

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG.

AUGUST 29, 1906.

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MY LORD AND I

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win;
And so He bids me go and speak
The loving word for Him;
He bids me tell His wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden that he carried
I gladly take a share;
For then it is my happiness
To have him always nigh;
We bear the yoke together,
My Lord and I.

—Unknown.

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BIRTHS.

On Aug. 17th, 1906, to Mr. and Mrs. Alex. Jacques, a son.
At the Manse, Cypress River, Man., on July 30th, to Rev. R. C. and Mrs. Pollock, a daughter.
On August 19, the wife of Dr. T. D. Archibald, 327 College street, of a son.
On Aug. 18th, at 93 Greenview St., the wife of A. M. Campbell a daughter.
On Aug. 20th, 1906, the wife of A. C. Gunn, Aylmer, Que., a daughter.
In Palmerston on Aug. 18th, the wife of ex-Mayor J. M. Skelton, a daughter.

MARRIAGES.

On Aug. 16, by the Rev. H. A. McPherson, Mrs. Olive M. McCullough, Toronto, to Gavin H. Hamilton, Galt.
At the residence of the bride's parents, Ripley, Ont., on Aug. 14, 1906, by the Rev. R. McLeod, Miss Jean MacCrimmon, eldest daughter of D. A. MacCrimmon, M.P., to Edgar S. Coulters, D.D.S., of Philadelphia, formerly of Bluevale.
At Manse, Galt, Ont., on Aug. 15, 1906, by the Rev. A. G. King, D.D., father of the bride, Margaret Jane, to Dr. Alexander William Currie, of New York City, N.Y.
At Markham, on August 8th, at the home of Mrs. George Carruthers by the Rev. J. Lester Boyd, of Stratton West, the Rev. W. M. Grant, M.A., of Markham, to Grace M. Carruthers, B.A.

DEATHS.

At Richmond, Ont., on Aug. 18, 1906, Thomas Brown, aged 78 years.
At Lancaster, on Aug. 20, 1906, Duncan Fraser, aged 70 years and nine months.
At Brantford, Ont., on Aug. 17, 1906, Mary Campbell Young, widow of the late Rev. D. Duff of Malcolm, Ont., and daughter of the late Rev. Joseph Young, formerly of Brantford.
At Miraj, India, on August 12th, Mrs. Wanless, beloved wife of Dr. Wm. J. Wanless, and daughter of the late James Marshall, Esq., 38 Lansdowne avenue, Toronto.
At 15 Kintyre avenue, Toronto, on Aug. 19th, 1906, Mary Campbell, widow of the late John MacIver of Invernesshire, Scotland, and Toronto, in her 94th year.
At Shelburne, Ont., on Aug. 14, 1906, Robert Kamawin, in the 69th year of his age, father of the Rev. W. M. Kamawin, of Woodville, Ont.
On July 31, 1906, Alexander MacMillan, of apoplexy, after an illness of two years, at the age of 83 years, 8 months and 23 days.
At Tiverton, Ont., on Aug. 14, 1906, Margaret Kennedy, beloved wife of the Rev. John Anderson, and mother of Rev. Jas. A. Anderson B.A., of Goderich, and the Rev. J. Duncan Anderson, B.A., of Beauharnois.
At the home of John Campbell, Dalesville, Que., on Aug. 13, 1906, Catherine Dewar, in the 79th year of her age.
At his residence, 67 Avenue road, Toronto, on Aug. 16, 1906, Walter Nicol Anderson, in his 72nd year.

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NOTE AND COMMENT.

A Maine Methodist minister recently served notice on his congregation that attendance at the circus by his members would compel him to discipline them.

The government of Bengal has voted \$600 annually in consideration of the educational work of the Calcutta College and the boys' branches of the Y. M. C. A.

The late Dr. R. W. Dale, of Birmingham, left in a manuscript a long and elaborate history of Congregationalism which his son is preparing for the press, and which will appear before the end of the year.

A new work has been started by the Protestant Episcopal Mission in Liberia among the Kroo natives of Monrovia. Forty-eight persons have been baptized, most of whom are women. A Sunday School of one hundred pupils has been organized with ten teachers.

Dr. G. Campbell Morgan has returned to America and will preach during August and September in the Fifth Avenue Church, New York City, and during the week will give daily lectures at Northfield on the Old Testament, a continuation of the course on Exodus, which he gave last year.

The American Board Mission in Ceylon reports eleven American missionaries aided by 416 native workers, eighteen churches with a membership of 1,875, more than half of whom are women; and 10,218 pupils enrolled for Christian instruction. The mission press sent out last year nearly two million pages of literature.

The French Mission on the Zambesi River in southeast Africa reports progress notwithstanding the serious loss by the death of M. Coillard. Recently there has been a spiritual movement among the younger people at the several stations. It is found to be very difficult to eradicate the superstitions of the people, but the outlook is encouraging.

The British Congregational churches enjoyed an increase last year of 2,000 members in England, and 14,000 in Wales—very much of the latter being fruits of the great revival in the Principality. In the Baptist churches the increase in membership is pronounced the largest in ten years, being 31,752, of which more than 24,000 were added in Wales. The Congregational Sunday schools gain 13,680 pupils, and the Baptist 11,712.

Protestants of France and Switzerland are planning to celebrate, in 1909 the four hundredth anniversary of Calvin's birth. Noyon, the town where he was born, will be the scene of the chief celebration in France, but the most important ceremonies will take place in Geneva, of which he was years the "Protestant Pope." The date also marks the three hundred and fiftieth anniversary of the founding by Calvin of the celebrated academy, now the University of Geneva. The Huguenot Society of Germany has taken up the matter, and proposes that Calvinists the world over should unite in erecting a monument to Calvin in one of the public places of Geneva.

It is a mistake to consider that residence in Paris goes against longevity. The last census returns, says a Paris paper, show that there are 10,509 octogenarians in the capital, and 620 nonagenarians, 89 of whom are rapidly approaching their 100th year. Six inhabitants of Paris are more than 102 years of age.

A Y. M. C. A. group in Sweden has sent out fifty missionaries in twenty-five years. One of the early presidents of the Jonokoping Swedish Association is now a missionary in China. The members give yearly a day's pay to his support. This society limits its members to "converted" young men, but its service is universal. From the Stockholm membership four missionaries have been sent out.

Dr. Grenfel's story of his work among the fisherfolk of Labrador led several physicians of high professional standing to join him last summer in voluntary service. This year among a party of excursionists who have sailed goes an expert teacher of handicraft whose purpose is to spend her vacation this summer in forming classes among the women of that coast, teaching them various forms of useful handwork.

The highest prize given by an American university in a recent oratorical contest was awarded to a young Zulu prince. His oration was delivered in English on "The Regeneration of Africa." This young Zulu first studied at the Amauzimote Mission School in Africa, afterward working his way to America. He now goes to Oxford to study law, and on the completion of his course he will return to Natal to assist his own people by practicing his profession among them.

The executive committee of the Carnegie foundation for the advancement of teaching, has announced a list of forty-six colleges which are to receive gifts for the benefit of deserving professors. From this list are omitted all institutions having formal denominational connections, or which require their trustees to belong to a particular church. It omits also all institutions controlled and supported by a state or municipality, and which fall below the academic standard which the trustees have adopted.

The American edition of "The Saint" has a preface by Professor W. R. Thayer. He sums up as follows: "Such a book, sprung from 'no vain or shallow thought,' holding in solution the hopes of many earnest souls, spreading before us the mighty spiritual conflict between mediocrity and triumph, and the young, undoubted powers of light, showing us with wonderful lifelikeness the tragedy of man's baffled endeavor to establish the Kingdom of God on earth and of woman's unquenchable love, is a great fact in the world literature of our time."

A remarkable prophecy was uttered by Rev. J. Hudson Taylor, of the China Inland Mission, ten years ago: "I have a conviction," he said, "that in the next ten years there will be one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict there shall burst out such a revival as was never known in the Christian Church, and which shall spread throughout the world."

The work of the child widows of India, begun by Pundita Ramabai seven-teen years ago, has grown from the original home into a populous village, where 1,500 child widows are sheltered and trained. No effort is made to gain proselytes from Hinduism to Christianity, some of the teachers even still adhering to their Hindu faith.

The Governor of the State of Chihuahua, Mexico, has requested that the International Young Men's Christian Association to establish an association in the city of Chihuahua. He made a liberal personal pledge towards the work and placed at the disposal of the association extensive rooms in the National Theatre building. The governor did all this because he had been impressed by the success of the association in Mexico City.

The Island of Hainan, about fifteen miles from the southeast coast of China, is about 160 miles long and 90 miles wide, and has a population of about 2,000,000 souls. The people are very superstitious, and their religion consists largely in the worship of demons. The Presbyterians have missions at four important points and are working successfully. In Hoi-how, the largest city, is a splendid hospital, where medical work and preaching are carried on daily, and nearly 1,000 patients a month are treated.

The second general conference of missionaries to Moslem lands has recently been held at Cairo, Egypt. The session extended over five days. Some of the brethren in attendance have been preaching to Mohammedans for forty-five years. Between sixty and seventy missionaries were present, representing twenty-seven societies. The meetings were held in a private house in order to create as little opposition as possible. In the addresses which were delivered it was acknowledged that Mohammedanism was a revolt against the distorted conceptions of the Christian religion which prevailed in the day of its founder. The conversion of the Mohammedan world can only be accomplished by presenting to it a monotheism as pure as its own, and a morality infinitely higher.

Holiness is power. It utilizes ability, fertilizes the soul and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power to man, and man's power with God. Thus they become co-workers. Every man who dwelleth in God, and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness, we are weaker than a bruised reed; with it, we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time, raining like a hail of red-hot balls from the magazine of the Gospel on an armed world against Christ.—Rev. W. H. Wilson.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSDR. CAMPBELL AND CHURCH
UNION.

Editor Dominion Presbyterian:

I have just finished reading the thoughtful and carefully prepared pamphlet upon Church Union, from the pen of Dr. Robert Campbell, of Montreal.

It is quite unnecessary to say that anything which Dr. Campbell might feel called upon to give to the public would be worthy of the earnest attention of intelligent minds; but in this most valuable contribution to the discussion upon the proposed union of the great evangelic churches, venture to believe that Dr. Campbell has excelled himself; and has laid the whole church under an obligation to him for presenting the other view, and revealing the dangerous possibilities that threaten the too precipitate purpose of effecting Organic Union.

Without reflecting upon the intention of the most ardent advocates of Union, among whom I number many personal and most valued friends, I may be permitted to say that the churches are in grave danger of being stampered into a course of action, the results of which may prove a lasting impediment to the progress and spiritual development of Christ's kingdom. "Innerv for Union" is a sort of religio-political slogan; and any who cannot frame their lips to reiterate it, are regarded by some, at least, as ecclesiastical fossils, whose counsels are dark without knowledge, and whom it were better to ignore.

Recognizing this danger, and courageously facing what is claimed (rightly or wrongly) to be the tide of public opinion, Dr. Campbell enters into an exhaustive examination of the difficulties attending the whole question of corporate union, and presents them with such clearness as surely must give pause to leaders in the movement.

It is not my purpose, Mr. Editor, to review this treatise, save very synoptically; but rather, if I may, through the columns of the Dominion Presbyterian, direct attention of your readers to the pamphlet referred to, published by the Foster, Brown Co., Limited, 2334 St. Catherine street, Montreal, and sold for 25 cents a study of which will prepare all members of the church to give voice and vote upon Union with a greater degree of intelligence than otherwise they would probably be able to do.

The two principal arguments in favor of corporate union, namely, first, the economizing of men and money, and second, the realizing of Our Lord's prayer for unity are critically examined.

With regard to the former of these it is frankly acknowledged that there has been an expenditure of men and of money in not a few of the villages and rural settlements, by the churches sending in two or three preachers where one would have sufficed." But it is also pointed out that these are the very situations where "Union" is most likely to be inoperative. "The irritations resulting from rivalry, do not give promise of easy evalescence. It would be, of course, within the power of an United Church, to say 'Come together, and work together, or we will leave you to your own resources.' But even if that were possible, would it be right?"

This is an aspect of the subject, which I believe, not many have considered. Religious convictions for the most part are intense. Any attempt at coercion will at once be stoutly resisted, and the very localities where the desiderated economy is sought to be illustrated, will become the nuclei of other and independent denominations.

