sweet savor of the precious ointment, we must be content to be broken boxes. The most frightful boughs are those from which the foliage and shoots are cut away with unsparring hand, that the sap may accumulate in the swelling clusters.—Rev. F. B. Meyer.

## TAKE HEED HOW YE HEAR.

There is a larger meaning than most persons think in the promise of our Lord associated with the Pentecostal season: The Holy Spirit shall take of the things that are mine and show them unto you. It means that the great work of the divine Spirit in bringing men to salvation and eternal life proceeds on what Christ the Saviour is, and has done, and is accomplishing through the use of the truth as it is in Jesus. It consists in showing men effectually the things of Christ, as revealing the love and grace of God. This is the Holy Spirit's "call." The voice of the Spirit is the gospel message through the preached word, or otherwise declared. His divine saving power is never absent from the gospel work. The ministry of the truth is the Spirit's own touch on human souls. The force of the touch is more than of the mere truth, because of his presence and energy in it. It follows from this that there is no such thing as an innocent neglect of the gospel call to privilege and duty—nor any such thing as a resultless hearing of it. If it is rejected or neglected, the hearer passes on, not only loaded with the guilt of resisting and grieving the Spirit, but also hardened into a growing temper of disobedience to the truth and overthrow of the rights of conscience. This is the terrible process of "grieving" the Spirit, "quenching" the Spirit. It establishes the habit of disregarding the gracious call of God, deadening the spiritual sensibilities, leading to a callousness that is incapable of arrousement to repentance—a total resistance of and sin against the Holy Ghost. The only possibility of an effective application of the gospel is made fruitless—the only Agent capable of saving on the basis of Christ's work is fatally sinned against. There is no more recourse for sin—no other "Comforter" to come.

Few hearers of the gospel—and every man in a Christian land necessarily becomes more or less a hearer in some way—consider either the joyousness or seriousness of the truth that in every word of the gospel message the Holy Spirit is present in gracious touch upon the soul. It is Heaven's assurance of desire to save and exalt us to the fulness of divine fellowship and everlasting life. This should be inspiration and quickening to Christian obedience and glad confidence. But refusal of response, failure of the fruits of faith, love and duty, ought to be understood as flagrant guilt and dreadful danger. God is working more closely and personally with men than they suppose. They think only of neglecting mere truth or privilege—not of exhibiting contempt of God and closing their hearts to the Holy Spirit's knocking. They do not think of it as antagonizing the presence and working of a divine force. The richness of the benediction depends on a sense of the fact that God, the Spirit, is himself dealing with the soul through the truth.

It is in this view that our Saviour's admonition, "Take heed how ye hear," takes on its real impressiveness. Were all hearing of the gospel of the serious and obedient kind, inspired by this sense of close divine dealing with men, what multitudinous conversions would enlarge the congregations of believers! What rich and rapid growth of believers in the graces and powers of Christian life and character! Thinking after him, in this realistic and living way, God's thoughts of love and holiness, of goodness and peace, must react on personal life with transforming and exalting power. It makes manifest how, being not only hearers, but doers of the word, men are "blessed in the deed." Then the true significance of Christianity for men appears.—Lutheran Observer.

## RICHES AND RELIGION.

Different parents take different ways of freeing their children from the entanglements of riches. This was emphasized some time ago in the last will and testament of a prominent jurist. It was learned, after his death, that he had provided that: "If any or either of my grandchildren shall have entered upon any professedly religious life which in any manner takes him or them, in whole or in part, from the ordinary pursuits of secular life or ordinary worldly associations, then the part of my said estate which, under the terms of my will, would have gone to my said grandchild or grandchildren, shall not go to him, her or them, but shall be divided among my other legatees as if such grandchild or grandchildren, had never lived. Provided, however, that before the final distribution of my estate, if such religious professions be abandoned, he or they shall get his or their share." The dead man's reason for this provision is unexplained. Whether he hated religion or riches does not appear. But it is certain that this unusual will was likely to remove a possible stumbling block from the path of any heir who was devoting his life to God's service. And if one was hesitating between the service of God and of the world, that will would surely, for any man or woman of character, throw the decision in favor of God's service. It was powerless to impoverish those from whom it withheld a bank account, for one who lays hold on "the riches of the glory of his inheritance in the saints" is assured also, if he does God's will, of prosperity in the life that now is.

## TRAINS 3 AND 4.

The latest publication produced by the advertising department of the Grand Trunk Railway System is a booklet descriptive of their line between Chicago and New York, through Ontario via Niagara Falls, also Chicago and Portland, via Toronto and Montreal, under the title "Trains 3 and 4." It pictures to the reader by concise description and well printed half tones the route of these two popular trains.

It is universally agreed that the lines of this great system provide a great diversity of scenery and reach many points of interest, and the route traversed by these two trains is no exception. These features are lucidly dwelt upon, and are well illustrated in "Trains 3 and 4."

The publication is a handsome one of 32 pages, printed in two colors, and is adorned by a strikingly beautiful cover printed by the trichromatic process, the sketch showing a head-on view of the premier train of the Grand Trunk System, "The International Limited," approaching as if through an archway with massive pillars on either side, surmounted by the Dominion Coat of Arms, with the Canadian and United States flags draped on either side, emblematic of the international character of the line, making in all a most pleasing effect.

It can be had for the asking. Address: J. Quinlan, D.P.A., G.T.Ry., Montreal, Quebec.

He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully abiding by he stuff.—Thomas Carlyle.

Agitation is not only an evidence of life, but it tests character. The color that cannot stand the light is but a painted lie, and the sooner it fades out and disappears the better for the cause of truth.

## HOME-MISSION SCHOOLHOUSES.\*

## Some Bible Hints.

If children walk in the ways of their nation's godly ancestors, the nation is safe; and this is the work of education to bring about (v. 3).

"The doings of Israel," the ways of the world, are a snare in every community. Mission schools teach the ways of the Kingdom of righteousness (v. 4).

The Bible is the foundation of mission schools; the best education comes from it (v. 9).

There is no agriculture and no commerce equal to this, that Christian education be planted everywhere (v. 8).

## Home-Mission Schools.

Christianity grows as the knowledge and love of the Bible grow. But what if the converts cannot read? This is the fundamental necessity for the mission school.

Christianity grows with self-respect, prosperity, and influence among men. There are impossible to the illiterate. Hence another necessity for the mission school.

The mission school has led the way for the secular school, and has proved what can be done with such material as the negroes, the Indians, the Chinese.

Mission schools are practical. They do not lift their pupils above their normal work, but teach them how to farm, build houses, and labor in kitchens in the best way.

Mission schools, believing in the people for whom they are at work, are all the time making discoveries of exceptional ability, and giving it the opportunity to rise above the humbler tasks into the largest service.

At one time the moderator of this great Synod of Ohio, in introducing to the Synod a teacher in a home-mission school, announced himself as the product of that school. Some of the strongest preachers, of many races, have come out of them.

Home-mission schools are invariably crowded, and are obliged to refuse many eager applicants. The fortunate scholars understand their privileges, and are bent upon making the most of their opportunities,—a refreshing contrast to the scholars in many more favored regions. That is one reason why mission schools, in spite of the poor preparation of their pupils, turn out graduates of such intelligence and force of character.

Many secular schools, if not Godless, yet minimize religion and magnify worldly knowledge. The mission school puts first things first, and uses the only logical system of education, the system that holds a training for eternity as more important than a training for time; though that also is not to be neglected.

The best way to study mission schools is to begin with one of them and read all you can about it, until its teachers, work, and very buildings are familiar to you. There is no danger but you will go on to learn of other schools.

## DAILY BIBLE READINGS.

- M. July 30.—The value of early education. Prov. 22: 1-6.
- T. July 31.—The value of the teacher. Ex. 18: 19-21.
- W. July 22.—Personal contact. Prov. 19: 20, 25, 29.
- T. July 23.—Faithful teachers. Col. 3: 23-25.
- F. July 24.—The school of the doctors. Luke 2: 42-50.
- S. July 25.—Schools of prophets. 2 Kings 2: 2-6.
- Sun. July 26.—Topic—Home missions: The home mission schoolhouse and what it does. 2 Chron. 17: 1-9.

\*Y.P. Topic—Home missions: 2 Chron. 17: 1-9.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, JULY 15, 1908

It gives us pleasure to announce that Rev. Dr. J. G. Shearer has so far recovered from his recent illness as to be able to leave for the Maritime provinces.

