

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, JULY 3, 1907.

Single Copies, 5 cents.

## CANADA'S CALL

BY A. D. WATSON

Loud as the voice of her deep-booming  
waters,  
Clear as the liet of her song birds in  
May.  
Canada calls to her sons and her daugh-  
ters:  
Lift high your standard of manhood  
today.

Here in the dawn of a great nation's  
morning,  
Rings the clear voice of our country's  
appeal,  
Calling for heroes who self-interest  
scorning,  
Do what they know and dare what  
they feel.

Pure as the gold in the heart of her  
mountains,  
Strong as her torrents that leap to the  
sea.  
Straight as the pine tree and clear as  
her fountains.  
Honest and fearless, face-forward  
and free.

Not in the wealth of her prairies so peer-  
less,  
Not in her output of silver and gold,  
But in a people, free, righteous and  
fearless,  
Lies her supremest of treasures un-  
told.

Canada calls! Then let the response be  
One that shall honor our glorious  
land;  
Let us be all we would pray that our  
sons be,  
All that our hopes and traditions de-  
mand.

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## MARRIAGES.

On June 5th, at Sandringham Ont., Christina Margaret, third daughter, of Mr. and Mrs. R. C. MacGregor, of "Pinehurst," Sandringham, to Arthur A. Baylis, of Ottawa, son of Mr. and Mrs. J. N. Baylis.

At LaBocage, the residence of the grandfather of the bride, Samuel Cline, Esq., Second St., Cornwall, on June 15, 1907, by Rev. N. H. McGillivray, Charles Geddes Scarth of Edmonton, Alta., to Grace Elizabeth, second daughter of D. B. MacLennan, K.C., Cornwall.

On June 19th, 1907 at the residence of the bride's mother, by the Rev. M. H. Scott, Lizzie M. Astley Duncan of Hull, Que., to William David McKnight of Ottawa.

On June 19th, 1907, at Zion church, Hull, by the Rev. M. H. Scott, Isabella Davis to William Kennedy Reid, both of Eardley.

At Cornwall, on June 15, 1907, by Rev. N. H. McGillivray, Herbert Morris, to Alice Dorcas Perry, of Mille Roches.

On June 12, 1907, at the residence of the bride's brother, Mr. J. G. Stewart, 467 Cooper street, Ottawa, by the Rev. Dr. Herridge, Lottie, daughter of the late Alexander Stewart, to Charles D. Sutherland, of the Public Works Dept., Ottawa.

At Knox Manse, Perth, on June 19th, by the Rev. D. Currie, Wm. Hugh McLellan to Miss Mary Elizabeth Strong, both of Bathurst.

At the residence of the bride's brother Harper, on Monday, June 17th, 1907, by Rev. D. Currie, B.D., John Ernest Anderson to Isabell Elizabeth, daughter of Mrs. Samuel Wilson of Harper.

At the residence of bride's father, Chalk River, on June 5th, 1907, by the Rev. Dr. Campbell, father of the groom, Rev. George D. Campbell, minister at Chalk River and Mabel, daughter of Mr. Thos. Field.

On June 18th, by the Rev. A. Logan Giegie, Mary, eldest daughter of Mr. John Dodds, 24 Cowan Avenue, to James Muir Gouinlock, of Toronto.

At St. James' Square Presbyterian Church, on June 18th, by the Rev. Alfred Gandier, B.D., Mary Aurilla Wright to Rev. W. T. Hamilton, of Strathcona, Alta., son of the late John Hamilton, of Embro.

On June 18, 1907, at the home of the bride's father, 'Brae Syde,' Woodville, Ont., by the Rev. N. Kannalson, Beatrice Murray, youngest daughter of Mr. and Mrs. Donald Grant, to Victor Donald MacPherson, both of Woodville.

## DEATHS.

At her home, 815 Kenyon, on June 8, 1907, Flora Belle McKinnon, beloved wife of Angus Kennedy, aged 28 years.

In Bathurst, on Friday, June 14th, 1907, Samuel, infant son of Mr. and Mrs. S. Gamble, aged 4 months and 2 weeks.

At Scotch Line, on Saturday, June 15th, 1907 John Wilson, aged 61 years.

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## NOTE AND COMMENT

Dr. Clark found seven Christian Endeavor societies in Chile, in his recent tour of South America—one English-speaking and six Spanish.

"We are finding you out," said a Brahmin to a missionary. "You are not as good as your Book. If you were as good as your Book, you could conquer India for Christ in five years."

The Endeavorers of Budapest, Hungary, carry on Sunday-school work arrange missionary meetings, serve as deaconesses, act as colporteurs, and are active in reclaiming inebriates.

Japan reported 123 Christian Endeavor societies at the national convention held in Tokyo. Rev. J. H. Pettie writes that never before has the movement had such a strong grip on the young people of Japan.

Native Christians of the Uganda, Africa, mission are sending some of their own number as missionaries to a heathen tribe on the north. This may be called home mission work on the foreign field.

The General Assembly of the American Presbyterian Church, at its late session, adopted a resolution expressing hearty approval of all temperance organizations, and giving special commendation to the National Temperance Society.

A remarkable revival has been carried on at Mengo, the capital of Uganda, the cathedral, which seats 4,000 persons, being crowded for eight consecutive days. Overflow meetings, some for men and others for women, did not appear to decrease in the least the regular congregations. The aggregate attendance for a single week is estimated at 50,000 persons. Many conversions occurred and a new spiritual uplift was given to the whole chain of Central Africa missions.