Moreover, this argument as it applies to the Home Mission work of the church is fairly met and abundantly answered. All are agreed as to Home Missions being an integral part of the church's activ-

ity. Regarded from a patriotic or religious point of view, "it is of the utmost consequence that the pioneer settlers, a large proportion of whom are young men, perhaps not yet confirmed either in their convictions or their habits, should be followed by the safe-guarding influences of the Gospel, in order that the truth sown in their memories and treasured in their consciences, as taught them in the homes, Sabbath schools and churches, in which they were trained, should not wholly perish."

But what is to be the base of supply whence are to come the means of meeting all this necessity, if not the already organized congregations? And hence the very pertinent and self-evident statement that "the work of the ministry in the organized congregations throughout Canada, including the many now in the Great West, is out of sight more important than any or all of the Mission schemes or other undertakings which the people are called upon to maintain.

One hesitates to make the statement in so broad and positive terms, lest he may be regarded as wanting in true missionary zeal. "Beginning at Jerusalem" is the nota bene of our Lord, who knew, as all His thoughtful followers must know, that the measure of the church's efficiency in any department of her work, is her active loyalty to Him in doctrine and polity. It will not do to sidetrack the question as to what the church is, and is doing in fact, for what in our opinion she may be able to accomplish, if she were organized upon a different basis.

In a very important section of his pamphlet, the contention of which is "unnecessary Unlikely," Dr. Campbell very forcefully defends our present system of operation in Home Mission fields, as more rational and effective than the plan contemplated by promoters of corporate union. He says: "Does not the enthusiasm, honest enthusiasm it is admitted of those who contemplated the triumph of any church which might result of the parties to the present negotiations, over all the obstacles lying in the way of an absorption of the elements in the mixed population of the West after all savor of taking the Lord's cause under man's protection, and of trusting to human plans, as would be admissible in the case if the three churches should abandon the methods which they essentially hold to be best, for some modified method on which they can agree, the success of which is problematical? Those who demand a reconstructed church, and argue that the new combination of forces thereby to be secured for meeting the emergency in the mission fields of the Great West, have lost faith in the churches as they are at present constituted, not because they are not Scriptural, but because they do not seem to be able to furnish the agencies required for the great task assumed to be set before them."

It may be that unionists have not considered the severity of the strictures implied in so radical a denaturement from the use and wont of the church, a method that is in line with that adopted by Our Lord in the beginning, and that has been and is being blessed in all our pioneer work.

The second and seemingly more cogent argument (although it must be characterized as puerile, of not worse) put forward by some (not all) advocates of the unity of His people, in likeness to the unity of the Father and the Son, demands an organic union of the churches.

If this were the interpretation of the passage in John 17:21-22, it is clear that opponents of union are chargeable with violation of the divine ideal, and of God's final purpose. But when one turns to the

true exegesis, that exegesis which is necessary in order to be in harmony with many of the sayings of Christ, and the teachings of the apostles, it is difficult to repress the thought that either an unpardonable ignorance on the one hand or a purpose to secure a snap verdict from the people on the other, has prompted not a few advocates of union to cite this passage as an evidence that Christ desiderated corporate union of the churches.

It will be worth while for anyone who has been misled by this so-called argument, to read carefully Dr. Campbell's treatment of it.

But I fear, Mr. Editor, that I have already trespassed upon your space. If what I have written shall have the effect of bringing Dr. Campbell's pamphlet before the thoughtful consideration of the church, my purpose in writing will have been accomplished.

Ingersoll.

E. R. HUTT.

CREDIT TO PRESBYTERIANISM.

The death of Professor Thomas Smith, D.D., LL.D., the last survivor of the disputation assembly of the Scotch church, 1843, ought to call the attention of certain enemies of the church to the character of men found in its pulpit. Dr. Smith was licensed by the Presbytery of Edinburgh in 1828. He was one of those evangelic ministers lately characterized by the president of a secondary college in America as "only fitted to comfort a few sisters weaker than themselves." Lord Kelvin said of Professor Smith that he was one of the finest arithmeticians produced by the nineteenth century, and at 78 years of age he lectured before the British Association upon "the extension of the logarithm tables to the twenty-second or twenty-third place." After he had long passed his threescore years and ten, he labored upon a mathematical treatise which was left incomplete at his death at 80, and English scientists are searching diligently for a man competent to complete it. He translated into English works of importance from the German and the French; gave to his country a new translation of Bacon's "Novum Organum," and edited fifty volumes of the writings of the Puritan divines. Yet his original works would constitute a library by themselves. And withal, he was a foreign missionary for years in India; a home missionary in the slums of Glasgow, and a volunteer nurse during epidemics of both cholera and small-pox. In India he conducted religious services as chaplain of the Gordon Highlanders under the immediate fire of the sepoy. In his youth he navigated a ship from Madras to Calcutta when the sailors were found to be drunk and incompetent. And he died as he had lived, a simple, cheerful believer in Jesus Christ and the gospels which reveal Him.

THE GREAT NORTH COUNTRY.

Nimrod was a mighty hunter, but had he hunted in the "Temagami" region he would have been a mightier one. Nimrod hunted for glory, but Temagamians hunt for game. Those Indians who made the first canoe of birch bark long ago, were our greatest benefactors. The children of these Indians know the canoe and they know how to use it, and if you will go to Temagami this summer they will paddle your canoe in their own superb way. They will be the best guides you ever had. Students who camp in summer along the Temagami lakes are able to do two years' work in one. Finest of fishing and hunting. Easy of access by the Grand Trunk Railway System. For information and beautiful descriptive publication sent free apply to G. T. Bell, Montreal.

TREATMENT OF KOREA BY JAPAN

In "The New Far East," by Thomas F. Millard, and recently published by the Scribners, Japan, according to a reviewer on the New York Times, receives rather harsh judgment. We quote the portion dealing with the treatment of the Hermit nation by Japan:

The author makes a very definite effort to show changes in the attitude of Japan toward Korea within a few years, especially that her performances have not harmonized with her professions. He inserts in his text the entire protocol between Japan and Korea of Feb. 23, 1904, but omits another illuminating one, that between Baron Hyashi, representing Japan, and Lord Lansdowne, representing Great Britain, of Jan. 30, 1902, which recites, inter alia, that the two Governments are "specially interested in maintaining the independent territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for the commerce and industry of all nations." He cites Japan's note to Russia opening negotiations for the proffered purpose of adjusting issues between the two Governments, and avoiding a resort to hostilities, that note declaring that "Korea is an important outpost in Japan's line of defense, and Japan consequently considers her (Korea's) independence absolutely indispensable to her repose and safety." In the protocol of Feb. 23, 1904, the author detects a serious inconsistency; the words, in Article III, "The Imperial Government of Japan firmly guarantees the independence and territorial integrity of the Korean Empire," being completely out of harmony with another stipulation that the government of Korea shall adopt the advice of the Government of Japan regarding improvements in administration, as well as being at variance with the provisions of a later protocol, dated Aug. 22, 1904, obligating the Korean Government to employ a Japanese recommended by the Japanese Government as adviser in the Finance Department, and another, similarly recommended, as adviser in the Foreign Affairs Department, these stipulations in effect constituting a surrender by Korea of her independence and Governmental autonomy. As indicating that Korea resisted and Japan insisted on these concessions, and the former in her weakness yielded, Mr. Millard asserts that while negotiations were pending over that of Aug. 22, 1904, the Korean Emperor sought to induce some of the foreign Ministers at Seoul to protest against the imposing of those objectionable conditions, that they declined to interfere, and thereupon the Emperor made a virtue of necessity, and caused the requisite signature to be affixed. He also recites another protocol of February, 1905, turning over full control of the Post Office and the telegraph, making legally effective what he says was already practically so.

Referring to the part of the document of Aug. 22, 1904, requiring that the Korean Government, in conducting any diplomatic intercourse, making any treaty, or negotiating any franchise with a foreigner, must consult the Japanese Government in advance, he states as a fact that diplomatic representatives of Korea in foreign countries are being recalled, and her diplomatic interests turned over to the Japanese Legations in those places; and appends a letter from our State Department, saying that as a result of an agreement between Japan and Korea, (evidently the one quoted,) the interests of Korea in foreign countries are intrusted to Japan's representatives, and all correspondence concerning the relations of the United States and Korea will be carried on between our Government and that of Japan. It will be remembered that in Article II. of the Treaty of Portsmouth, Russia acknowledges that "Japan possesses paramount political, military, and economical interests in Korea," and en-

gages "neither to obstruct nor interfere with measures for guidance, protection, and control," which Japan may deem necessary there. He thus traces the steps by which he claims Japan has become the suzerain power in the Hermit Kingdom—characterizing her professions as out of harmony with her actual proceedings. He also energetically criticizes Japan's disclaimer of a desire to make conquest of foreign territory, through her victories; claiming that while she had encouraged emigration so that an unhampered opportunity for industrial expansion might be enjoyed by her people, she had manifested a hesitancy in relinquishing control of them, and a desire to extend her sovereignty over the lands to which they had gone. This obviously harmonizes with his belief that she has no intention of ever relinquishing her hold on Korea, whither many Japanese have gone, and he is not surprised that in the treaty she should have obtained recognition from Russia of her paramountcy there.

He is unable to comprehend that she should be content with acquiring no new territory as the result of her victories; thinks that, failing to do this, she must have fought her battles to no practical purpose. It is not conceivable that many who watched Eastern history in the last two years of its making will concur with him in this. The story is so trite that it should need no repetition—that Japan saw her very existence in peril as she observed the relentless advance of the Muscovite from point to point; promises, conventions, understandings thrown to the wind; Korea invaded, the prospect imminent that within a few years, if that advance were not checked, only the narrow stretch of water between Fusan and Kiusiu, or the lower point of Hondo, would separate her from the power that had annexed such immense areas and was still influenced by an insatiable hunger for new territory, and that in vindicating her right to exist, and to exercise sway over the lands she had previously ruled, she achieved what, considering the peril that seemed imminent, was quite commensurate with her sacrifices, not to speak of other results of this the author seems not to have comprehended the situation that confronted Japan when she began active hostilities.

A SONG OF HARVEST.

Reap, oh reap! gather and reap,
Where golden ripples laugh and run,
For the husk of mounide, still and deep,
Lies on the ripened ears like sleep,
Where cornants greet the sun.

Lift up your weary eyes, behold
The golden fields, the golden air;
The west wind flecks the swaying gold
With light and shadows manifold,
And gold gleams everywhere.

Reap, oh, reap! while the sickles sing
The harvest song of the world at rest.
Reap with rhythmic sweep and swing
Till silence falls with evening,
And peace is manifest.

Lift up your joyful eyes and see
The silver night with gliding feet
Move from the sunset glimmeringly,
And, priestess of God's ministry,
Hallow the garnered wheat.

—Pall Mall Gazette.

The English Bible is the best-selling book, and Shakespeare is the best-selling author. Who comes next in popularity? There can be little doubt, says the "Book Monthly," that it is Charles Dickens, with Sir Walter Scott a good third. It may be taken that half a million volumes of Dickens are sold every year in English editions, not to speak of those issued in America. Mr. Waugh, the managing director of Chapman & Hall, says that in the last six years they have sold close upon 2,000,000 volumes of Dickens.

DR. HARPER AND CHURCH UNION.

Editor Dominion Presbyterian: The articles by Dr. Harper on the above subject will be read with great interest. It is very important that there should be full and open discussion from all sides, and the doctor's articles are written in admirable style and spirit. Apart from the general trend of the first article, with which some will and some will not agree, it seems to me that he is in error on two questions of fact: (1) He seems to take it as settled that the Presbyterian church has committed itself to the desirability of the organic union now being discussed. I do not so understand the situation. The Assembly responding to invitations from another church, appointed a committee to ascertain the desirability and feasibility of union. Whether we agree with it or not, Mr. McKay's amendment was quite in order since it is perfectly competent for the Assembly to say at any stage that union on certain proposed lines is not even desirable. Moreover, one Assembly cannot bind another. The Assembly, for instance, in several successive years voted in favor of severing the connection with Queen's University, but the Assembly at Vancouver went the other way and retained the university. No one thought the Assembly had exceeded its power.

(2) The Doctor seems to think that the basis of union as thus far arranged is to be sent down this year for "practical consideration." This is not the case. The union committee would not consent to this, and opposed an amendment which asked for it. The report is only sent down for "information" and not for "practical consideration." This is a very different and more bewildering situation.
R. G. MacBETH.

Paris, Ont., Aug. 20, 1906.

A STARTLING STATEMENT.