Alfred Noyes' Epic, called Drake, is concluded in the June number of Blackwoods, having run as a serial for some months. Hugh Clifford's striking sketch, Saleh, is to be continued. This is the story, probably a true one, of a Malay prince who was educated in England and returned to his home to meet conditions opposite in all points to those he had grown accustomed to in his foster country. The story is one of absorbing and realistic interest. Most interesting, too, is a sketch called One Night, describing a night of alarm in the Boer war. We mention only a few of the attractive features of this number.

The June Contemporary presents the usual varied table of contents and well-known contributions. Sir Oliver Lodge writes on Common Sense About Brewing and the Bill; Sidney Webb on The Necessary Basis of Society; H. E. P. Plat, on Oxford in the Sixties, and Sir W. M. Ramsay on The Carnegie Trust and Scottish Universities. Hon. Stephen Coleridge has a strong article against Vivisection, in which he tries to show that those diseases in regard to which vivisection has been used have been gradually growing more fatal, while those that have escaped the care of the vivisection and have been left to the ministrations of the kindly physician only steadily decrease in fatality. Dr. Dillon's review of Foreign Affairs is as readable as usual, and the Literary Supplement, a somewhat new feature of the magazine, grows in interest.

**QUEEN'S UNIVERSITY AND THE CHURCH.**

There is a widespread feeling that the resolution carried at the last Assembly, relating to Queen's University is not likely to settle the matter for any considerable length of time. It would probably have been better to have appointed a committee or commission of the Assembly to confer with the university authorities as to the necessary changes and the best means of carrying them out so as to continue the vital connection between the Presbyterian Church and the university, while placing the latter in a position to take advantage of the present opportunity for increasing its resources. The doctrine preached on the floor of the Assembly that the Supreme Court of the Presbyterian Church can control the action of the University authorities and yet repudiate responsibility as to its financial needs—this doctrine, however plausibly put, is essentially unreasonable and does not commend itself to the ordinary mind. It is felt more and more that the Church as an organization can assume direct responsibility for theological education, and the argument in this direction becomes all the more powerful when we bear in mind that the number of Theological colleges has recently been increased by the action of the Assembly. We must remember that Queen's University has never been, except at the very beginning of its existence, entirely supported by Presbyterians; they have, of course, played the leading part, but a large share has been done by others. This is as it should be. A large institution that is doing an important work in the educational life of the Province and of the Dominion is worthy of general support. And we believe that if the work of the University is maintained, at its present standard many citizens of all religious communions will show their sympathy with it.

The Theological Faculty of Queen's has received a yearly contribution from the Church, in return for which it has taken its share in the preparation of men for the important work of the ministry. This will continue although the relations of the Theological Faculty to the University may need careful consideration under the new circumstances. It does not necessarily follow that any very radical change need take place in this respect. Under an amended constitution the Theological Faculty may be an integral part of the University or in close affiliation with it. The whole matter calls for careful consideration in which heated rhetoric should only play a very small part. Many cases arise in which we have a sentimental regret that any change is necessary; that kind of sentiment—that tender clinging to the past—is always to be respected; but the facts of the case must be considered all round. We are convinced that the Presbyterian Church will rise to the occasion and deal with a large matter in a large and generous spirit; and we are sure, also, that broad-minded Presbyterians will continue to be interested in higher education and in Queen's as an institution doing an important work.

**CONCERNING MODERN PROPHETS**

By Knoxonian.

"That girl will never make a sensible woman," says the prophet of evil. Miss Melinda Frisky, of whom this was said, quieted down as she came near twenty, married a sensible young man, took good care of her home, trained her family well, became an excellent member of the Church, a useful member of society, and in all respects one of the most worthy and respected women in the community. The prophets of evil were wrong in their predictions.

"That boy will never amount to anything," says the prophet of evil with an air of wisdom that neither Solomon, nor Solon, nor Socrates ever dared to assume. That boy goes to school, works hard, studies a profession, and at fifty is one of the leading men of the country. The prophet of evil was wrong again.

"That new firm won't stand long," says old Shylock, who thinks no young man should dare to start in business without asking his leave. Push and Pull, work hard, live economically, treat the public well, and in a few years become one of the leading firms of the town. The prophet of evil was wrong again.

Prophets of good are just as likely to be wrong as prophets of evil. The man who predicts good things is a much more amiable man than the prophets of evil, but his predictions are just as liable to be wrong. In fact, prophesying is the most uncertain business in this country, and that is saying a good deal. If the list of unfulfilled predictions made in Canada alone in the last forty years by our wisest men could be written out, the volume would probably be the largest one in the country. If the list of those made by fools could be published, the country would scarcely contain it.

Forty years ago our politicians brought the political affairs of old Canada to a deadlock. To put matters right they devised the present Confederation Scheme. The air was filled with glowing predictions about the marvellous results that Confederation would bring about in a few years. There were also predictions on the other side. A great many people predicted that the Nova Scotians would fight if they were forced into the Confederacy. The prophets on both sides were wrong. Confederation did not bring half of the benefits that were predicted, and the Blue Noses didn't fight. A good many people, not by any means fools, have grave doubts as to whether Confederation ever will accomplish the hundredth of what its promoters predicted forty odd years ago.

If anybody wishes to see a splendid illustration of how really great men fail in the realm of prophecy, let him read the speeches made in the British House of Commons during, and a few years prior to, the American Revolution. How many of the predictions made about the revolting colonists have been fulfilled? The neighboring Republic, the second greatest English-speaking nation in the world, gives the answer.

Years ago, one of the best public men that ever served in Canada, the Hon.



Robert Baldwin, devised a system of local government for the people. It was predicted by some wise men of that time that this municipal system would bring dire calamities upon the country. The municipal councils were called "Sucking Republics." What one thing in Ontario to-day works better than our municipal system? The prophets were all wrong.

Prophets abound in the Church as well as in the State. We have more prophets now than were found in the Jewish Church at any given time. They predict more things than the Jewish prophets did. Usually they resemble Jeremiah more than Isaiah.

In 1861 a union took place between the Free and United Presbyterian Churches in this country. Prophets always flourish when there is union in the air. Some of those in favor of union made most glowing predictions about the marvellous things that union would bring about. Those opposed to union predicted dire calamities. Very few of the blessings and none of the calamities ever came.

In 1875 we had another and much larger union. The prophets on both sides had another good time. Who does not remember the glowing predictions about the Church that was to extend from the Atlantic to the Pacific? They were twin brothers to the Confederation speeches about the country that was to extend from—well, we needn't say where. The prophets on the union side did their work well. Those opposed to the union put in some lively work. Not one out of fifty of the predicted blessings or calamities ever came. Perhaps some of them may come yet, but not very likely. The prophets on both sides were wrong again.

In 1870 and 1871 we had a lively time over the organ. The prophets were in clover to the eyes. The prophecies came thick and fast. Glowing predictions were made about the power of the "kist" to build up and destroy. On the one side we were told that the "kist" had marvellous power to draw; on the other that the "kist" would scatter like the Riot Act. The "kist" came, but it did not do either the one or the other. One very sanguine individual said: "We must have music to move the masses." Others declared that the moment the use of the "kist" was sanctioned the Highlanders in Glengarry, Huron and Bruce would bolt to a man. The Highlanders didn't bolt. They stood the "kist" as bravely as their countrymen stood the Russian horse at Balaklava. A Highlandman rarely leaves his Church if he is let alone. It is needless to say the music didn't move the masses to any great extent. The masses need something more powerful than a melodeon to move them.

About the same time there was a lively discussion on the use of hymns. The prophets were again to the front. As usual they were wrong. The hymns did some good but no harm.

Modern prophets, like those of the olden time, may be divided into the major and the minor. The major prophets foretell great national and great ecclesiastical events. The minor deal

with small matters. Minor prophets are found in most congregations. Their forte is to predict that certain things will "split the Church." With an air of wisdom that Solomon never assumed in his palmiest days they predict that if you don't do just what they advise, dire calamities will be certain to come. The calamities rarely come.

The predictions of the minor prophet would be comparatively harmless were it not that he too often feels under obligations to try to fulfil his predictions. If he is a real good man, if he has enough of grace and is thoroughly loyal to his Church, he will try to avert the calamities he predicts. Some of the men who predicted that people would bolt on the organ question did noble service in keeping them from bolting. All honor to the man who works to prevent the fulfilment of his own predictions. He is a noble specimen of human nature. He is a MAN. But there is always a danger that if a man predicts the Church will split, he may feel bound to try his best to split it. If he predicts "the minister will fail," he may do all he can to make him fail. If he predicts the money cannot be raised, he may be tempted to hinder, so far as he can, the raising of it. In this way prophesying becomes a dangerous business, especially to the prophet.