A Bengali writer in The Statesman makes this startling statement regarding girl life in Bengal. He says: "Taking Bengal, I find that there are about 4,000 baby-girls in the province, under one year, who have already been 'married,' and over 600 baby-girls out of this number, under one year, who have become 'widows!'"

You will have some idea of the aggregate number of girl-widows, growing in proportion as the age limits rise, if you carry the age up to twelve. And when you consider that the custom prevails mostly among the higher classes, you will realize the enormous proportion, to total women population, of girl-wives and girl-widows. Multiply this figure by the number of provinces in India and you get a rough idea of this crying evil of the Kali-yuga, and the number of its victims. Imagine babes and sucklings in a state of what William Hunter describes as "perpetual penitential widowhood." How many of our girls of five and seven and upward, to say nothing of these babes of twelve months, must have been their fathers, and grandfathers, with the moral certainty of becoming widows long before reaching their teens. Nowhere are words "married" and "widow" so badly abused as in India.

On August 9th will be published No. 3,000 of the sermons of C. H. Spurgeon, truly a quite unique circumstance. No preacher ever produced and published 3,000 discourses which were, and are, widely read. Another peculiar circumstance is that 800 of these have been published since his death; "the being dead yet speaking." James Sheridan Knowles, who gave up all theatrical associations to become a successful preacher at Exter Hall, and to combat Roman Catholicism through the press, while instructing students in elocution advised them to go and hear the Cambridgehire lad at New Park Street, adding, "He is absolutely perfect in his oratory, and, besides that, a master in the art of acting."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

BARTIMAEUS AND ZACCHAEUS*

By Rev. Clarence Mackinnon, B.D.,
Winnipeg.

A certain blind man, v. 50. Two little sisters stood in front of the large, snowy window of a toy shop, and tried to explain to another little blind sister all the wonderful things they saw in it. But she had never seen the beautiful toys, and mere words gave a very inadequate idea of what they were like. Thus it is that many people listen to clear and simple sermons and explanations about salvation, and yet it is all a perplexing mystery to them. They cannot understand such things; they appear to them visionary and unreal. The reason is, that they are spiritually blind, and not until Jesus has touched the sightless eyeballs of their soul and given them the vision of faith, will they see and understand.

Jesus of Nazareth, v. 37. The physician famed for his skill has his waiting-room filled with patients. With mingled hope and fear, they listen for the summons into his presence. What will he say of their case? Will he be able to cure them? Some go away with joyful faces and uplifted hearts. They have been told that they will soon be well again. Others carry away with them no hope. The doctor can do nothing for them. Thank God! no case is hopeless with the great Physician. He touched the sightless eyeballs, and they saw the blessed light of day and the beauty of the world and the faces of kind friends. There was no disease that could baffle His skill and power. Our worst sickness is sin. It defiles our hearts and spoils our lives. But He can root out every evil, and make us clean and strong. It is a joyful hour when the sinner and this mighty Saviour meet.

Passeth by, v. 37. Passeth! How much easier it is for us to recognize the opportunity when it is passed! There are few of us who have not been present at revival services which would have brought a great blessing to us, had we been alive to our privilege. Others were converted, but we sat unmoved. Jesus was passing by, but we saw Him not. Now that the opportune time seems fled, we recognize how foolish we were. To seize the present hour is to catch the blessing; to recognize not only that Jesus did once pass before, but is passing at this very moment, is the insight of the truly wise man.

What wilt thou that I shall do unto thee? v. 41. For many years the ranges of the Rockies seemed an impassable barrier between the plains to the East, and the valleys and sea-coast of British Columbia to the West. But it was discovered that here and there the mountain ranges are pierced by passes; and through these railways have been built or projected, to provide easy highways for travel and commerce. Every offer of the Saviour opens up the way into a realm of richest blessing. The path is plain, and the entrance cannot be mistaken. If only we are willing to do His bidding and follow His directions, we shall surely find untold wealth of blessing.

Climbed up into a sycamore tree, ch. 19: 4. Zacchaeus doubtless felt his limitations. He was used to the remark, "There's Zacchaeus; isn't he a little fellow?" Probably, during all his boyhood, he went by the name of "Little Zeech." But Zacchaeus did not give in to his limitations; he used his wits to overcome

them. He looked for a serviceable tree and, when seated on its branch, he could see farther than the biggest man in the crowd. Let no one sour under his limitations. What if your eye cannot see as far, or your ear hear as accurately, or your tongue talk as fluently, or your brain work as rapidly, as those of some others that you know? By the use of your wits, or by the grace of perseverance, you can more than make good what seems a heavy handicap in life's race. The tortoise had not the legs of the hare; but he won the race because he "stayed with the job."

Zacchaeus, haste, come, abide at thy house, v. 5. Look at the invitation of Jesus: It is personal, coming to each one for himself. It is urgent. There is need of haste: the opportunity is fleeting. And so gracious—"Come," says the Saviour, with wondrous wisdom. And the promise Jesus our constant guest.

The Son of man came, to save that which was lost (Rev. Ver.), v. 10. As we write, the news is flashed across the cable of a dreadful railway disaster in England; over a score of persons hurried to their death. Among these was a young Canadian clergyman. As he lay pinned beneath the wreckage, knowing that death was near, he spent his last breath in praying for the suffering and dying around him. How he longed to save them, if not from bodily death, at least from the worse death of the soul! But his longing, and the longing of hearts like his, for the salvation of men, is but a trickling rivulet, compared with the full, strong stream of the Saviour's yearning. Who will not let Him have His way, and be saved eternally?

CONTRASTS.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry
Our souls would seek relief
And rest from weary laughter
In the quiet arms of grief.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.
JERICHO—Was one of the few cities that ever flourished in the valley of the Jordan. It was about fifteen miles from Jerusalem, and six miles north of the Dead Sea. Large springs and streams from the mountains supplied plenty of water, and artificial irrigation produced, as it does still, a wealth of vegetation. Notwithstanding many conquests, the "City of Palms" continued to flourish until the time of Christ and later; but after the Crusades it fell into decay. The modern village of Eriha, near the old site, contains about 300 dark and stunted inhabitants, who are probably descendants of the ancient Canaanites. It has now become a stopping place for visitors to the Dead Sea, and contains two good hotels. The ruins of the old city are under a large mound, about a mile and a half west of the village.

SYCAMORE—The English sycamore is a species of maple or plane tree; but the sycamore of the Bible is a kind of bastard fig tree. It is often planted by the roadside for the sake of the shade, as its branches cover a circle of from sixty to eighty feet in diameter. It grows to a great thickness, but never very high, and the fruit appears, thick together, on leafless twigs on the trunk, and large, wide-spreading branches, and is not very palatable.

STILL UPWARD.

By Rev. J. S. Henderson.

Many centuries ago, the prophet Ezekiel had a vision. He was with the captives of Israel by the river Chebar in Babylon. They were there serving out the punishment of their forgetfulness of God. The faithful prophet went down with them—Christlike—to share the depths of their suffering, that he might help them back again to the heights of God's purpose of grace.

"The hand of the Lord was upon him" there; and in spirit he is back again in his own land. Seated on one of its elevations, he sees the restored temple. An angel appears at the gate with a measuring reed in his hand; and the prophet is shown the proportions of the building, and its thorough equipment for the new life upon which his people are soon to enter.

Passing from the temple proper, he observes that the side chambers are three in number, reached by a winding stair, and that the topmost is the largest of the three. "And there was an enlarging, and a winding about still upward to the side chambers." "Still upward!" Still larger! That is the plan of the divine procedure, in creation, in revelation, in the history of the church—in all life. "Time was is past; thou canst not it recall." It is fixed and fastened, like molten iron cooled and rigid with the shape the mould has set upon it. But the future is fluid. It may be run into new and better shapes. It is pregnant with possibilities, it is the home of hope, it is astray with the ideal. If we will only respond to the voices calling and the influences pressing, the possible will become actual, hopes will be realized, the ideal will become real.

All life should be cumulative. To-day should be a growth out of yesterday. Tomorrow should be larger and richer, because of what to-day has been.

There should be a "still upward" in knowledge. In a world like ours, and at a time when "to be living is sublime," that day is lost in which some truth is not garnered for life's enrichment.

There should be a "still upward" in character. Emerson says: "Character is more than intellect. A great soul will be strong to live as well as to think. Goodness outshines genius, as the sun makes the electric light cast a shadow." There is no greatness equal to goodness; no wealth to be compared to personal worth. Life's noblest purpose is the making of mankind. All life should tend in this direction, every day leave some line of beauty, every circumstance add something to the abiding riches.

There should be a "still upward" in service. Every attainment should be a footing for new attempts, and every goal a point of departure.

"I count this thing to be strangely true. That a noble deed is a step toward God—Lifting the soul from the common sod To purer air and broader view."

New Westminster, B.C.

Nay, all by Thee is ordered, chosen, planned
Each drop that fills my daily cup; Thy hand
Prescribes for ills none else can understand.
All is known to Thee.

No one can efficiently work in the promotion of good whose mind is filled with distrust for the good intentions of his fellow-men.—William M. Jackson.

When every Christian realizes that the Master's call to service is directed to him personally, the work of the kingdom on earth will be wonderfully helped.

* S. S. Lesson, September 2, 1906. Luke 18: 35 to 19: 10. Commit to memory vs. 42, 43. Golden Text—The Son of man is come to seek and to save that which was lost.—Luke 10: 10.

JESUS SAID UNTO HER, MARY!

In that wonderful scene in the garden, when Mary in the early dawn sought her Lord in Joseph's tomb and did not find him there, she turned away her eyes blinded with tears. Dimly she saw the figure of a man whom she supposed to be the gardener, and to him she said, "They have taken away my Lord, and I know not where they have laid him." Then Jesus said, in the old tender tone she knew so well, the tone of friendship, or brotherly kindness, "Mary?" The accents went straight to her heart. This indeed was the same Master Who had been in the little home in Bethany, Who had raised Lazarus from the grave, and at Whose feet she had often sat. This indeed was the same Master Who had been beaten and insulted, crowned with thorns and mocked by Herod's men, and Pilot's guard, Who had tottered under the weight of the Cross and in Whose hands the nails had been driven. She had seen Him on the Cross amid the shuddering blackness of Calvary. She saw Him now in the beautiful morning of the Resurrection, and he called her Mary.

Away back hundreds of years before Christ came a prophet had said, speaking in God's name, "I have called thee by thy name; thou art mine."

We are known by our names to our dear ones. To the great world we have names of ceremony. In great crowds of strangers, no one knows our names. In a strange place we sometimes have to be identified. But with God we do not need identification. The Captain of our Salvation knows us by name. When we pray to Him He knows who it is that is seeking help and He cares. Let it be our comfort in every circumstance, God cares. We go to friends sometimes and we confidently seek help in times of need, but we are disappointed, for they are only poor mortals and have neither help nor sympathy to give. We are never turned away empty when we carry a single heart's need or a single temporal want in real faith to our Heavenly Father. Jesus is always interceding for us, as for His friends. He said once to His Father, "As Thou has sent me into the world, so have I sent them into the world." Do you suppose for an instant that He neglects or forgets those He has sent into the world to do His work of love within it? Jesus said unto her, "Mary." What is He saying to you and to me? Whatever it is He is calling us by our names. We are His.—Margaret E. Sangster.

PRAYER.

O Lord, Thy will be done. Make us strong enough to bear the doing of it; it may trouble us much; it may blind us when we are looking at beauty, it may deafen us when we are listening to the voice that charms us most; still, Thy will be done. Thou hast shown Thy children great and sore trouble; but each has come out of the cloud or the storm, saying, "It was good for me that I was afflicted; before I was afflicted I went astray. Thou hast given some of Thy children great power and honor and means of many kinds; may they realize their stewardship, and act as the trustees of Christ. Bless all noble hearts, prosper all noble purposes, send a blight upon all deceit and vanity, and as for all wickedness do Thou drive it down to hell. Amen.

Life is made up not of great sacrifices or duties, but of little things in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of helping the man next us, whoever he is. Until we do this our neighborliness is but a sham, not the Christian kind.

THE NEARNESS OF HEAVEN.

"Heaven seems very real and near to me now," said a man, whose daughter had died some time before, to a friend. "It used to seem very dim and far away, but it doesn't seem so any more. A friend gave me some verses the other day which just express my feeling now:

"It seemeth such a little way to me
Across to that strange country—the beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

"And so to me there is no sting in death,
And so the grave has lost its victory;
It is but cross-ing with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore
More beautiful, more precious than before."

"And I don't go to her grave as much as I did at first," went on the father. "I think that she is not here; I think of her as in heaven.