Moral:—Never prophesy. The future is in God's hands—not ours. We know nothing about it. Prophesying never proves that a man is wise. Usually it proves exactly the reverse. Therefore—NEVER PROPHECY.

#### DR. CAMPBELL AND QUEEN'S.

With regard to Rev. Dr. Campbell's letter in another column while we cannot at the present time discuss all his statements we think that he will find he is mistaken in supposing that "the transaction is closed". On two points, however, upon which a direct request is made for information, we must reply.

Our impression is that a majority of the Trustees were in favor of a more definite resolution but that the one referred to was accepted for the sake of unanimity. At all events the Memorial was supported by the Principal, the Chancellor and the Chairman of the Board of Trustees, in a printed document presented to the Assembly.

In reply to the second question, as to "the ability of the trustees" to provide pensions, it seems sufficient to point out that there are three Queen's professors now receiving pensions, and that in all three cases the money comes from Mr. Carnegie's private fund.

Other points in Dr. Campbell's communication may be discussed later on; but meanwhile we must confess that we cannot share the good doctor's confidence as to the future action of the Trustee body, of which he is a respected member.

The 'Dreamers' who have arrived at Elkhorn, Man., well armed, say the Doukhobors are the lost ten tribes, and Sharp, the leader, claims he is the Lion of the Tribe of Judah coming to rescue them from their wickedness.

#### LITERARY NOTES.

The June Fortnightly is full of good things from cover to cover. The opening article is an appreciation of the late Sir Henry Campbell-Bannerman, by Sir Francis Channing, M.P. Andrew Lang follows with a review of Anatole France's book on Jean D'Arc, and Alfred Austin writes of Dante's Poetic Conception of Woman. We have space to mention only a small fraction of the reading matter given us this month in the favorite Fortnightly.

The opening article in the June Studio is by A. Lys Baldry and is entitled Some Etchings by Sir Charles Holroyd. Then follows a description of the life and work of Ludwig Michalek, an Austrian Painter-Etcher. Both these articles are accompanied by numerous illustrations showing the character of the work done by these artists. Mrs. Dodsworth contributes an interesting article on Brittany as a Sketching Ground, describing some of the most attractive spots for artists to seek out. Considerable space is given to reviews of the Royal Academy Exhibition and the New Gallery Exhibition, the many and beautiful illustrations giving the reader an excellent idea of this year's work.

Quite the most important article in the July Current Literature—to Canadians at least—is that which describes the able and charming Prime Minister of the Dominion of Canada. The writer states that "Brilliant and conspicuous as are all the personalities associated with this month's celebrations of the three hundredth anniversary of the founding of Quebec, it is Sir Wilfrid Laurier, Prime Minister of the Dominion, who, by a tacit recognition, remains incontestably the most brilliant and the most conspicuous of them all. To Sir Wilfrid, more than to any other one man, is ascribed the prodigious success which has attended every arrangement from the appropriation of the necessary funds to the enlistment of the Prince of Wales, who, as all now know, will honor the occasion with his presence." Hurray for Sir Wilfrid! Other "Persons in the Foreground" mentioned in this number are Taft, Debs and the notorious Prince Zu Eulenburg, who is described very effectively. The Religion of John Burroughs is discussed at some length, and many other interesting subjects are treated of in this bright number of an exceedingly useful and readable magazine.

The Nineteenth Century and After for June contains a variety of articles, most of which may be called timely. The discussion of the British Tariff will continue to be a favorite topic, especially if the by-elections go against the Government; as it will be possible to see that the last election was not a final declaration in favor of Free Trade. This month it is conducted by Sir Roper Lethbridge. That article on "An Imperial Conference of the Church and its Significance" is suggested by the great Pan-Anglican gathering that is now being held in London. "The conflict of Civilizations in India," by H. G. Keene, C.I.E., deals with an important complex subject. "Equality and Elementary" handles a question that is likely for some time to be a burning one. There is a readable and instructive paper on modern art, "Reflections at the Salon and Royal Academy," by H. Heathcote Stetham. It is written in a spirit of fairness and appreciation by one who loves that which is both beautiful and wholesome. When we mention the name of Mr. Herbert Paul in connection with an article on "The Permanence of Wordsworth," it will be seen that literature is not neglected, and that this month it is in good hands.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### "CRUEL ON THE GRAVE."

By Evelyn Orchard.

It was only a chance word carelessly spoken, but it went home piercing like a two-edged sword. "It's just what a man may expect when he marries a girl twenty years his junior, my dear, and fighty at that."

"But he is to blame too," said the woman, standing up for the culprit whatever her offence. "That's what men forget; he's had his day, she's never had hers. For my part, Jack, I don't blame her in the least. What does she care about politics except for any fun she may get out of it?"

"All the same, if she were my wife I shouldn't let her go round making herself conspicuous by canvassing for another man. It makes it all the worse, too, that he's Edgar's opponent. I can't think what he's about!"

"Oh, he's an old fossil; I've no patience with him," said the woman impatiently. "Once he was passably good-looking, but now— No pretty woman would ever canvass for him, anyhow, unless she happened to be a suffragette."

"Be quiet now, Kitten; they're going to begin."

The chairman rose and informed the audience in somewhat pompous tones that the proceedings of the evening would now commence. He was the Mayor of Tattenborough, and fully alive to the dignity of his office. But he was no speaker, and the meeting quickly wearied of his dreary platitudes, uttered in a guttural voice that did not penetrate far beyond the platform. They were eager to hear the candidate, who, clean-shaven and bland, sat on the chairman's right hand, a little dismayed that he should have to follow such a heavy weight as the excellent Mayor, and to endure his long-winded perorations throughout the campaign.

At last, when the patience of the gallery was exhausted, a series of cat-calls and other familiar obstructive sounds interrupted and diverted attention from the Mayor's speech-making. In the middle of the melee some went out, among them a middle-aged man who had been located directly behind the woman who had thus drastically criticized Horace Edgar. The man was Edgar himself. Her companion glancing round casually recognized him with a secret dismay.

"Kitten! there's Edgar sitting just behind us. He must have heard what you were saying!"

"I don't mind, if it does him any good and wakes him up. Do look at the poor old Mayor, he's getting frightfully red in the face! If something doesn't restore order, he'll certainly have a fit. Ah, now Kenwood is going to pacify them, what fun!"

But the man had lost his taste for the fun of the fair, his thoughts following Edgar while he tried to recollect the exact words that had passed. He felt very uncomfortable, and as cross as was possible with the fluffy-haired little girl who was his affianced wife.

The night was serene outside, with bright stars gleaming in a clear benignant sky. Edgar felt the relief from the close atmosphere of the crowded hall, and involuntarily took off his hat. It was very quiet in the little town, the usual loafers about the narrow streets having been whipped into the election meetings, both candidates addressing the constituents in one evening. Kenwood representing for the moment the political views of the Corporation, had secured the Town Hall. Hartley, however, had hired the Corn Exchange,

which, if less dignified, was a better place to speak in. Edgar walked across the market-place and up the side street to the Exchange doors, which were guarded by a policeman who looked surprised to see him at the door.

"Evening, Mr. Edgar; thought you was to speak over the way?"

"So I was later on, I believe. Any harm in having a look at the rival camp?" He tried to speak easily and jocularly so that no suspicion might be aroused.

"No 'arm, sir; it's only a gime any-ways," replied the policeman philosophically. "But 'e's a rare good speaker, and some'ow seems to git at the people's 'earts. He called at my place today, an' my missus reglar fell in love w' him."

Edgar smiled and stepped aside.

"Mrs. Edgar's inside, sir," volunteered the policeman then; "she came up in 'Artley's motor-car, an' went in at the platform door."

"I believe so," said Edgar, but his voice thickened.

"Try the platform door. It ain't crowded in there, the strongest platform's gone to the Town 'All, followin' the Mayor like sheep."

"Oh, no, thank you. I only want to hear what Hartley's got to say. I'll elip in at the back for a few minutes."

He pushed open the red baize door, and slipped in to the packed hall. There was no seat available, but several were standing about at the pillars which supported the small gallery at the end, from which point Edgar could very well see without being seen.

Hartley was standing well to the front of the somewhat narrow platform, his hand resting lightly on the corner of the table, his head thrown back, his clear voice penetrating easily through every corner of the hall. He was a man about Edgar's own age, but there was all the difference between the fastidious appearance of the town-bred man accustomed to rivalry in these matters, and fully aware of the intrinsic value of good clothes and a pleasing exterior in the campaign, a great difference indeed between him and the shabby country attorney, who cared very little how he looked, but whose position, though obscure, was assured.