"Waiting on the shore,
More beautiful, more precious than before."

The death and resurrection and exaltation of Jesus were meant to make heaven near and real to us. He spoke about it as His Father's house of many mansions, whither He was going, and where, too, we would go to join Him, and would find that He had made ready for us. But we often need to have others go right out from our own homes to make us feel that that is no strange country.

There is not a house into which this paper goes from which some one has not gone into heaven, or will go soon; some one old or young. Their going is meant to draw heaven nearer to us and to draw us nearer to heaven, for where our treasure is, there will our hearts be also. This is an argument for immortality which cannot be overthrown. It is the unanswerable certainty of the heart.—Forward.

A SONG OF TRUST.

By Frank Dempster Sherman.
Behind the cloud the sun still glows;
Above the thorn there smiles the rose;
And side by side with sorrow goes
Joy with his song and laughter.
God sends the stars into the night;
And grief shall give way to delight;
Trust Him, and find the paths all bright
That lead to the Hereafter.

For every noble deed begun,
For every strife of conscience won,
For every kindly service done,
The path of life grows clearer;
God's hand is ever at our side;
God's voice is ever close to guide;
Trust Him, and so be satisfied;
Each hour makes Heaven nearer!

As every mountain range has its peaks so every life has its events which rise above the level of the commonplace. There are seasons of exaltation when the whole life seems to lie nearer God, when, like the peaks, we rise nearer the sun and see more of his glory than on other days. But it is the range that makes the peaks possible, and the exaltations of life depend upon its character. A bad life has no cones of holiness which touch the heavens; a good life may have many, though its years be spent in the planning and drudgery of the uneventful and the commonplace.

SPIRITUAL BLINDNESS.

Some Bible Hints.

Christ is the Light of the world only to those that can see something besides themselves. No blindness so hopeless as pride (John 9:30).

No vision reaches so far into spiritual mysteries as the vision of humility. Here, as elsewhere, the last shall be first (John 9:41).

All whose eyes are opened to spiritual glories see worldly splendors thereafter as dull and cheap in comparison (Acts 26:13).

Every vision is a command, and its word is "Follow me!" (Acts 26:19).

Suggestive Thoughts.

Those that use their eyes habitually on distant objects gain great keenness of vision; so do those that gaze much on heaven.

The skilled astronomer can see marks on a planet's disk that would be invisible to ordinary eyes. There is nothing like practice to quicken spiritual vision.

Physical blindness, or any other physical misfortune, may actually increase the soul's power of sight and insight.

One may as well try to see a landscape without the light of the sun as to get a knowledge of any spiritual truth without the light of Christ.

A Few Illustrations.

After years of confinement in a dark dungeon, the prisoner finds light a torture to his eyes, and begs for his cell again. It is so with spiritual darkness.

A needle's prick may blind us to the material universe, and the smallest sin to the spiritual universe.

A blind man's touch and hearing become so keen as almost to supply the place of eyes; but spiritual blindness dulls all other senses.

In ancient times a king's eyes would be put out by his triumphant enemy, to destroy his hopes of ever reigning again. So Satan blasts our spiritual vision and thus dethrones us.

To Think About.

Do others seem to see more in the Bible and Christ than I do?

What use am I making of the spiritual light I have?

Are the eyes of my soul growing stronger, or weaker?

A Cluster of Quotations.

Beware of moral color blindness! Conscientious wrong-doing is never safe doing.—H. Clay Turnbull.

There are some men to whom it is true that there is no God. They cannot see God, because they have no eye. They have only an abortive organ, atrophied by neglect.—Henry Drummond.

Every permitted sin encrusts the windows of the soul and blinds our vision, and every victory over evil clears the vision of the soul, so that we can see God a little plainer.—J. Wilbur Chapman.

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that to your faith.—D. L. Moody.

DAILY READINGS

M., Aug. 27. "Seeing they see not." Isa. 6:10-13.
T., Aug. 28. "Loving darkness." John 3:16-21.
W., Aug. 29. Knowledge and sin. John 15:18-25.
T., Aug. 30. Blind guides. Matt. 23:16-26.
F., Aug. 31. Doubly enlightened. Acts 9:8-20.
S., Sept. 1. Light for all. Isa. 42:13-17.
S., Sept. 2. Topic—Spiritual blindness. John 9:35-41; Acts 26:12-19. (Consecration meeting).

Trouble is, after all, only a deepened gaze into life.—George Eliot.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, AUG. 29, 1906.

The separation of Church and State in France which has proved so financially disastrous to the Church of Rome, has told heavily upon the Huguenot Church, and the present indications are that the McAll Mission will have to take over many of the Huguenot churches until they have had time to readjust themselves to the situation caused by the loss of an annual subsidy of \$300,000.

A few days ago the Mail and Empire intimated that because of the uproar in Kingston at the appointment of a Conservative to a paymastership in the Militia, the appointment was likely to be cancelled. We trust our contemporary is misinformed. If there is one department of the public service more than another that should be free from the machinations of the party machine it is surely the Militia. The duty of military service is not confined to the person who can properly pronounce the shibboleth of a particular party; the offices in it should be freely open to all, irrespective of party affiliations. We trust the Minister of Militia will not cancel the appointment of Mr. Shannon, who has the misfortune to be a Conservative, and was once the proprietor of a Conservative newspaper.

Elsewhere, from the Owen Sound Advertiser, we give our readers the address delivered by Rev. Dr. Somerville to the congregation of Division street Church, on the eve of his departure to Toronto. It was a notable occasion. The service brought to a close thirty-one years of a more than ordinarily faithful and fruitful ministry. Almost a third of a century has passed away since Dr. Somerville, as a young man beginning his career as a minister, was inducted into the pastorate, the duties of which he has ever discharged with single-eyed devotion and a large measure of success—success of the best kind. Outside the limits of his own congregation in every movement that made for the moral uplift of the community, Dr. Somerville's voice was heard, his influence was constantly felt; and in this connection it is not too much to say that his removal makes a vacancy that will not readily be filled.

LIQUOR VERSUS SCIENCE.

The Ontario Branch of the Dominion Alliance made a great hit when they arranged the luncheon to Sir Victor Horsley, of London, England, and Prof. G. Sims Woodhead, of Cambridge, Mass., and other distinguished members of the British Medical Association which met last week in Toronto. These distinguished men gave surprising information as to the present trend of medical opinion respecting the uselessness, and indeed the harmfulness, of the use of alcohol even in medicine and surgery. The decrease in its use by the most learned and efficient physicians throughout the earth is very great. The statement was made that the value of alcohol as a drug was practically nil. This opinion, from which there was no dissent, coming from the most distinguished and authoritative medical body in existence, must have a powerful effect all over the world. The liquor traffic in its capacity of a beverage has long sheltered itself behind its supposed value as an aid in medicine and surgery. But the so-called "good creature of God" stands now unmasked, and shorn of its undeserved prestige. Horrified by these strong opinions from the British Medical Association, the Dominion Alliance, and the advocates of total abstinence and of prohibition, will go on in renewed confidence with their good fight.

MANNERS.

Complaint has been made of a falling off in good manners on the part of men. Not all men, of course, but many. For instance, how often one observes men puffing their cigars in the faces of women, without so much as saying, "by your leave." But even if they did say, "by your leave," the unmannerliness and want of consideration are not thereby lessened. Probably the home, the school, and incidentally the pulpit, could do more to educate the rising generation in regard to consideration of others. Lack of consideration for others is but another phrase for selfishness, and of all unlovely vices selfishness is one of the chief. The highest medical authorities condemn the use of tobacco as physically injurious; but if, as asserted, it also makes men as selfish as they look when they pollute the air for other people, the indictment is a serious one. There is something wrong in any man who acts the boor towards women.

PASSETH UNDERSTANDING.

It is with a wistful feeling one reads or hears of the peace which passeth understanding. The wayfaring Christian can readily imagine such a peace in the New Jerusalem; but it seems so difficult to attain in the journey of life with its ups and downs, its foes within and fears without! We besiege God with petitions, and desire that God's will and our own should be blended. But the trouble with most of us is that we want to blend God's will with ours! What we should want is that our wills should be blended with God's, which is a very different proposition. Whoever sincerely and persistently desires the latter, is on his way to the peace which passeth understanding.

PROTESTANT SCHOOLS IN QUEBEC.

Those who have been watching, as we have been, the current of events in connection with the school administration of the Province of Quebec, must stand aghast at the presentations lately made by the Montreal Witness of the status of many of the rural districts in that province, and of the influences which are gradually depopulating them of Protestant settlers. When the Autonomy Bills were up for discussion in Parliament we all had to recognize the divers opinions entertained of the Quebec school system. We remember how the Protestant educational authorities of that province were hostilely piqued at the strictures put upon the system, they have now been proven to have been mal-administering or not administering at all. Dr. Harper, who is well known throughout the Dominion as an educationist of wide experience, has been taken to task, more than once, for urging certain school reforms in Quebec. The Hon. Mr. Weir, Speaker of the Legislative Assembly, was also openly attacked by four of the gentlemen who have been running things to suit themselves for years back; while the fume and fury with which Mr. Mackenzie, of Richmond, and his associate members in the Legislative Assembly were attacked in the newspapers last winter, directly and indirectly by the same gentlemen, for daring to discuss on the floor of Parliament the doings of the Council of Education, is not likely soon to be forgotten.

Not long ago Dr. Harper sent a communication to the Montreal Witness, dealing pertinently with the urgency of the situation, which that paper followed up by an editorial confession that the doctor was right in every point he had raised, though it claimed that, for certain partisan reasons, his arguments and suggestions, in behalf of Protestant education, should not be entertained, more particularly those which referred to the re-organization of the Normal School. Now all this opposition to the views of the reformers has subsided. There has been a complete backing down on the part of the discredited administrators. The very men who flew into a rage over the revelations that were made during the last session of the Legislature, denouncing, as they did, the reformers in the most virulent terms, have turned a sharp corner it seems; and at a series of educational picnics, they lately succeeded in organizing, have been saying things of the system which outbid the most ominous of the views of those who have been urging reforms. Nay, with the editorial connivance of the Witness, these gentlemen, as far as one can judge from the reports of the meetings, have been drawing the blackest of pictures of the decline of the Protestant elements of the rural population of Quebec—pictures doubly unpatriotic, if drawn to prove that the decline of school interests has to be traced to the inevitable and in no way to mal-administration.

That is how matters stand, as far as we can make out. And when one reads over the speeches made at the gather-

ings, one can only learn what an unenviable showing there is, after all these years of hiding up defects for the Protestant side of school education in Quebec. If things are as they are represented to be in these addresses, no time need now be lost in providing some kind of a remedy.

We regret to see that one or two of the speakers, notably the Rev. Dr. Rexford—backed up by editorials in the Witness—are inclined to think that reform now almost seems to be too late to prevent that collapse of the Protestant interest, of which Mr. Robert Sellar, of the Huntingdon Gleaner, once gave full warning, but for which, of course, he had also to stand being sneered at by those in authority as being worse than a visionary marplot.

And here, by way of explaining the situation, it may be said that the leader of the reactionaries appears to be the Rev. Dr. Rexford, of the Diocesan College, Montreal; at least he seems to be the most highly praised by the Witness for the picture of despair. We would say, however, that Dr. Rexford, in his Knowlton address, can be detected as making an appeal to the galleries for the sake of a little applause—his words being better fitted for a teacher's institute than for a great deliberative body, such as the council of which, as we take it, he assumes the leadership, to administer an impossible system—thus rather inconsiderately venturing to throw the blame of mal-administration on the system itself and not on the men who have been tinkering at it for so many years without beneficial effect, so far as the public interest is concerned.

One would think that such an unpatriotic venture would be taken as a confession of incompetency, which, by the way, the Hon. Mr. Fisher has not been able to overlook altogether. It cannot surely be taken to mean other than this by the Protestant communities of Quebec. The members of the Legislature, whom Dr. Rexford has from time to time openly defied and denounced in the press, cannot but take his picture of despair as meaning other than a throwing up of the sponge, with the way now opened for a right administration, directly responsive to the people. For if any point has been emphasized in one of the gatherings more than another, it has been the necessity for the appointing of a Minister of Education, as in Ontario, with the necessary officers under him to see to it that one element in Quebec does not prevent the other from establishing and supporting the schools that are best suited to its educational predispositions.