Edgar was not interested in the small-est degree in what the speaker was saying, he was intensely, almost painfully interested in the man. There were several ladies on the platform, conspicuous among them his own wife, a young and extremely attractive woman, whose eyes under the coquettish brim of her hat seemed to be fascinated by Hartley's flow of eloquence.

Edgar saw the little, eager parting of her lips, the flush on her cheek, and wondered dully why he had never been able to bring it there, at least since the long ago time when they had been first engaged, and she had been grateful to him for taking her from a life of bondage in a country boarding school, where as a somewhat inefficient governess she had eaten the bread of bitterness. The long ago time, why it was only five years ago! Hartley thundered on, threshing out the burning question of tariff reform the audience cheering him to the echo, for the sentiments they fully approved. Edgar listened without the smallest desire to combat the statements which he believed to be false, his mind for the time being lifted clean above the din of party politics into the acuter air of personal suffering. It was a successful electioneering speech, and at the close, the usual votes of confidence were passed. Then the platform broke up, Edgar saw Hartley turn, as if seeking appreciation from his wife's lips, and quite evidently not in vain.

He turned about with set lips and darkling eyes, and left the building by the main entrance only to step round the lane to the platform door, where two motor-cars were drawn up ready to convey the speakers away. He stood well forward, in no way ashamed of his errand, and presently the whole party came out, nine or ten of them, talking and laughing, Hartley and Mrs. Edgar together.

"Now, Mrs. Edgar," he said, as the chauffeur opened the door and let down the step. Then Edgar stepped forward. "I am ready to take you home, Minna," he said quite pleasantly.

Her face hotly flushed with anger. "But I am not ready to go. Mr. Hartley has asked us all to supper at the 'George.' Oh, excuse me, Mr. Hartley, this is my husband. Of course he is not very well pleased, because he's working for the opposition."

Hartley, a gentleman at heart, and favorably impressed by Edgar's appearance, raised his hat and extended a frank hand. Mrs. Edgar had been useful to him as a canvasser, but he had not admired her much as a woman, her flippancy and ignorance of any of the questions at issue had wearied a man very much in earnest.

"I am very happy to meet you, Mr. Edgar," he said, with a heartiness which astonished Minna very much. "I hope you will join us at the 'George.' All's fair in love and war. Do get in, there's ample room for five."

Edgar hesitated only a moment. "Thank you, I will," he said then, and the next moment they were gliding across the Market-square and down the High street to the "George Hotel." Mrs. Edgar could scarcely hide the chagrin and dismay she felt. Edgar himself, however, was perfectly at ease, and the two men seemed to be drawn by mutual attraction to one another. At the supper table Minna was amazed at her husband, at the vivacity of his speech, the quickness of his repartee, his grip of every question that came under discussion. She saw Hartley growing more and more amazed, and she could only wonder whence his unusual brilliance came. She found herself eclipsed, and the odd thing was that a feeling of pride in her husband, unlike anything she had felt before, swelled in her heart.

The supper was a most successful occasion, and when Edgar rose and said they must be going, Hartley held out a very frank appreciative hand.

"Mr. Edgar, I must always bless the happy chance which brought us together this evening, but I cannot help adding that I grudge you to the opposition camp, for which reason you must not be in haste to deprive us of your wife's help."

Edgar made a laughing retort, offered his arm to Minna, and they left the hotel. He wrapped her up with great care, and took her hand on his arm as they descended the steps of the private stair. When they reached the open she drew her hand away and looked at him steadily.

"Now, Harold," she said, with a little tremor, "whatever is the meaning of this?"

"I'm like Hartley, Minna," he answered pleasantly; "I grudge you to the opposition, and after this I mean that you shall work for us."

"Mr. Hartley must have thought it very strange, at first at least. What've made you turn up so unexpectedly, a behave just—just as you did?"

"How did I behave, Minna? Would you mind explaining?"

"Well, it was all right, of course, but you talked so brilliantly and looked so—so nice. I felt quite proud. How is it you never behaved like that before, and left me to think about the good qualities of other people so much?"

"I've been wrong, Minna, I confess it," he said rather humbly. "But I'm going to turn over a new leaf."

"I got so tired of the monotony of things, and you never seemed to care whether I was bored or not," she went on steadily. "If only you'd always be interesting, Harold, you would find me very different."

"To be always interesting is hardly possible, my dear," he answered lightly; "but at least I promise that I shall try to be a bore or a heavy weight, which you please. I forgot the difference in our ages, little girl."

"You looked quite young to-night, Harold, and after all, the difference is on the right side," she said, as if hating to hear him blame himself. Her tone warmed Edgar's heart. At that moment they came to the portico of their own house, and paused while Edgar fumbled for his latchkey. Her face looked so sweet in the pale moonlight that he stooped and kissed it with a sudden passion.

"I'll try, little woman, to be a better, a more understanding husband to you, Minna."

"Don't, Harold! It is I who have been foolish and tiresome! But, oh, I should like to know what has happened to alter it all, just like a story-book!"

He fitted his key in the lock, and just as they entered, he whispered in her ear.

"Jealousy—as cruel as the grave."—British Weekly.

#### CHARLIE'S PHOTOGRAPH.

"Father, Willie Morris had his photograph taken. I do want to have mine. Please let me. Wouldn't you and mother like to have one of me, father?"

"But I have a lot of photographs of you, Charlie—in fact, I take one with me every day to town. I take a different one every day—sometimes they are very ugly; but they are always very like my little boy."

"O father! are you making fun? Why, I never had my photograph taken," said Charlie, his eyes staring wide with surprise.

"Ah, yes, you have; for I take one of you, though you don't know it, every morning when I go to town," said his father as he hung his hat on the peg in the hall, and sitting down in a chair, drew the perplexed little boy toward him. "This morning, when I started from home to go to my office, I took a photograph of you and put it in my pocket. I took it, not with a camera, but with my eyes, and the pocket I put it in was not my coat, but I put it in the pocket called memory, which I carry in my head, and I have kept it there all day."

"Shall I tell you what the photograph I have carried about with me all day was like—the one I took this morning of my little boy?" asked his father softly, as he drew himself closer to his knee.

"Please, father," Charlie whispered low.

"It was a dark, ugly photograph. There was a frown on his brow and an angry light in his eyes, and his mouth was shut up very tight indeed, so tight that he could not possibly open it to say 'good-bye' to father, and all because he wasn't allowed to go out to the garden to play ball before breakfast, because it was raining; so he let father go away to town with a very ugly photograph of Charlie, to look at all day, instead of the bright, pleasant one he might have had."

Charlie's head hung so low it seemed as if he never could look up again.

"I don't know what kind of a photograph mother took of you when you were going to school. I hope it was nicer than mine; and I know she wants a nice one left with her every day while you are at school, just as badly as I want one to take to town. Will Charlie try not to give us ugly ones any more?"

Charlie looked up now and whispered: "I will try, father."—Selected.

#### ROGERS NICE LONG BIRTHDAY PARTY.

(By Hilda Richmond.)

"Must I have a party, mama?" asked Roger, watching his mother as she tried to pick out the very prettiest invitations.

"Why, dear, don't you want a party?" asked his mama in surprise.

"Yes, but not the kind I always have," said Roger. "I'd like to have all the things and then not ask the boys and girls. I could have a nice long party all by myself that way, but now it's all over in one day."

"Would you really like to do that, Roger?"

"Indeed I would!" said the little boy. "Just think how long the candy and nice things would last."

Mrs. Milbank did not say anything more about what kind of a party it would be, but Roger noticed that she was very busy all the time until the birthday came. Once he asked her if she had invited the boys and girls, but she said she had not, and then told Roger to run away and play, as she was very busy.

On the morning of Roger's birthday he was very much surprised to find a table set just for him in the dining room instead of his usual place with his papa and mama. There were flowers and candies and oranges on the table and a great, splendid birthday cake with seven candles, and so many nice things that Roger could only open his eyes very wide and stare at them.

"You may have all these things for your own, Roger," said his mama. "You are to have a nice, long party all for your own, and eat them whenever you please."

Roger took a large slice of cake and an orange for his breakfast, and all morning he kept running to the table for candies or nice things when he felt hungry. At noon he did not care for very much dinner, and at supper time he had a headache and could not eat at all. During the afternoon several children came in to play, but Roger carefully closed the dining-room door for fear they might want some of the goodies, and he even forgot to offer any to his papa and mama and grandmother.

But a very strange thing happened next day. A lonely little boy begged to come back to his place at the table and have his bowl of bread and milk, for he said he was tired of having cake and candy and popcorn and oranges all the time. "Please may I ask the children to come this afternoon and have some of my birthday things?" he asked. "I am sorry I was so selfish."

So the boys and girls were glad to help dispose of things and they had a very merry afternoon. "No more long parties for me," said Roger, looking at the empty table. "This kind suits me best."

#### A POCKET OF SUNSHINE.

"A pocketful of sunshine  
Is better far than gold;  
It drowns the daily sorrows  
Of the young and old;  
It fills the world with pleasure  
In field, and lane, and street,  
And brightens every prospect  
Of the mortals that we meet.

"A pocketful of sunshine  
Can make the world akin  
And lift a load of sorrow  
From the burdened backs of sin;  
Diffusing light and knowledge  
Through thorny paths of life,  
It gilds with silver lining  
The storm clouds of strife."

One's religion mainly consists in trying. Not what he does, but what he would like to do.

#### CHOOSING A SCHOOL.

(By Margaret E. Sangster.)

In choosing a school to which I might send a son or daughter, away from home, I should first consider the spirit and traditions of the school. What has been its past history? What are the advantages of its situation? My preference would usually be for a school in a country village where there would be opportunity for outdoor enjoyment, athletic sports, and a simple life. In some circumstances, particularly for a daughter who did not wish to go to college, I might select a school near a large city on account of the larger opportunities for hearing good music, visiting museums, and consulting libraries. This would be in the case of a daughter nearly grown who was finishing her school education. I think for a boy that I should invariably choose the country, rather than the town, when deciding on a boarding-school. Then, too, if a college preparatory were thought of, I should consider which college the boy or girl would enter.

Questions of economy would, of course, be essential, particularly if there were other children in the family to educate; but I would try not to forget that it is better to be frugal elsewhere and spend as generously as possible on a child's preparation for the future. After all, I would place the emphasis on the character of the instructors, and on the influence of the principal of the school. What the growing youth needs most of all is to come into close contact with a strong, vital, loving personality.

#### BE TRUE TO YOUR IDEAL.

All noble-minded young people are in some sense dreamers, as Jacob and Joseph were. Mystic voices speak to them from the upper air, bidding them renounce the easy and the commonplace, and go forth in search of large tasks and in quest of noble attainments. This is the deep meaning that lies hidden in the heroic legends of Greece, and in those mediaeval stories of the Holy Grail which Tennyson has woven into immortal poetry. For you will notice that all these legendary heroes chose the great tasks to which they were to devote their lives while they were still young. Youth has, it is true, its unconquered selfishness; but it has also its lofty ambitions, its noble enthusiasms, its spirit of renunciation, its disposition to sacrifice self in the interest of a worthy cause or for the attainment of ideal ends. And this is as God means it to be. Those mystic voices in response to which the young man goes forth to cleanse the Augean stables or in search of the Holy Grail are divine voices. God speaks to young souls in their visions and dreams today as truly as he spoke to Jacob and Joseph in the morning of the world.—Selected.

#### AN EARTHLY PARADISE.

Morocco, we learn from a consular report, has a choice climate, fine scenery, great wealth of earth and sea and sky, vast supplies of precious metals, and the soil has never been more than scratched by the crude wooden ploughs of the people—a soil that will give three crops a year. There are warm winds and sunshine for 300 of the 365 days in the year; 300,000 square miles of fertile farm land, or grazing land, broken by majestic mountains or swept by foot-hills, crossed by rivers, and bounded by the sea on two sides. There are vast forests and valuable shrubs, and the sea is generously supplied with millions of fish. Despite the many centuries of life, Morocco has not been developed—it is almost virgin territory.

No one will ever get lost on his way to heaven who takes a friend along.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Herridge is spending a well-earned holiday season at Murray Bay, Que.

The next meeting of Ottawa Presbytery will be held in Bank street church on Tuesday, 1st September, at 10 o'clock.

Rev. A. H. Drumm, of Belleville, is supplying the pulpit of the Glebe church for a few weeks during the absence of the Rev. J. W. H. Milne in Britain.

Dr. Armstrong gave notice that at the next regular meeting of Ottawa Presbytery he would move that the minutes of Presbytery be printed. Rev. Mr. Taylor recommended that the Bible Society repeat this year the Bible store at the exhibition.

Rev. Mr. Gregg, of Cumberland, and the ladies of the church, entertained the members of Ottawa Presbytery at dinner on the manse lawn last week, an ideal place on such a hot day. After a splendid dinner, short speeches were made, thanking the ladies for their kindness; but their hospitality did not stop there, for following the afternoon session, ice cream and raspberries were served on the lawn.

## WESTERN ONTARIO.

Rev. J. F. Scott, of Rodney, accepts the call to Port Stanley.

Rev. E. A. Henry, B.A., Regina, Saskatchewan, preached in Knox church, Hamilton, last Sunday evening.

Rev. D. Anderson, of Burlington, has been elected Moderator of Hamilton Presbytery for the ensuing six months.

On 5th July, Rev. Thomas Mitchell, B.D., of London, preached semi-centennial sermons in the Brookdale church, which were largely attended and proved most interesting.

Rev. George Gilmore, B.A., Blenheim, is called to Fingal; stipend \$1,000, with four weeks' holidays. In anticipation of his accepting the induction was fixed for 30th July at 2 p.m., Rev. T. A. Watson, the moderator, to preside and preach, Mr. Kelso to address the minister, and Mr. Pidgeon the people.

A new congregation, St. Giles, has been organized in a Hamilton suburb with a membership of 76. An interim session was appointed, with Rev. D. Anderson as moderator and Geo. Rutherford, R. L. Smith and W. R. Leckie as elders. The moderator was empowered to moderate in a call whenever the congregation is ready.

The magnificent new organ, which it was found impossible to have ready in time for the dedication services in Central church, Hamilton, was used for the first time last Sunday, when the congregation was afforded a rare musical treat by the organist, Mr. C. Percival Garratt. It is said to be the largest and probably the finest organ in Canada, containing 3,000 pipes and weighing 36,000 pounds.

Dr. Lyle, at the Methodist Conference in Hamilton recently speaking on church union between the Methodists and Presbyterians, said there was only a thin line between them. They belonged to the same race, held the same religion, spoke the same language, and were one in God.

During the months of July and August the congregations of St. Paul and MacNab Street Churches, Hamilton, are to worship together, the services of four Sundays to be in St. Paul's church and the other four Sundays in MacNab. This is an arrangement that might well be carried out in many of our towns and cities.

## EASTERN ONTARIO.

The next meeting of Gleggary Presbytery will be held at Maxville on Tuesday, 3rd Nov.

Rev. N. Waddell, B.D., of Williams town, has been elected moderator of Gleggary Presbytery for the ensuing term.

Rev. K. A. Gollan, of Dunvegan, has been appointed clerk of Gleggary Presbytery, in place of Rev. David MacLaren, resigned.

In a recent sermon Rev. Shearer, of St. Andrew's Church, Picton, gave "A Short History of a Great Crime." (The Opium Traffic.)

Rev. T. G. Thompson, recently of Vankleek Hill, was the preacher in the Presbyterian Church, Alexandria, last Sunday.

A deputation consisting of Rev. Jas. Taylor, Dr. Armstrong and Dr. Ramsey was appointed by Ottawa Presbytery to visit Lochaber, Thurso and Gore on July 21.

Prior to leaving Alexandria, after a successful pastorate of twenty-two years, Rev. David and Mrs. MacLaren, were presented by the citizens, irrespective of denominational bias, with an appreciative address along with a costly cabinet of silverware. And the congregation, also, in token of good will, handed Mr. MacLaren, through Mr. M. Munro, a purse containing a cheque for a considerable sum. Mr. and Mrs. MacLaren remove from Alexandria to Toronto amid the sincere regrets of the entire population.

At the recent meeting of Ottawa Presbytery the first item on the docket of business was the reception of Rev. Mr. Black, at present in charge of Vars, who was received into the Presbyterian church at the general assembly at Winnipeg. Arrangements were made for the induction of Rev. W. S. Lowry into the pastoral charge of Fitzroy Harbor and Torbolton which will take place at the latter place on July 23 at 2 o'clock. Rev. Mr. Langell will preside, Rev. Mr. Hackney will preach, and Rev. Geo. McGregor will address the minister. As this is the 50th anniversary of the church at Fitzroy Harbor, some suitable service in commemoration will be arranged to take place on the same occasion.