The battle does not yet seem to be won, however, by any means. Dr. Rexford is not the man to give up any pretension his prestige has given him as an educational administrator, if there is any possibility of his turning a sharp corner. He is one, we are told, who is ostensibly in favor of having a well-equipped training school for teachers though he has been known to frame a motion, and vote for it too, against modernizing the present Normal School to meet the demand for teachers. Perhaps he will do this act of turning a corner again and again, if only he may thus be allowed to continue to administer what he calls an impossible system by any sleight of hand.

We will watch with interest the outcome of the present agitation, with the reactionaries at the head of it, and will keep our readers, as far as space permits, in touch with it.

Prof. Clement D. Child, Ph. D., of Colgate University, Hamilton, N. Y., has been appointed Professor of Physics in the School of Mines, Kingston, which carries with it the appointment of professor of physics in Queen's University. He is the successor of Prof. D. H. Marshall, who resigned a year ago. He is a graduate of Rochester University in 1890.

THE NEWSPAPER AND PUBLIC OPINION.

Says the New York Independent: "The newspaper press is not conducted today primarily for the purpose of conveying information, or of honestly shaping public opinion. It is conducted for the purpose of making money and of protecting vested interests. The news is not told in a simple, trustworthy way merely as news. It is worked up into 'stories' that the public finds 'interesting reading.' Editorial writers are not expected to write with an eye single to mere truth and the public welfare. They are expected to be well informed upon the financial and social connections of their proprietors, and not to make 'breaks.' It is not healthy for them to display zeal in moral crusades that might inconvenience the big advertisers. The magazines are as much interested in exaggerating certain aspects of wrong as the newspapers are in diverting attention from them. In short, mere informant and strictly truthful comment upon it is not salable 'copy.'"

All of which is too true; and, sad to say, quite as true of Canadian newspapers, with a few honorable exceptions, as of their contemporaries in the United States.

BARS NOT REQUIRED.

The Pioneer declares that the problem of supplying hotel accommodation without the accompaniment of the bar-room has been solved so satisfactorily in so many places in Canada that the temperance hotel is no longer an experiment.

According to the Pioneer both the hotel-keepers and the public are discovering that better hotel accommodation can be furnished without than with the bar-room. Formerly, it says, the hotel-keeper depended so largely on the profits of his bar trade that he came to look on the bar-room as the essential part of the business. The result was that the bar-room monopolized too much attention, and the rest of the business was neglected.

Hence, in too many cases, hotels came to be regarded primarily as places for selling liquor, whereas the real and original purpose of the hotel was to supply food and lodging. Under the influence of the temperance measures, like local option, the Pioneer says hotel-keepers are returning to first principles, and are discovering that hotel-keeping can be made a profitable business even after the bar has been eliminated. The hotel-keeper no longer having the bar to depend upon or to occupy his attention is free to devote his whole time to the comfort and convenience of his guests, and is thus in a better position to give satisfaction and to attract custom than he possibly could be under the old conditions.

If the facts are as stated by The Pioneer the way of the temperance reformer will be much easier. The great problem of the temperance people heretofore has been to get rid of the bar without destroying the hotel at the same time. But the temperance hotel is a demonstrated success.

An English paper says—"Out of the three Methodist Conferences that are proposing to unite, two—the New Connection and the United Free Methodists—have now voted for union in a hearty and practically unanimous fashion. The solitary representative of the stern, unbending section of the Frees, who, perhaps, have some reason to doubt whether they can work well in Connexional harness, promised that now that union was decided upon he would do his best to make it a success. There is thus no reason to anticipate the formation of an English body of 'Wee Frees.' The third Conference, that of the Bible Christians, meets next week, and its adhesion to the scheme of union will probably be just as cordial as that of the other two." The largest Body, the Wesleys, are not yet included in this combine; but everybody hopes and expects they also will unite further on.

LITERARY NOTES.

Blackwood's Magazine has always been noted for the high character of its fiction, and in the August number are three bright, short stories. One, "The Unexpected," by Jack London; another, "White Violets," by E. Garth Felix; and the third, "The Sweetheart Sweep," by Sir George Scott, K. C. I. E. Then there is a large instalment of Neil Munroe's "Her Daft Days," rapidly increasing in interest. Military readers will appreciate Col. Scott Moncrieff's paper on "Land and Military Training," in which it is argued that our great need in this country (Britain) is land for manœuvring purposes—land whereon the "eye for country can be developed." It is stated to be almost impossible to get land for such a purpose. The review of The Times' History of the War in South Africa, second article, makes fascinating reading; and at the present juncture the able paper on the report of the Royal Commission on Ecclesiastical Discipline will be read with interest. The poem in this number is entitled "The Highwayman," by Alfred Noyes. (The Leonard Scott Publication Company, New York.)

The Baker & Taylor Company will begin their season with the publication of "Power Lot," by Sarah P. McLean Greene, the author of "Cape Cod Folks," "Vesty of the Basins," and "Deacon Lysander." Nova Scotia is where the scenes of the new tale are laid. A dissolute city boy is left penniless in the sombre life of Power Lot, a small fishing village, where the people have a quaint idea of life. The lad works hard for his living and the story of Robert's development will doubtless make interesting reading.

The 1906 edition of Dauchy and Co.'s Newspaper Catalogue has been issued as usual and contains all the distinctive features which have made the fifteen previous editions valuable. This book is a complete newspaper directory listing all the periodical publications of the United States and Canada. Editors, publishers, advertisers and all interested, will find in it a great deal of information most compactly arranged. The published price is \$5, and it can be obtained from the publishers, Messrs. Dauchy and Company, 9 Murray St., New York, or from booksellers.

"COME-OUT-ISM."

It is interesting to hear how a fresh mind like the Japanese feels on Christian points of view. At the Keswick Convention the Rev. Jiji Nakada, of Japan, relating his religious experience, touched on a point every pastor knew something of in the course of his ministry. He said—"Once there came to me the thought of 'come-out-ism,' like those who say that all the Churches are backsliding, and you must come out of them. If you are thoroughly sanctified from all sin, do not keep yourselves apart from other Christians. Do not forget to be liars among thorns. If you are the only Spirit-filled Christian in your church, stay there, and tell what God has done for you. If you are surrounded by thorns, do not lose your temper, do not be harsh. Even to thorns give a sweet odour. Sooner or later they will turn to you for help. So I am against the spirit of 'come-out-ism.'"

The Christian Chronicle: The relation of the clergy of all denominations to the dissipations and extravagances of families rolling in wealth, is delicate and often critical; to withdraw from their society would leave it to drift farther and faster away from the safe channel of morality, moderation and true religion; to mingle with its dissipation reduces the minister to a kind of moral butler, a mere appendage to the passing show.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DONALD'S DOWNFALL.

By Theodore Thearle.
Chapter I.

"Can a man be both a gentleman and a minister?" was the question Harold Armstrong asked himself, as he leaned back in his study chair. He was in the mood to answer with an emphatic negative, though the dog collar that he wore revealed that he was the one, while an indefinable something in face and manner convinced the stranger at once that he was also the other. Around him he saw men, whom at heart he knew to be fine fellows, allowing the edge to be taken off their nobility by a pandering to popularity; others he noted with disdain drifting into the loathsome vulgarity of becoming gossips and busybodies.

Would he ever come to that? The very thought made him give his shoulders a shrug of horror. Yet the kind of visitation people liked forced temptation into his way; while if he was ever to court a call, it looked as if self-interest would have to take precedence of self-respect.

A heavy step on the gravel walk without roused him from his disagreeable reverie.

"Here he comes, the old curmudgeon; I was sure yesterday's temperance sermon would bring him post-haste. I will either have to put wax in my ears or chain up my fists if he begins his insolence again. The congregation were mad to make an ox like that session clerk."

The words were bitter, but the vicious poke he gave the fire showed that they were not too strong for his feelings. He had suffered much from this bumptious, over-bearing elder, to whom a sensitive nature was an absurdity. He had just time to turn up the lamp and wheel round the chair when the latter entered.

He was a heavy-made, bull-headed man; his mass of tousy hair and unkempt beard was turning gray. Fat, puffed-out cheeks gave his face a broad unintelligent appearance. But it was his eyes that made Armstrong liken him to an ox. They stood out from their sockets; and when inflamed with anger, which was their chronic state, glared with a fiery glow. In his early days he had been a blacksmith, but latterly had gone into business as a grocer, and it was his wine cellars that brought him the most of his money.

"Ye're a young man, Mr. Armstrong, an' I dinna want to be over severe; but I gie'd ye a plain warnin' afore, an' ye maun now jist bide the consequences," he said, as he seated himself in a chair, and very deliberately removed his hat.

"Well, Mr. M'Gaw, is it my sermon that is wrong this time?" asked the minister, with a slight smile, placing emphasis on the last two words.

"Ye ken as well as I dae what's the matter," rejoined the indignant visitor, fanning his wrath. "Ye're no' to read ony mair sermons in oor pulpit. I am tellin' ye that for the last time; we'll no hae it."

"Pardon me, but you found fault with your last minister because you said he never wrote his sermons, but just havered."

The ex-blacksmith was a little nonplused at being checkmated by a former complaint.

"Weel, I thought at the time that thar couldna be a waur preacher; but I hae larned my mistak' since you cam'. We canna stand it ony longer."

"Then it is the manner, and not the matter, that you have taken exception to?"

"Baith; the one is as bad as the ither." "I am glad to hear that. It is the first sign of encouragement I have got

since I came here," replied the minister, still smiling.

"Thar's no' muckle o' that in it, I can tell ye."

"More than you think. Unless I had hit your conscience yesterday you would not have been here to-night. There is hope yet. I am glad I have got the range."

"It is the road ye'll be gettin', my lad, if ye talk like that, an' the sooner the better; that's what I have come to say. I am hearin' that you are goin' to get mairre. Weel, I wad be advisin' you no' to be in a hurry, or else you'll no hae a mance to bring a bride tae. It will be a poor weddin' for her, I'm thinkin'."

Armstrong was guilty of two unpardonable sins in M'Gaw's eyes. First, he had proved a stout temperance man, and that did not suit the session clerk's wine cellars; and, second, he had not married his eldest daughter, which was perhaps the gravest offence. Out of the list of probationers who had preached a year before the vacancy, M'Gaw had specially chosen Armstrong, not because of his preaching abilities—the others excelled in that—but because he was the only unengaged man on the list. The ex-blacksmith's social ambition was to see his daughter lady of the manse, and having put Armstrong in for that reason, he felt that he was entitled to his due. That the young minister might have a mind of his own on such a subject never occurred to this stubborn-willed, muscle-banded man. He was beginning to learn his mistake, and it was this that maddened him. Besides, if another disengaged cleric was to be brought on the field before Matilda had passed her prime, there was little time to spare; the present incumbent must be got to shift at once.

The minister straightened himself up in his chair, and cast a searching glance at his visitor.

"You want me to go?" he said.

"Aye, that is about the size o't," remarked the other dryly. "It wad be better to come frae yersel', an' as the annual so'ce is on Friday night I thought it only richt o' me to gie ye the chance o' withdrawin' like a gentleman, an' no' compel me to gie ye yer marching orders afore a' the folk. But mind ye, if ye dinna dae as I say—"

He got no further. Armstrong had risen to his feet. The battle blaze of his ancestors was in his eyes. He had come of a stock who had been born to command, and though he had chosen the gown instead of the sword the blood was the same. His veteran grandfather, who had fought and bled under Wellington, would have turned in his grave had one of his race submitted in meekness to such insolence. Perhaps it was this ancestor that looked out for a moment from his eyes. Once single handed, at the battle of Albuera, he had saved the day by diving the Frenchmen headlong from the captured British guns. It was the same glare the grocer saw that moment, and never before or since has he seen anything like it. Clutching his hat and stick, he backed to the door.

"Begone, and never enter this house again."

The door slammed in the session clerk's face, and he was left standing in the night, while the minister went slowly back to his room, gave his fire a poke, and sat down on his chair.

He was cooler now and he began to realize what he had done. Of course, after this the place would be unbearable. The ejected elder had a genius for twisting facts, and would soon invent a most damaging story out of this incident. The

people were like reeds shaken with the wind, ever ready to accept the latest tale, if only it was bad enough and had thrill in it. Their moral digestion had long since got out of order through their craving for the tidbits of gossip, just as children's physical organs are ruined by sweets.

Armstrong's spirit would never let him condescend to correct the false statements that were coined in the grocer's shop, and so the likelihood was that in this instance, as before, the popular prejudice would be cleverly fanned into opposition.

To ask a lady of breeding to come to such a place was, of course, impossible. He must write Gertrude at once, and break off the engagement, though it would tear his heart out. He was a man of rather impulsive action; resolution with him was equivalent to deed.

He took out at once his writing materials, and though his cheeks paled and his fingers trembled slightly, yet the lines about his mouth remained firm, and he finished the short letter that spelled misery to two lives. His pride would not let him explain the whole circumstances. She belonged to another Church, and he shrank from revealing the type of character his own had honored with the position of office-bearer, even to her.

For a while he sat staring vacantly at the written page, when suddenly a knock at the door brought him to his senses. Hurriedly he placed the sheet in its envelope, and faced round to meet his second visitor.

It was Jamie Scott, a shy youth who had just emerged from his teens, and who seated himself gingerly on the edge of the proffered chair, while he nervously fingered his cap, and seemed unable to begin his message. But the minister knew the signs; even a year had taught him many things.

"Why, you look as if you had come to ask me to marry you, Jamie," he said, with a good-natured smile.

"Yes, sir; you have guessed right. Me and Betsy Green have made it up, and we would like if you could marry us a week come next Tuesday."

They talked for a few minutes, and soon this raw youth forgot his bashfulness, and bubbled over with boyish enthusiasm about his future prospects. The minister's sad heart did not keep him from entering into the other's joy; but the strain had been great, and he was beginning to feel sick. So when his visitor rose to go, he asked him if he would be good enough to post his letter, as the office was over half a mile away.

When he had seen him out at the door, he stumbled up to his bedroom.

"I am glad I have got it off," he murmured. "I could not have slept another night without letting her know. Her life must not be wasted. In time she will get over the blow, and meet in with some one more worthy, who will be able to offer her a more fitting position, but not—oh no—not the same passionate love."

CHAPTER II.

Jamie had so much to think of that, perhaps, it is little to be wondered at that he forgot about the minister's letter as he sped to Betsy's house. On entering, he flung his overcoat over a chair, and the envelope slipped from his pocket on to the floor.

His sweetheart, to tease him, snatched it up, and springing behind the table, said, with a laugh,—

"So, so, Jamie, you've got another lass, I see."

The minister in his excitement had scarcely wet the gum, so that the flap opened, and before Jamie could inter-

pose Betsy's quick fingers had the letter out and her curious eyes were scanning its contents.

"It's the minister's that I forgot to post," blurted Jamie, when he had recovered from his consternation. "Give me it back; it's no right to read it."

"I am thinking it is right enough, Jamie," replied the girl, in very serious tones; "and that it is Providence who has sent it to us. The minister will take no harm from our knowing this, for no other one will ever hear tell of it; and it is our help he needs."

Jamie was subdued by her solemn tones, and sat down beside her on a chair, and read the letter for himself.

"Who would have thought it; and he looked so happy when I told him of our marriage, Betsy."

"He is a kind man is the minister, and it's M'Gaw who is at the bottom of this. I heard him telling father not half an hour ago that he was going to rouse the congregation and make a great speech at the meeting on Friday, and turn the minister out."

"What can we do, Betsy?"

"We will have to do something, Jamie. He is a vicious man is M'Gaw, and the worst is half the folks are feared of him."

The minister little thought that night as he tossed restlessly on his bed that two heads were being put together on his behalf, and two brains—and these not by any means the weakest in the congregation—were devising methods for the humiliation of his enemy.

"It beats everything, Jamie. I am real proud of you, lad. It will make M'Gaw the laughing stock of the whole parish; he will not say as much as a 'whisk' against the minister again."

"It was you who thought of it, Betsy," said her lover gallantly, as they bade each other good-night, and sealed their conspiracy with a kiss.

M'Gaw dearly loved delivering an oration. Not that he was a fluent speaker; an impromptu speech was an impossibility to him. But on a special occasion, when he had ample time for preparation, he rolled the words off his tongue with many an interpolated smack of self-satisfaction.

He had first to commit most laboriously his thoughts to paper. This entailed much thumbing of the dictionary; his weakness for big words would never allow him to use a short one if another of more syllables was within the range of possibility. Then followed the much more arduous task of transferring the writing to his memory, and numerous rehearsals of the delivery in the stable with the old mare as his only audience. Truly it was no light task, but the glory was ample reward.

The speech had reached the stable stage two days before the soiree, showing in itself that it was an occasion of uncommon importance. As he addressed with vehemence the mare, which went on calmly munching her hay, he little imagined that he had another unseen listener, Jamie Scott, who knew of old the grocer's ways, had been on the alert, and smuggled himself into the loft. There, pencil in hand, he acted the part of "the chiel takin' notes."

Next morning he was off to Glasgow. He meant making a hole in Betsy's stocking, for she had saved up her own "tocher"; but both she and Jamie, with the true sympathy of lovers, had agreed that the best wedding gift they could give to each other would be the getting for the minister the bride he wanted.

Jamie was a perfect mimic, and he could imitate Donald M'Gaw's accent to perfection. The instrument maker whose shop he visited laughed until the tears ran down his cheeks as Jamie delivered the session-clerk's oration, along with the author's stable comments, into the big phonograph. Of course he had to be told part of the story, and his imagination filled in the rest.

"I'll tell you what I'll do," he said to his customer, "I will not charge you a half-penny for making this plate. My only bargain is that I shall have the sole use of it after your soiree performance is over."

The eventful night at last arrived. Fortune seemed to favour Donald M'Gaw. The minister was still confined to bed, and therefore the field was entirely free for his operations. The burly figure of the grocer seemed to have swelled in magnitude; an air of great importance marked every action. He almost grew impatient at the preliminaries of tea and social, as he longed for the moment of his vision, when he would stand up and deliver himself of the mighty oration that burdened his mind.

But local tradition decreed that there must be preliminaries, not only a substantial tea, but local talent must have an opportunity of airing itself. Donald had no ear for music, and to sit this performance out would be too great a strain on his strung nerves; besides, it had been customary on such a night for the session to discuss congregational matters in private, while the youth indulged in half an hour's amusement.

Hence the coast was also clear when Jamie Scott stepped to the front to give a selection on the big gramophone, whose huge trumpet had been an object of interest and awe to the youngsters during the tea.

"My first piece has a local interest," began Jamie in the most innocent of tones. "It is entitled, 'The Preparation of a Soiree Speech,' and is a reproduction of our reverend friend, Mr. Donald M'Gaw's forth-coming prodigious effort of to-night, as delivered in his best style to his old mare," whirr-r-r.

"Ladies and gentlemen, on this auspicious occasion I feel it my profound duty to speak on a most momentous and calamitous subject.—(Aye, that sounds no half bad; it wul mak' them think a muckle heap more o' Donald M'Gaw, the silly bodies.)—Oor meenister—na, na, I maun say our minister—has forfeited—(it's a gey deefcut word that, but I'll hae to get my tongue round it somehow)—the respect and confidence of the whole congregation—(Thar, that's guid.)—He has grossly insulted and assaulted its session-clerk.—(That wul mak' them think he used his neevies; they'll no ken the rafle truth about it.)—He has persistently continued to read his sermons, and no speak them out like a man.—(I would like gey weel to say 'like mase!,' but perhaps that would be ower muckle ex-cer-ted like.)—There are houses he has not visited for weeks.—(that's sure to tak')—and he has descended to personalities in the pulpit—(My, that's grund! There's naithin' like the dictionary for thae words.)—To sum up, I beg to move that we petition the Presbytery to remove him out of his place.—(Thar, perhaps, doensna sound so weel, but it's Scripture like.)"

The audience by this time had got so hilarious that Jamie had to stop the machine. For three minutes no one was capable of speech, but only inarticulate exclamations filled the hall, while tears of mirth flowed in copious streams. It was on this scene that the angust session, headed by Donald M'Gaw, entered with long and serious faces. The session-clerk scowled with anger on the frivolity, and that checked it for a moment. With a very grave mien he took his seat, and commanded silence. Then he rose, while a mysterious hush held the audience spell-bound.

"Ladies and gentlemen," he began in sonorous tones, "on this auspicious occasion I feel it my profound duty to speak on a most momentous and calamitous subject—"

He got no further. The bounds of restraint were burst, and peal after peal of laughter rang through the hall. The speaker stood dumb with astonishment, his big eyes rolled round with wonder, and then flashed with anger. There were people actually laughing at him who had big debts against them on his ledger, the audacity of it!

"Gang on, gang on!" shouted a voice from the back.

But memory now failed the astonished man; the threads of his speech had slipped from him, and no wonder. His stare became more vacant, and wrath yielded to fright as he realized with horror that he could not remember what came next.

"Or meenister," prompted another. "Forfeited," shouted a third; "it is a grund word."

"Donald M'Gaw, in despair, mopped his perspiring forehead with his handkerchief, but still the words would not come, and the people only laughed the louder. In despair, seeing the vestry door open, he turned and fled, never again to enter that church.

When the laughter had at last subsided, Betsy's father proposed that a committee be appointed to make arrangements for getting up a suitable presentation to the minister and his bride. This was carried with hearty enthusiasm. And that night, when one of the elders took the news to the manse, it only added to the minister's wonder, for he had just received a most tender epistle from Gertrude, in which she made no mention of his letter; not till later did he learn of the loyalty of the lovers.—Scottish Review.

A FAREWELL

My fairest child, I have no song to give
you;
No lark could pipe to skies so dull and
gray;
Yet ere we part, one lesson I can leave
you
For every day.

Be good, sweet maid and let who will be
clever;
Do noble things, nor dream them, all
day long;
And so make life, death, and that vast
forever
One grand, sweet song.
—Charles Kingsley.

WHEN THEY QUARRELED.

Alice and Bertha played in the same garden, because they were little sisters.

They were always playing in the garden and everybody who passed by would say, "Hello, Alice!" and "Hello, Bertha!" and the little sisters would run to the fence and say: "Good morning! Good morning!"

But one day a very sad thing happened. Alice and Bertha had a quarrel.

Alice wanted to play that her house was under the pink rose bush by the fountain. But Bertha wanted to play that her house was under the pink rose bush by the fountain. So Alice said that she wouldn't play at all, and Bertha said neither would she. They each walked around the garden alone. It was sad.

They thought the sun did not seem bright, and they did not like the little fountain, and they were very miserable and did not know what to do.

So Alice walked back to see what Bertha was doing. And what do you suppose that was?

Why, Bertha was walking back to see what Alice was doing.

Just then a little bird flew down and took a bath in the fountain. He splashed and splashed and splashed. Alice clapped her hands and laughed. And Bertha did too.

Alice and Bertha looked at each other and kept right on laughing and laughing.

"You may have your house by the pink rose bush, Bertha," said Alice.

"Oh, no! You have yours there," said Bertha.

"I tell you what," Alice said. "We will have our house there together."

The dreadful quarrel was over at last, and the two little sisters were happy again.—St. Nicholas.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. Mr. Pocock, of Thessalon, is called to Lyn, Ont.

Rev. Orr Bennett, of St. Andrew's Church, Almonte, exchanged on a recent Sunday with Rev. W. E. Wallace, of Middleville.

Rev. J. R. Conn, of Napanee, and Rev. J. F. Millar, of Blakeney, have been visiting at the manse, Pakenham.

Rev. Robert Patterson, B. A., formerly of Glenboro, Manitoba, is called to Binscarth, in the Presbytery of Yorkton. The stipend offered is \$1,000, a manse, and four weeks holidays.

Rev. Dr. and Mrs. Maclean, of Avonmore, Ont., have left to spend the month of September at various points in Quebec Province. The Rev. James Hastie, B.C., of Mouinette, will occupy the pulpit during the pastor's absence.

The death is announced of Mrs. Martin, wife of Rev. D. M. Martin, Cannington, of tumor on the brain. Deceased was the only sister of Mr. W. J. Paul, M.P.P., and daughter of Mr. Robert Paul, of Prince Albert, Sask. The interment was at Mount Forest, Ont.

On his way home from Halifax and the Atlantic coast, where he spent his holidays, Rev. Alfred Gandier, B.D., of St. James' Square church, Toronto, preached on a recent Sunday evening to his father's congregation at Newburgh. The Methodists withdrew their service for the occasion.

Rev. Dr. Bayne, of Pembroke, and Mr. Hassard of the Y.M.C.A. tent at the military camp, exchanged duties on a recent Sunday. Rev. Dr. Bayne preaching to the military in the morning and conducted a service in the Y.M.C.A. tent at night, while Mr. Hassard occupied the pulpit of Calvin Church morning and evening.