At its last meeting Gleggary Presbytery considered the resignation of Rev. David MacLaren. Representatives from the Session and congregation were present and spoke in the highest terms of the preaching and personal conduct of Mr. MacLaren during the 22 years of service in that congregation. All expressed personal regret at parting with their pastor, and sorrow that he has been for some years so afflicted with rheumatism. Mr. MacLaren then gave a brief outline of his work in Alexandria. Eleven members only of the original membership of 22 years ago, are now in the congregation. Though not very large, the congregation for some years past have not only supported all their own work but have contributed largely to the mission work of the church. The resignation was accepted by the Presbytery and Rev. J. U. Tanner, of Lancaster, was appointed interim moderator.

It doesn't do for the Christian to sit still. He must keep crowding evil along till it falls off the end of the seat.—Zion's Herald.

## WIDOWS' AND ORPHAN'S FUND.

At the recent meeting of the General Assembly, Rev. J. G. Potter, Peterborough, moved that the suggested amendments to rules for widows' and orphans' fund (western section) be sent down to Presbyteries for consideration, with instructions to report thereon to the committee before March next, so that the matter can be dealt with by the next General Assembly. The suggested amended rules were as follows:

1. Ministers who enter the fund within four years of the date of their ordination may do so without medical examination.

2. Ministers entering within four years after date of ordination shall pay yearly in advance as from the date of entry one-third of the premium in table hereto annexed set opposite his age next birthday.

3. Ministers who desire to join the fund after four years after date of ordination must pass a medical examination and pay \$1 for each complete period of three months that has elapsed since his ordination, and shall also pay yearly in advance from the date of his entry one-third of the premium in table set opposite his age next birthday at entry.

4. If the wife of any minister die while he is a contributor to the fund, and such minister marry again, his subsequent annual premium shall be one-third of the premium in table set opposite his age next birthday at such marriage.

5. One month grace is allowed for payment of premiums. After one month a fine at the rate of 20 cents per month will be charged upon arrears. Ministers one year or more in arrears can only be reinstated by paying up all arrears with fines and by passing a medical examination.

6. Medical certificates must be upon the forms prescribed by the committee, and the medical fee for examination must be paid by the minister.

7. The right of any widow to participate in the fund can only be secured if the minister, in respect of whom the claim is made, shall have correctly supplied the following information at the following dates or soon thereafter:

(a) The date of his own birth at the time of entry upon the fund.

(b) The date of his wife's birth at the time of entry upon the fund, or at the date of marriage if that shall take place after the date of entry.

(c) The date of the birth of each child at the date of each birth.

8. If the minister who has been a contributor in good standing for twenty years or more should, thereafter, fall into arrears and die while still in arrears his widow and orphans shall receive their annual annuity payment that would have been due them had such minister not been in arrears) less one-tenth of the sum necessary to put such minister in good standing at the time of his death.

Massachusetts boasts of one town which expelled the saloon by high license. Through a mistake in the local option election, the town voted wet, and in order to keep saloons from coming in through this technical error, the town council placed the license fee at \$1,000,000. No one took out a license

Who blesses others in his daily deeds, Will find the healing that his spirit needs; For every flower in other's pathway strewn, Confers its fragrant beauty on our own.

## A HERMIT'S DEATH.

The death is reported of Ah-Chow, the man that was known in Hawaii as "the wild Chinaman of Papaikoumaka." For thirty years this strange being had lived far up the mountain on the windward side of Hawaii, fifteen or twenty miles from Hilo. The little spot where his hut stood was almost inaccessible, and as he fiercely resented all intrusion he was not disturbed by visitors for years. He was originally brought to the islands as a contract laborer in the days when labor contracts were penally enforceable. He seems to have been embittered by this service, and, escaping, he fled to this spot. There he built a shack and began to clear a little ground, and there he lived ever after.

Eighteen years ago the suspicion was aroused in some way that Ah-Chow was a leper, and a posse was sent out to bring him in. They did, but he was captured only after a struggle, in which he inflicted some ugly wounds with spears made of hardwood, which he had designed as weapons of defence. He was found not to be a leper and was allowed to go back to his hermitage. He seldom left the place, which was seven miles from a road and up the rugged mountain, and only by accident did anyone come to it. Natives living in the region, not having seen him about for several weeks, had the temerity to approach the place, and found his body in a coffin-like box in which he was accustomed to sleep; evidently he had finished a meal and then lay down to sleep and had died.

News has been received, says the Montreal Witness, of the death at Tunbridge Wells, England, of the Rev. A. H. Grace, of Allahabad, India, after a severe illness from typhoid fever. Mr. Grace was returning with his family from Allahabad on furlough to England when he was taken ill at Marseilles. He was brought to England to the home of his brother, Dr. Nathaniel Grace, where everything possible was done for him. Mr. Grace, who was educated at the Theological College, Philadelphia, graduated from McGill University in 1898, and after his graduation he occupied the position of secretary of the College Young Men's Christian Association. He went to India under the direction of the International Committee of the Young Men's Christian Association, and was appointed secretary at Allahabad, where he has labored during the past seven years with increasing success. He leaves a widow (formerly Miss Elizabeth Ross, also a McGill graduate), and three children. His loss will be greatly regretted by a wide circle of friends, not only here but abroad.

The June Tidings contained the following list of new life members of the W.F.M. Society:—Mrs. Lesley Pidgeon, Knox Church Auxiliary, St. Thomas; Mrs. Jas. Urquhart, Knox Church Auxiliary, Ottawa; Mrs. Jas. Dickson, Knox Church Auxiliary, Ottawa; Mrs. W. S. Carruthers, Emmanuel Church Auxiliary, presented by friends in the congregation, East Toronto; Mrs. R. White, presented by Gordon Mission Band, Knox Church, Stratford; Mrs. John Gowans, Avenue Road Church Auxiliary, Toronto; Mrs. J. Gilbert Gibson, Knox Church Auxiliary, Hamilton; Mrs. Donald Campbell, St. John's Church Auxiliary, Almonte; Mrs. Wm. Kannwin, presented by ladies Woodville Auxiliary, Woodville.

There was a large gathering of friends and neighbors at Roseheath, Edison, Alberta, the residence of the Rev. Jas. H. Beatt, on July 1, on the occasion of the marriage of Miss Isabella, the youngest daughter of Mr. and Mrs. Beatt, to Mr. Frank Edgson, the youngest son of the late Mr. Charles Edgson, the pioneer settler in that district. The bride's father performed the ceremony.

## BRITISH AND FOREIGN.

A Union Jack, floating from the gas works at Newry, Ireland, was ordered down by the authorities.

According to Mr. Haldan's figures, the annual cost of the British and German armies respectively is \$245,000,000 and \$270,000,000.

The anniversary of the battle of Drumclog was celebrated on June 6. A congregation assembled on the historic field to do honor to the heroes of the Covenant.

The congregation at Brussels, which was started a few years ago by the United Free Church, has been transferred to the Church of Scotland, and put under the care of the Presbytery of Edinburgh.

It appears that since tar macadam has been used in Battersea, deaths from summer sickness has decreased in the area so treated. This is inferred to be due to the fact that tar macadam is an effective dust-ayer.

A splendid collection of animals and birds from the Zoo has been brought to London from Australia. It includes several keas, a bird notorious for its attacks on sheep. Previous to the settlers' arrival in Australia the keas lived on vegetables.

At Sotheby's Mrs. Piozzi's diary, with its many anecdotes and records of conversations of the great Dr. Johnson was sold for the remarkable price of £2,050. It recalls the auction sensation of the Shelley note-books last season, when the enormous bid of £3,000 was advanced on behalf of an American buyer.

Sarah Bramley, a spinster, who claimed to be the oldest woman in England, died at Nottingham Workhouse on Friday. She was born in May, 1798, and was therefore 110 years old. She entered the workhouse fifty years ago, and has cost the Guardians nearly a thousand pounds for maintenance. Up to a short time ago she retained all her faculties; her eyesight was very good, and every day she read without glasses a portion of the New Testament.

"The Minutes of the Synod," or of the English Presbyterian Church, 1906, have just been published, and form, with the reports of committees and other papers, a bulky volume of 480 pages. A full list is given of the subscriptions to the £13,500 Deficits' Fund, started by a generous gift of £1,500 from Mr. John Lamont, Sen. From that fund (now happily completed) the following payments have been made: Church Building Fund, £7,000; Foreign Missions, £4,000; Jewish Missions, £1,000; College, £1,000; and Sustentation Fund, £500. If there is any surplus it will be given to the Church Building Fund.