The recent social of Hephzibah congregation, Williamstown, held on the lawn of Mrs. (Dr.) Mowat, was a great success. The music contributed by Mrs. (Dr.) Rogers of Ottawa, Miss McGillivray, the Misses Ferguson, Miss McDonald, Miss Bouchard, of Montreal, and Miss Waddell was highly appreciated. The recitations by Miss McIntosh were much enjoyed, as were the speeches of Rev. Mr. Govan and Rev. Mr. Scott, of Perth.

Dr. Torrance, of Peterboro, has been preaching in St. Paul's church, Port Hope, from II. Corinthians viii. 9. Among other things he said: "The Son of God possessed the heavens and the earth, the silver and the gold were His, and the cattle on a thousand hills; and legions of angels stood ready to do His bidding; but in order to save men from the curse of sin and eternal death, He divested himself of His riches and glory, became poor for our sakes, and humbled Himself unto death, even the death of the cross that we might be saved and inherit eternal life."

Rev. A. S. Ross, M.A., who has for seven years been pastor of the congregation of Westboro and Merivale, was given a farewell social at the residence of Mr. J. G. Clarke, by the friends and members of the Westboro church, prior to his leaving for Montreal West, his new charge. After refreshments had been served, Mr. Ross was presented with an address, accompanied by a well-filled purse of gold—a token of esteem in which he is held by the people of Westboro. His labors in that congregation have been very faithful and have been highly appreciated by the people, who regret very much his removal, but who regret very much less his removal, but who affectionately wish him God-speed in his new field of labor. Mr. Ross has many friends in Ottawa, who, while regretting his de-

parture, wish him abundant prosperity in his new charge.

On a recent Sunday, in Mill street church, Port Hope, Rev. R. B. Nelles, discoursing on the "Rich Young Man," said: "One thing thou lackest." In our day there is a self-confident spirit abroad and nominal Christians are rocked to an eternal sleep in the cradle of pride. The young ruler protests when a doubt is cast upon his life. He resented Christ's words. The same spirit prevails to-day. Let a minister in all sympathy reveal the lack in the individual or congregational life, and he is unkind; let him be sensational and he is popular. The words of Christ come with startling import to many a professing Christian. Church attendance, giving, charity and the like, are good enough in themselves, but are only the veneer. The real Christian man or woman is one who thinks God's thoughts after Him and is moved by the Holy Spirit. If we lack assurance in God, we lack peace, joy, happiness and all else.

The Carleton Place Herald says that "One of Rev. Mr. Woodside's most vivid memories of his Northfield experiences was an address by the British orator, Dr. Johnston Cross. The Doctor maintained that the church and the home were the only social groupings which lasted and that the greatest gift of Christianity was the home, bearing out the material relation which was God's plan for the race. He said eminent scientific thinkers confessed that there was reality in so-called conversions. The moral world is as much a cosmos as the physical, although between the two there is no stepping-stone. Those who are trying to interpret the moral world in terms of the physical are suffering from the measles of agnosticism. Sir Sheng-Lung, Lang-Cheng, the Chinese minister, who had arrived in his touring-car, heard the address and several times nodded his approval. Mr. Woodside wishes that every minister of the gospel in Canada could have attended the convention."

WESTERN ONTARIO.

The following is the programme of Orangeville Presbytery conference on Church Union:

Rev. Geo. Kendall, of Conn and Woodland, preached in Knox Church, Harrison on a recent Sunday. Rev. M. Cameron preached anniversary services in the above places.

On their return home Rev. Mr. McIntosh and bride, of Mitchell, were tendered a reception, and presented with a purse of gold.

Rev. Walter Moffatt, of London, under the auspices of the Sundridge "Sons of Temperance," gave an interesting and educational lecture on "A Modern Babylon." There was a good attendance.

At the next regular meeting of Orangeville Presbytery, to be held in St. Andrew's Church, Orangeville, on Tuesday, 10th September, at 10.30 a.m., a conference will be held on Church Union. It is expected the meeting will be one of great interest.

The death is announced at Tiverton, at the age of 81 years and ten months, of Margaret Kennedy, wife of Rev. John Anderson, who for many years was minister of the Presbyterian church in that locality. Mr. Anderson, who is still living, in fairly good health, is one of the oldest surviving Presbyterian ministers in Canada, and did noble and self-sacrificing work in that northern country during the pioneer days. His wife, like himself, was greatly respected by all classes of the community.

At the morning service last Sunday a most gratifying letter was read to the congregation from Rev. W. Harvey Grant of the Wei-Hui Mission staff, China. The expenses of the Wei-Hui Mission station, to the amount of \$800, are met by the congregation of Chalmers church, Guelph, and the letter read was the second one received this year, thanking the people for their deep interest in the work. A letter has also been received from the Home Mission station, of Golden, B.C., stating that, owing to the generous support extended to it by Chalmers church during the past two years, the field had now been placed on the Augmentation Fund, with a settled pastor. Thus earnestly and actively is Chalmers congregation seeking to carry out the great missionary commission of the Master.

How such a Union as proposed would affect the Doctrinal Standards of the Church? By Rev. Hugh Matheson, Caledonia East; How would it affect the Government of the Church? By Rev. James Buchanan, Dundalk; Does Union appear to you feasible or desirable from the Evangelical view point? If so, Why? By Rev. J. A. Matheson, Priceville; What impressions did you gather at the General Assembly, or elsewhere, concerning Union? By Rev. J. Gordon Cheyne, Claude; How will such a Union affect the constitutional and institutional element? By Mr. Alexander Steele, Orangeville; How will the laymen, or rank and file of the Church, view, in your opinion, the question of Union? By Mr. Alexander Smith, Shelburne. Ministers and elders are urged to come prepared to add their quota to the Conference. It is hoped that this Conference will help to crystallize the opinion of the Presbytery on the subject of Union.

Too often the church grounds and surroundings generally are the most ill-kept and least attractive in the whole neighborhood. Evidently this can not be said of Knox Church, Galt. The Reporter remarks—Not only is attention paid to the floral attractions of the foreground, but the south side of the edifice is also handsomely embellished, and in the rear a great profusion of lovely flowers is to be seen. There are beds of balsams, geraniums, colous, asters, golden glow, gladioli, columbine, dahlias, sweet-peas, nasturtiums, oriental poppies, perennial phlox, tiger-lilies, holly hocks, cantabury bells, iris, ranunculus, and wild flowers of many kinds. On the north side huge ferns grow in every window corner, while Boston ivy creeps up the walls and lends relief to the sombre stone. In the fountain, fed by a natural spring from an adjacent hill, are fish of several kinds disporting themselves in the cold, clear water.

At Knox church, Woodstock, last Sunday morning, Rev. R. S. Laidlaw, of Belleville, formerly assistant pastor, was heard with keen pleasure and profit by a large congregation, says the Sentinel-Review. Mr. Laidlaw delivered an able and forceful discourse on the importance of the individual application of religion. The present day tendency was to attach responsibility for wrongdoing on others. One political party accused the other of wrongdoing. A certain trade blamed the members of other crafts for all prevailing evils. People listened to the arguments of a minister and remarked after the sermon, how the discourses must have appealed to certain individuals in the congregation. There was a regrettable absence of examination of self. More of the "Is it I" spirit of Christ's disciples was required. Each was subject to sin by reason of his natural selfishness. The development of sin was dependent on the general conditions and environments of the individual, and it was the primary duty of each and everyone to guard against its growth.

DR. SOMERVILLE LEAVES OWEN SOUND.

On Sunday evening, the 19th inst. Rev. Dr. Somerville delivered his farewell address in the Division Street Church. A large and deeply interested congregation listened to the reverend gentleman's remarks. Communion was observed at the morning service and in the evening his farewell address was given, a fitting close to thirty-one years' devotional work in the cause of the Gospel.

Dr. Somerville began his address by saying that he had ten or twelve outlines of the address for the evening, but had to abandon one by one because he could not trust his feelings to say what he would like to say. He told of his resolve to study for the ministry, and how his father had given him the text for his first sermon: "Behold the Lamb of God which taketh away the sin of the world," and told him in all his ministry never to get away from that centre. That was the text of his first sermon, when he came as a probationer to Owen Sound in February, 1875. The congregation invited him to return which he did in the end of April, and was called and ordained as minister of Division Street Church on August 25th, 1875. His first sermon was on the text of tonight, Ezek. 37: "O son of man, I have set thee a watchman on the house of Israel; therefore thou shalt hear the word at my mouth and give them warning from me." Dr. Somerville read the chapter from which the text is taken, the subject being the responsibility of the minister.

He said he had never prepared a sermon since that day without listening with ear and heart for the voice of God sneaking out of His Word. He may have failed to grasp the meaning, to catch the tone, but he had always tried to learn God's will and had been loyal to God's Word to the very utmost of his ability.

He had come to Owen Sound with clear-cut convictions, and with years of experience and faithful study of the Word itself and whatever might throw light upon it, these convictions had become clearer and deeper.

1. He believed that God is the Creator of all—the God and Father of our Lord Jesus Christ and one Father in Him. Any theory of evolution which ruled God out was to him unthinkable.

2. He believed that man was made in God's moral and spiritual image, and anything that set forth that man as merely a developed beast was unthinkable.

3. He believed that God had spoken to men in the Old and New Testaments, and where God has spoken it was man's business to listen and learn in silence.

4. He had an intense conviction of the exceeding sinfulness of sin, its infinite demerit, and its infinite possibility of destroying the image of God in man.

5. This conception of the infinite evil of sin led to his conception of the unsearchable love of God in redeeming man—of the awful cost of the sacrifice of Christ for man and his salvation.

6. He believed that acceptance of Christ opened up a future for the believer with God; but that the rejection of Christ, persisted in, led inevitably to eternal banishment from God.

That kind of preaching could not be popular in the ordinary sense, but his first and last thought was not what will take with men, but what will God approve, and what is in accord with His truth. The congregation grew steadily, solidly. He began with seventy-three families, now 265; with 131 members, now 650—a five-fold increase. In 1875 \$76 were given for schemes of the church; last year \$1,461—a twenty-fold increase. The salary of the minister had risen from \$1,000 to \$1,600—a sixty per cent. increase.

He began in a small rough-cast church, to which an addition had to be put, then in the present stone church, with its complete schoolroom, a credit to the congregation and the town.

When he came, the congregation had the system of new roofs, and monthly collections training north, south, east and west to gather money for running expenses. In the beginning of 1876 the

weekly offering system was introduced, and has developed until all moneys for all purposes is laid upon the plate as an offering to God.

When he came the managers were the important body in the congregation—the session had little influence. It took time and care to put spiritual things and spiritual officers first, but it was accomplished without friction.

Bible class work was a prominent feature, and for twenty-nine years he had generally conducted the class. What an army of men and women would the former scholars of that class make were they gathered together! Men would come from the ends of the Dominion, from the highest and most honorable positions in the land.

Before the Christian Endeavor Society was organized there was a young people's society pretty much on the lines of the Presbyterian Guild of today.

The women were organized in the beginning as a Ladies' Aid to furnish the new church in contemplation. The Women's Foreign Missionary Society has been a spiritual blessing to the congregation ever since its organization. Time would fail to speak of the loyal help received from every department of the church. For these thirty-one years work has gone on, with changes all along the line, and yet the harmony has never once been broken between minister and people. The two-fold conception of the church had been kept in view (1) as a field for evangelistic work, and (2) as an evangelic force of workers, with minister as leader. He hoped his successor would magnify the second and lead the congregation as a united army of aggression to win the community and the world for Christ.

Dr. Somerville said that a good deal of outside work had been laid upon him, both as regarded the work of the Presbytery and the church at large. As Presbytery Clerk and Convener of the Home Mission Committee for many years, as was naturally to be expected, his house was the distributing point for students and probationers to all parts of the Presbytery. It was a privilege indeed to meet so many noble men doing the work of the church.

Then beside the Presbytery work, in the wider field of the church at large, he had ever been called upon for his full share of work. When Dr. Cochrane's death left the convocation of the Assembly's Home Mission Committee vacant, the committee unanimously asked him to take the position. It was declined, and Dr. Warden appointed, but he accepted the position only on condition that his place as secretary of the committee be filled by Dr. Somerville. When Dr. Warden was taken, then, a reorganization of the office in Toronto was necessary, and the vacancy in the Assembly clerkship, the convocation of the Home Mission Committee, and other duties had been laid upon him which necessitated his removal to Toronto. The new position required the very best that was in him, and that best would be given to the church, as he had given it to Division Street congregation. He thanked the congregation for all their loyalty and many acts of kindness to him and his during past years. He spoke of the cordial relations between himself and the other ministers always, and the good feeling between the different denominations. Dr. Somerville closed his address by paying a well-earned tribute to his wife, who had been his faithful ally in all his years of work, who had borne her full share of the congregational work with the women of the church, and had done far more than people knew in dispelling the clouds which they threatened, and had been a source of help to her husband in his work beyond all telling.