The Irish Presbyterian General Assembly, which closed its labors on Saturday, has marked its session by the practical nature of its deliberations. To many present it undoubtedly seemed as if the pervading spirit of the meetings was one of routine, and the attendance could not be said to have come up to the average of that of past years. Yet a great deal of superior speaking was heard, and the manner in which the majority of the reports were prepared and presented was most praiseworthy. The convener of the Guild Committee (the Rev. A. Gilchrist) was able to place before the House a statement which deserved the congratulation it met with, and the report on the State of Religion by the Rev. Samuel Lindsay the new convener, was equally meritorious. The commission with Assembly powers regarding Magee College was reappointed, and authority delegated to it to secure university recognition and status for it. The Sustentation Fund occupied much of the time and attention of the Assembly, and the Home adopted the report of Dr. M'Mordie, which advocated a forward movement to bring the dividend up to £100.

## FRANCO-BRITISH EXHIBITION, LONDON.

The Franco-British Exhibition in London this year is the great attraction, not only for the residents of the United Kingdom and France, but for people of all countries, and it is estimated that the attendance will reach from 30,000,000 to 40,000,000 during the life of the undertaking. Canada is well represented with the Dominion Government building and the railway buildings, and the country will no doubt receive more publicity in the old country than ever before. The Grand Trunk Railway System have erected a magnificent pavilion in the Court of Progress, one of the ideal sections of the Exhibition, and where the building is surrounded by beautiful gardens laid out by a noted French landscape artist. The Grand Trunk had the distinction of having their exhibit completed for the opening day of the Exhibition, in fact they were the only exhibitor ready for that event.

Thousands of people have already visited this building, and, from the many encomiums that have been passed upon it, this exhibit is a great success and a credit to the Grand Trunk. The collection of natural fruits from Ontario, and the fish and game trophies from the Canadian woods and waters create great interest, while the grains and grasses from Ontario, Manitoba, Saskatchewan and Alberta are much admired. Two record moose heads, worth \$1,000 each, are objects of much interest.

The electric lighting of the Building inside and outside has been arranged on a lavish scale.

The lines of the building are carefully followed by small electric lamps fitted with gold stars, about 500 of these being required for this purpose, while the allegorical group of figures over the entrance is well shown up at night by concealed lights, and over the group is suspended a beautiful old glass brilliant star, representing Canada as the "Star of Empire."

The interior lighting is very effective, the whole space being flooded with orange light from four large flame lamps suspended from the lantern of the roof, so that the service of light is from the same point either by day or night.

The private offices are lighted by electricity and also heated by this means.

The lettering on the exterior of the building is executed in French and English. The French flag as well as the Canadian flag and a series of banners on which are the names of the principal cities of Canada float over the top of the structure.

The question has been asked, remarks the British Weekly, "Whether the Rev. John McNeill's acceptance of the pastorate of Christ Church, Westminster Bridge-road, London, deprives him of the status of a Presbyterian minister?" That question will not require to be answered for a year yet; for the Elders' Hon. Sec. of Christ Church (Mr. Arthur T. H. Smith) writes to say that "under the trust-deed of the Church, no one can become its pastor until he has been nominated by a three-fourths majority of the officers voting at a special meeting, nor until the Church members, at a special meeting called for the purpose, have approved the officers' nomination to invite the nominated one to accept the pastorate." All that Mr. McNeill has been asked to do is to occupy the pulpit for the next twelve months. "At the end of that time" (says Mr. Smith) "if mutually desired, and the nomination is confirmed by the members, the Church can invite Mr. McNeill to become its pastor. Not until the invitation has been given in this way and accepted has Christ Church in the legal sense a pastor."

## HEALTH AND HOME HINTS.

**Brown Biscuits**—2 cupfuls of whole brown meal, 1 cupful of flour, pinch of salt, piece of butter size of an egg, a dessert spoonful of sugar, 1 dessert spoonful of baking powder; mix dry ingredients, rub butter in, mix into a soft dough with milk, roll out to about half an inch thick, cut into shapes, prick with fork, bake a nice brown color in a quick oven. Mrs. R. P., Balcarres, Sask.

**Chocolate Cake**—One cup butter, 2 cups sugar, five eggs, leave out whites of two, 1 cup milk, 5 level teaspoonfuls baking powder, mix well in 3 cups sifted flour; bake in 2 long shallow tins. Filling—Beat the whites of the two eggs to a stiff froth, add 1 1/2 cups sugar, 6 teaspoons grated chocolate and flavor with vanilla.

## ELECTRICITY IN THE KITCHEN.

Electric housekeeping apparatus of many kinds is well enough established to be no longer classed among the experiments or novelties. An expense is sacrificed to convenience more in a restaurant than in a household, the wonder is that the possibilities of electricity did not sooner appeal to the restaurant men than to the housekeeper, for electric methods and appliances appear specially adapted to restaurants.

The expense of the electric equipment lies chiefly in the first purchase. The ordinary range burning solid fuel can give to the cooking proper only 2 per cent. of its heat energy; 12 per cent. is wasted in obtaining a glowing fire; 70 per cent. goes up the chimney; 16 per cent. is radiated into the room.

A gas stove, which for a certain cost produces a smaller number of heat units than the fuel range, loses 80 per cent. of its heat units through the necessary ventilating current.

In electricity 90 per cent. of the heat energy can be utilized. Even though only from 5 to 6 per cent. of the efficiency of the fuel is present in the form of energy, 90 per cent. of this or 4 1/2 per cent. of the whole energy is utilized. This makes electricity in this respect more than twice as economical as fuel or gas.

One of the newest devices is the electric potato parer. The potatoes are thrown into a revolving vessel, which has a rough bottom, and the skins, which are grated off on the bottom, are carried away by a current of water running through the vessel.

Electric coffee grinders were the first of the electric machines to come into general use. Many large restaurants are using electrical refrigerating apparatus. The electric plate warmer is another device used.

Electric broilers were among the first of the cooking apparatus to attract the attention of the chefs. There are also toasters and tables for frying cakes.

The unit range is the latest electrical range for general cooking. It will cook for fifty, and may be multiplied as many times as the capacity of the restaurant demands.

In one of the restaurants in New York city each table is equipped with an electric coffee percolator, an electric chafing dish and a telephone with, of course, the old familiar electric lights and fans. Whenever possible the food is served hot on the tables from the chafing dishes.

The silver used in the restaurant is polished by means of a revolving brush. The linen is electrically ironed and all material to be chopped is put through an electric chopper.

Conversion is but a beginning. It turns one about, but does not complete the journey.

## SPARKLES.

"Better send an inspector down to see what's the matter with this man's meter," said the cashier in the gas company's office to the superintendent.

"Oh!" began the superintendent, "we throw complaints about meters—"

"This is no complaint. He sends a check for the amount of his bill and says it's 'very reasonable.'"

"My physician is a very inconsistent man" said the heat sufferer.

"In what way?"

"He advised me to keep perfectly quiet and avoid all excitement, and then invited me to go with him to the baseball game."

The boy, having found a fulminate cap, immediately secured a hammer.

"I'll see what this is," he remarked. The little sufferer came out of the operation well, and when the effects of the chloroform had passed off signalled his mother to approach.

She stooped over him tenderly.

"Mamma," he said faintly, "what was it?"

The oddest, the most momentous associations often-times attach themselves to the most trifling things. Thus at a dinner the hostess said to a sour-faced man on her left—

"May I help you to some of the boiled rice, Mr. Smith?"

"Rice? No, thank you, no rice for me," Smith answered vehemently. "It is associated with the worst mistake of my life."

"You know, dear," cooed the bride, "you promised to let me have all the pin money I wanted."

"Yes, love, and you shall have it."

"Oh! you dear thing! Well, I saw a pin to-day with diamonds and pearls in it, and I do want it so."

Here are a few of the answers given by pupils at an examination in the English school:

The modern name for Gaul is vinegar. A volcano is a hole in the earth's crust which emits lavender and ashes.

The Battle of Trafalgar was fought on the sea, therefore it is sometimes called the Battle of Water-loo.

"The Complete Angler" is another name for Euclid, because he wrote all about angles.

The two races living in the north of Europe are Esquimaux and Archangels. The King carried his sepulcher in his hand.

Chaucer lived in the year 1300-1400. He was one of the greatest English poets after the Mormons came to England.

An unknown hand threw a harrow at Rufus and killed him dead on the spot.