Belfast possesses the largest tobacco manufactory in the world, the largest rope factory in the world, and perhaps the most famous shipbuilding yard. Moreover, it is the head of the Irish linen trade, and the headquarters and clearing-house for the entire flax-spinning and weaving industry of Ireland, while one of its distilleries pays over a million and a half sterling per year in duty.

BRITISH AND FOREIGN.

Ballaghaderin, County Mayo, possesses a population of 1,000 and has 72 public-houses.

Lord Strathcona has subscribed £1,000 to the Bishop of St. Alban's Herds and Essex Bishopric Fund.

Lord Haddo, at his wedding, wore a sprig of white heather and a spray of ivy, the family badge.

The total length of the newly-opened King Edward VII. Bridge, connecting Newcastle and Gateshead, is 1,150 feet.

During the year ended in June last 19,509 emigrants left Scotland for Canada; or one out of each 230 people in the country.

Haddo House had a narrow escape during the storm on the 2nd inst. A gas pipe had been fused by one of the flashes and some rafters became ignited.

Indications in Ireland point to a tobacco crop worth £50 an acre. Ireland is to enjoy a rebate of one-third of the usual Customs duty till 1913.

Inverness, probably since the time of Cromwell, has never seen such a Southern invasion of visitors as now.

Rev. Dr. Norman Macleod, of the High Church, Inverness, is expected to resign his charge in October.

The island of Juan Fernandez, said to have been wiped out of existence by the earthquake in Chili, is that rendered famous by De Foe's immortal story of "Robinson Crusoe."

Though Bank of England notes are legal tender in England and Wales, they are not so in Ireland or in Scotland.

The Border Advertiser, belonging to Craighed Brothers, printers, Galashiels, was published for the last time on the 31st ult.

At Greenmount Gardens, Burntisland, on the 4th inst., died the Rev. James Parlane, Erskine United Free Church, aged 77 years.

There died on the 5th inst. the Rev. James Graham Crawford, for upwards of 31 years minister of Limekilns United Free Church.

One patriotic Paisley man is quite willing to part with the town's silver bells, which are 300 years old, if £1,000 can be obtained for them.

A Greenockian who was on holiday says that there are many places in Scotland that could give Greenock a long start and beat it in the matter of an "even-noon pour."

Fifty years ago there were but ten Jewish synagogues in New York. To-day there are five hundred, ministering to a constituency numbering 775,000.

In a shop window at London street, Greenwich, the following notice appears:—"Beware—Any one entering these premises after they are closed will receive 800 volts by electricity through them."

The birthplace of Principal Rainey, at 40 Montrose street, Edinburgh, is likely to be demolished soon. It is now over 80 years since the venerable churchman saw the light in that property, as he was born on Jan. 1st, 1826.

The total gold output of the mines of the Transvaal for July amounted to 491,793 ounces of fine gold of a total value of £2,089,004. This is an increase of 15,518 ounces in weight and £67,191 in value as compared with June.

General Booth, the venerable chief of the Salvation Army, visited Moffat on the 6th inst., and had a cordial reception. On the recommendation of the Magistrates the shops were closed for two hours, when a service was held in the Parish Church.

Lord Milner, the former British High Commissioner of South Africa, has received through the Duke of Somerset an address of appreciation of his services in South Africa, signed by 370,000 persons. Similar addresses have come from Natal and Cape Colony.

Much interest has been aroused in Co. Roscommon, Ireland, by the discovery in a quarry at Boho, near Castlereagh, of a lump of pure gold, which has been vouched for by a Dublin analyst. Numbers of people are visiting the place.

MIDSUMMER DAINTIES.

Swansdown—Beat the whites of nine large eggs or ten small ones until they are a thick foam, then add one level teaspoonful cream of tartar and pinch of salt, then continue beating until when dropped from beater the mixture will keep its shape; now fold in alternately one and one-fourth cups of granulated sugar, level one-half pint flour, the latter sifted four times; add one teaspoonful vanilla, one-fourth teaspoonful lemon; pour into shallow, oblong pan and put into cool oven and bake slowly until browned. It should take at least thirty minutes to bake this. Remove from oven and turn pan upside down on two other pans to become cool. When cool spread top with finely minced blanched almonds, or minced candied cherries, then cover with an inch layer of apple-hip. When ready to serve cut into squares.

Apple Whip—Pare and grate into a mixing bowl a medium-sized apple, add the white of one egg, one cupful granulated sugar and pinch of salt; beat all together thoroughly until it is white and light as down. It will take from thirty to forty-five minutes to get this to the right consistency.

Cocoa—Allow one rounding teaspoonful of cocoa and one cupful of milk for each guest. Put milk into a double boiler with a three-inch stick of cinnamon, and when scalding hot add the cocoa mixed into a paste with a little of the milk, stir until thoroughly incorporated; then let boil for five minutes; remove the cinnamon and add five drops of vanilla for each cup. Pour into a hot chocolate pot and beat with a whip until frothy and serve with a teaspoonful of whipped cream on top of each cup if desired.

Alaska—Toast disks of stale sponge cake and place three candied cherries in the centers. Heap the apple whip on top and decorate with candied cherries and citron foliage.

Mint Sandwiches—Take lady fingers, split apart and spread with creamed butter; then cover with crystallized mint leaves crushed to a powder; put lady fingers together again and serve with the cocoa.—**Housekeeper.**

Salads—Light salads are never more wholesome and appetizing than in summer, when there is almost no limit to the number of fresh vegetables, herbs, and other green things that can be utilized in making them. If the country housewife could only rid herself of the mistaken idea that they are fussy and difficult to prepare, she would soon learn to appreciate their appetizing and nourishing properties, as well as their inexpensiveness. For several reasons this is the best possible time to become a good salad maker. The dishes, spoons and forks, as well as every ingredient of a salad, must be kept as cold as possible until ready to serve. A plain French dressing is most favored by those who are fond of oil. To make it, put one-fourth of a teaspoonful of salt, one-fourth as much pepper, and three tablespoonfuls of oil in a bowl, and beat until thoroughly blended. Then add one tablespoonful of vinegar, and continue to beat until foamy.—**Vick's Magazine.**

SPARKLES.

Wife—"I've just been reading an article on electricity, John, and it appears that before long we shall be able to get pretty well everything we want by just touching a button." **Husband**—"You'd never be able to get anything that way." "Why not, John?" "Because nothing on earth would ever make you touch a button. Look at my shirt!"

Anxious Father—"I—I beg your pardon, young man, but would you mind letting Helen go to bed, and having me sit up with you the rest of the night?"

Housewife (to tramp)—"But surely you are the man I gave some pie to a fortnight ago?"

"Yes, lady; I thought p'raps you'd like to know I am able to get about again."

Druggist—"Try again, sis. What was it your mamma told you to get?"

Little Girl (with another severe mental effort)—"I think it was I died of opossum. I want a dime's worth."

"Will alcohol dissolve sugar?"

"It will," replied Old Soak; "it will dissolve gold and brick houses, and horses, and happiness and love and everything else worth having."

The girl asked the polite salesman if he had good cheese.

"We have some lovely cheese," was the smiling answer.

"You should not say 'lovely cheese,'" she corrected.

"Why not? It is," he declared.

"Because"—with boarding school dignity—"lovely" should be used to qualify only something that is alive."

"Well," he retorted, "I'll stick to lovely."

A Negro preacher used the word "phenomeno" freely in his sermon, and was afterward asked to explain it. He expressed it thus:

"Bredren, if you see a cow, dat not a phenomemo; if you see a distle, dat not a phenomemo; if you hear de bird sing, dat not a phenomemo. But if you see de cow sitting on de distle and singin' like de bird, dat would be a phenomemo."

Mrs. Mellen does not wish to offend her new cook. "John," she said to the maidservant one morning, "can you find out, without asking the cook, whether the tinned salmon was all eaten last night? You see, I don't wish to ask her, because she may have eaten it, and then she would feel uncomfortable," added the good soul.

"If you please, ma'am," replied the man, "the new cook has eaten the tinned salmon, and if you was to say anything to her, you couldn't make her feel any more uncomfortable than she is."

Mincied Chicken Nests—Fry brown disks of bread dipped in beaten egg. Keep hot and when wanted heap a teaspoonful on top of the chicken, cooked in brown sauce with minced mushrooms; with a cornucopia of stiff paper arrange whipped cream over this just before sending to the table.

A MOTHER'S STORY.

She Tells How Dr. Williams' Pink Pills Saved her Daughter.

Anaemia is the doctors' name for bloodlessness. It is an ailment that effects almost every girl in her teens. Womanhood makes new demands upon her blood supply that she cannot meet. Month after month her strength, her very life, are being drained away. No food and no care can do her any good. No common medicine can save her. She needs new blood. New blood is the one thing—the only thing—that can make a healthy woman of her. Dr. Williams' Pink Pills actually make new blood. That is why they never fail to cure anaemia. That is how they save from an early grave scores of young girls whose health and strength depends upon their blood supply. Mrs. Anson Clark, Arden, Ont., says:—"Dr. Williams' Pink Pills have been a great blessing in my family as two of my daughters have used them with marked success. When my eldest daughter was about seventeen she began to fall in health. Her blood seemed to have turned to water. She was troubled with headaches and dizziness; the least exertion would cause her heart to palpitate violently and she could not walk upstairs without stopping to rest. She doctored for upwards of a year, and the doctor said she did not have as much blood in her body as an ordinary healthy person would have in one arm. The doctor's treatment did not do her a particle of good. She seemed slowly fading away. Then she became afflicted with salt rheum and her hands were almost raw. About this time a neighbor advised the use of Dr. Williams' Pink Pills and she began taking them. After using the pills for a few weeks we could see an improvement, her appetite began to improve and a trace of color came to her cheeks. She continued taking the pills until she had used thirteen boxes when she was as well and strong as ever, every trace of both the anaemia and salt rheum having disappeared and she has since enjoyed the best of health. Later on my youngest daughter aged fifteen began to lose her health, but thanks to our experience with Dr. Williams' Pink Pills we knew where to look for a cure and after using four boxes of pills she was all right again. I have also used the pills myself for nervous troubles with complete success."

Rich red blood is the secret of health — Dr. Williams' Pink Pills is the secret of rich red blood. They actually make rich red blood, that is why they cure anaemia, headaches and backaches, indigestion, nervous prostration, heart palpitation, neuralgia, rheumatism, sciatitis, St. Vitus Dance and the ailments that make the lives of so many women and growing girls miserable. 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.

Jellied Lamb Chops—Trim off all the fat from chops that have been Frenched—that is, the bone scraped, clean off the flesh and fat way down—then broil; when cool brush with liquid mint essence and arrange white of egg, cut fancy, on each; then cover with a thin coat of liquid aspic, set on ice until the jelly is firm, decorate each bone with a white paper frill and serve with potato croquettes in place of the creamed potatoes in menu.

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BETWEEN OTTAWA, AL-
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STATION:

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

a Daily; b Daily except Sunday
c Sunday only.

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And Arrive at the following Sta-
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9.38 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
4.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station
11.00 a.m. and 6.35 p.m. Mixed train
from Ann and Nicholas St. daily
except Sunday. Leaves 6.00 a.m.,
arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and
Central Station. Phone 18 or 180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

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

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

A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 40 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 11 Sept.
North Bay, Powasson, Sept. 11,
10 a.m.

Algoma, Bruce Mines, 29 Sept., 8
p.m.

Owen Sound, O. Sd., 4 Sept., 10
a.m.

Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, 18th Sept., 10.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe,
Sept. 11, 10.30 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30
a.m.

Chatham, Chatham, 11th Sept., 10
a.m.

Stratford.

Huron, Clinton, 4 Sept. 10 a.m.

Maitland, 10 Sept.

Bruce.

Sarnia, Sarnia, 11 Sept., 11 a.m.

Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues.,

bi-mo.

Rock Lake.

Gleeboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert.

Battleford.

Synod of Alberta.

Arcoia, Arcoia, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

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Plans and specifications can be seen and forms of tender obtained at this Department.

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By order,
FRED. GELINAS, Secretary.

Department of Public Works,
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