## THE WONDERS OF THE BEE LIFE.

If the mother-bee of a colony is getting past her work, and she can not be sent off with the swarm in the usual way, the bees will supersede her. They will deliberately put her to death, and raise another queen to take her place. This State execution of the old worn-out queens is one of the most curious and pathetic things in or out of bee-life. One probe with a sting would suffice in the matter; but the honey-bee is a great stickler for the proprieties. The royal victim must be allowed to meet her fate in a royal way, and she is killed by caresses, tight-locked in the joint embrace of the executioners until suffocation brings about her death.—*Pall Mall Gazette.*

No real life is measured by days or months or years, but by deeds of helpfulness to those in need and of Christian kindness to all.

WOMEN AND GIRLS  
HELD BY ANAEMIA

Unless the Blood is Made Rich and Red Health Cannot be Restored.

Throughout Canada there are thousands of growing girls and women held in the deadly clutches of anaemia. Slowly but surely a deathly pallor settles on their cheeks; their eyes grow dull; their appetite fickle; their steps languid. Daily they are being robbed of all vitality and brightness. Their sufferings grow more acute if neglected, until the signs of early consumption become apparent. If your wife or daughter or sister complains of weakness, pains in the side, headaches or backaches; if her appetite and temper are uncertain and she is often low-spirited, anaemia has her in its deadly hold. What she needs is new, rich, red blood. Give her Dr. Williams' Pink Pills for Pale People without loss of time, for they actually make new, red blood. They make girls and women well and happy, impart an appetite and steadily bring back the charm and brightness of perfect, regular health.

Miss Carrie McGrath, 26 Fenwick St., Halifax, N. S., says: "I believe Dr. Williams' Pink Pills saved my life. Three years ago I suffered from anaemia in a severe form. I was all run down and as pale as a sheet. I could scarcely eat anything, and what I did take did not seem to nourish me. My hands and feet were much swollen, and the least exertion would leave me breathless and my heart beating violently. I seemed to have pains and aches all over. I was so weak I could not even sweep a floor. At different times I was under the care of three doctors, but did not get any better. One doctor said I had dropsy and that my blood had all turned to water. My friends thought I was in a decline and that I had but a short time to live. I was completely discouraged myself, when one day a lady friend called to see me, and told me Dr. Williams' Pink Pills had cured her daughter of anaemia, and urged me to try them. I decided to try them, and in the course of a few weeks felt somewhat better. I met the doctor one day and he remarked how much better I was looking. I told him it was not his medicine, but Dr. Williams' Pink Pills that were helping me, and he told me I had better keep on taking them. I continued to do so until I had taken another half dozen boxes, when my health was perfectly restored. I am more than grateful for what these pills have done for me and strongly recommend them to all weak girls."

Thousands of men and women, now well and strong, praise Dr. Williams' Pink Pills for having cured anaemia, general weakness, indigestion, rheumatism, neuralgia, nervous disorders, paralysis and the ailments of girlhood and womanhood. These Pills do this by making new, red blood which feeds the starved nerves, drives out disease and strengthens every organ in the body. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

Oh, join the happy band of them that build! The call is urgent, and the cause is high. There is not one of you that can be spared. . . . What are we doing, you and I? May it not be said to us, when the city is built which God has prepared: "You put no hand to it." "You placed no stone." "You brought no help."—Henry Scott Holland.

Christianity can never realize itself in a single person. There must be two or more. One's relation to his fellow is the main feature of all that Jesus taught.

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| 12.58 p.m. | Kingston      | 1.42 a.m. |
| 4.40 p.m.  | Toronto       | 6.50 a.m. |
| 12.30 p.m. | Tupper Lake   | 9.25 a.m. |
| 6.57 p.m.  | Albany        | 5.10 a.m. |
| 10.00 p.m. | New York City | 2.55 a.m. |
| 5.55 p.m.  | Syracuse      | 4.45 a.m. |
| 7.20 p.m.  | Rochester     | 8.45 a.m. |
| 9.50 p.m.  | Buffalo       | 8.35 a.m. |

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*Herald and Presbyter.*

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17, 1908, at 4.30 p.m., for dredging  
required at the following places in  
the Province of Ontario:—

Bowmanville, Green Shoals, Jack-  
fish Bay, Leith, Newcastle, Rainy  
River, Spanish River.

Tenders will not be considered  
unless made on the form supplied,  
and signed with the actual signa-  
tures of tenderers.

Combined specification and form  
of tender can be obtained at the  
Department of Public Works,  
Ottawa. Tenderers must include the  
towing of the plant to and from  
the works. Only dredges can be  
employed which are registered in  
Canada at the time of the filling of  
the tenders. Contractors must be  
ready to begin work within twenty  
days after the date they have been  
notified of the acceptance of their  
tender.

An accepted cheque on a char-  
tered bank, payable to the order  
of the Honourable the Ministers  
of Public Works, for six thousand  
dollars (\$6,000), must be deposited  
as security for the dredging  
which the tenderer offers to per-  
form in the Province of Ontario.  
The cheque will be returned in  
case of non-acceptance of tender.

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

By Order,  
Secretary,  
Department Public Works,  
Department of Public Works,  
Ottawa, July 3, 1908.

Newsletters will not be paid for  
this advertisement if they insert it  
without authority from the De-  
partment.

|   |   |           |
|---|---|-----------|
| <b>4%</b>   | Capital Paid Up, \$2,500,000<br>Reserve . . . . . 400,000 | <b>4%</b> |
| Money Deposited with us earns Four<br>Per Cent. on your balances and is<br>subject to cheque. |   |           |
| <b>THE INTEREST IS COMPOUNDED QUARTERLY</b>   |   |           |
| <b>The Union Trust Co., Limited.</b>  |   |           |
| TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.  |   |           |
| <b>4%</b>   | Money to Loan<br>Safety Deposit Vaults<br>for Rent        | <b>4%</b> |

IT IS SO NICE TO DO  
THE NECESSARY  
CLEANING WITH

## CALVERT'S 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 thoro-  
ughly it cleans.

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

## COPLAND & LYE'S

"CALEDONIAN"

### Scotch Tweed Skirts

21/- IN STOCK SIZES 21/-  
CARRIAGE PAID IN THE U.K.

Made to measure, 2/- extra. Handsome Color  
"Rainy Day" SKIRT in Stylish Checks  
and Plain TWEEDS.

### COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/-  
Carriage paid

SCOTCH WINCEYS from 1/- per yd.

## COPLAND & LYE,

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

## THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized . . . . . \$3,000,000  
Capital Paid up . . . . . 2,500,000  
Rest . . . . . 1,000,000

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AGENTS—London, England, Bank of Scotland. New  
York, U. S. A. Agents' Bank of British North America,  
Hanover National Bank of the Republic



## Synopsis of Canadian North- West.

### 'HOMESTEAD REGULATIONS

A NY even-numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan, and Alberta, ex-  
cepting 8 and 26, not reserved,  
may be homesteaded by any per-  
son 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.

Application for entry must be  
made in person by the applicant  
at a Dominion Lands Agency or  
Sub-Agency for the district in  
which the land is situate. Entry  
by proxy, may, however, be made  
at any Agency on certain con-  
ditions by the father, mother, son,  
daughter, brother, or sister of an  
intending homesteader.

DUTIES.—(1) At least six  
months' residence upon and cul-  
tivation of the land in each year  
for three years.

(2) A homesteader may, if he  
so desires, perform the required  
residence duties by living on  
farming land owned solely by  
him, not less than eighty (80) acres  
in extent, in the vicinity of his  
homestead. He may also do so by  
living with father or mother, on  
certain conditions. Joint owner-  
ship in land will not meet this re-  
quirement.

(3) A homesteader intending to  
perform his residence duties in  
accordance with the above while  
living with parents or on farm-  
ing land owned by himself, must  
notify the agent for the district of  
such intention.

W. W. CORY,

Deputy of the Minister of the  
Interior.

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

## Ottawa River Navig'n Co.

Mail Line Steamers.

OTTAWA AND MONTREAL.

Shooting Rapids.

Steamer leaves Queen's Wharf  
daily (Sundays excepted) at 7.30  
a.m., with passengers for Mont-  
real.

Excursions to Grenville Tues-  
days, Thursdays, and Saturdays,  
50 cents.

To Montebello every week day,  
50c.

Steamer "Victoria" for Thurso  
and way ports, leaves at 4 p.m.

Ticket offices:—Ottawa Despatch  
and Agency Co., 75 Sparks Street;  
Geo. Duncan, 42 Sparks Street; A.  
H. Javris, 157 Bank Street; Queen's  
Wharf (Telephone 242).

### WHY A TRUST COMPANY

is the most desirable Executor, Admin-  
istrator, Guardian and Trustee:

"It is perpetual and responsible  
and saves the trouble, risk and  
expense of frequent changes in  
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