In China, we are told, a button is a thing of real importance. Chinese mandarins all wear one on their caps as a mark of the rank which they hold. First in importance is the red coral button which is reserved for members of the imperial family. Next in importance is the sapphire blue button, and third on the list is the purple button. Next comes the light blue button which is used by military field officers. The remaining buttons in the order of their importance are the crystal, the jade-stone, the embossed gold, the brass and last of all the silver button. So if you will notice what kind of button a Chinese mandarin wears, you will be able to tell his rank.

Our cousins keep moving in temperance matters. An American exchange says: Acting on a decision of the Supreme Court the police commission ordered all saloons in Saint Paul, Minn., to close on Sunday hereafter. The court holds that the state law regulating the sale of liquor applies to all cities as well as country towns. A year ago Minneapolis "put the lid on" and the thirsty of that city have since been spending their Sundays in Saint Paul. Wise indeed would that state be, even though it did not adopt prohibition, that would enforce the closing of all saloons on Sunday and public holidays, as is done on election days. Many people and municipalities hate their blessings.

We still hear echoes of that old ascetic disparagement of wealth and learning and culture, of science and art and all the manifold activities of modern life. But this is monkish and not Christian. Religion is meant for all of life; in fact religion is life itself, life after the ideal of the Son of God.

Germany leads to-day in the manufacture and use of alcohol for light and power. In that country potatoes and the chief source from which alcohol is produced. The potato crop last year reached the astounding proportions of 1,775,579,000 bushels, or more than 53,000,000 standard tons. Of this amount nearly one-half was used in the manufacture of alcohol and starch. One-eighth of all the tillable land in Germany is planted to potatoes, which show an average production of 217 bushels an acre, which sold at an average of 27.6 cents a bushel, or about \$60 an acre. In France alcohol for manufacturing purposes is made chiefly from molasses and sugar beets.

On June 13 Dr. Herdman, the Rev. J. Robertson and Rupert W. Hagen with Edward Fenz, Swiss guide, made the first ascent of the centre peak of Mt. Begbie, near Revelstoke. Mt. Begbie is named for the man who established law and order in the mining town of Caribou in the sixties. His statue stands in a niche on the facade of the parliament buildings, Victoria. Begbie was called the hanging judge. He went to church on Sunday morning, chose the tree for the victim on Sunday afternoon and hanged him on Monday morning with his own hands. He might have given an invitation to breakfast a la the famous Scottish judge: "Come to breakfast. We breakfast at eight, and hang at nine."

The Douma is dissolved and St. Petersburg is filled with soldiers. The people are quiet only because troops had been posted at every point of vantage before the decision to dissolve the Douma had become known. The edict of dissolution calls for a new Douma and fixes November 14 as the date for its convocation, the elections to begin September 14. A new election law has been proclaimed, however, which provides against "the submergence of the educated classes by the uneducated masses." This overrides the proclamation issued by the Czar on the eve of the convocation of the first Douma, which specifically provided that "the election laws should never be changed without the consent of the parliament itself."

The notorious fact that there are more women in the world than men is attributed to several things, such as the immunity from following dangerous callings, and a more careful and equitable mode of living. Men put down their shorter tenure of life to work and worry; but women may well urge, on the other side, their more temperate habits and reasonable endeavor "to avoid sickness." Dr. Hamilton Coates, speaking on the measures for the maintenance of health in tropical regions, says: "It is well known that ladies in India suffer much less severely from fevers than men. Why is this? Mainly for the following reasons: Rest and proper medical treatment directly the disease is manifested. Avoidance of chill and exposure. Avoidance of over-fatigue. Regular hours for meals, which are properly prepared and cooked. Lastly, but most important, avoidance of alcohol."

The celebrated missionary, Dr. Duff, found it inscribed in Arabic in the gateway of the mosque at Futtehpore Sikri: "Jesus, on whom be peace, has said: 'The world is merely a bridge; ye are to pass over it, and not to build your dwellings upon it.'" See Smith's "Life of Duff," ii. p. 164. It is not strange that a saying of Jesus should be found in India, for St. Jerome says that Bartholomew preached to the Indians and wrote a gospel. And the Mohammedans regarded Jesus as a prophet. There is no mention of "bridges" in the Scriptures (though see 2 Macc. xii, 13 A. V.), but I wonder if the saying may not be an echo of the Lord's ministry at Tyre (see "The Days of His Flesh," p. 253), the "bridge" being the famous mole which connected the island-city with the mainland.

Yale Divinity School has announced a change in its theological courses which marks a decided innovation in the practical training of ministers. Instead of one regular course, with electives, as is general in theological institutions, there will be three co-ordinate courses, only one of which will lay any stress on the languages in which the Scriptures were originally written. The course requiring Hebrew and Greek will be known as the "historical" course, and will conform very closely to the traditional lines of the past. The second course will be known as the "philosophical," and will lay the greatest stress on psychology and religious philosophy. The third will be known as the "practical course," bringing sociology into greatest prominence, and will dwell largely on the practical problems and methods of pastoral work. The last will no doubt attract the largest number of students. The results will be watched with interest.

At the opening of the General Assembly of the Church of Scotland, the Right Reverend the retiring Moderator struck and struck clearly, the keynote of reunion. The Lord High Commissioner also quite unexpectedly expressed a hope that now at last the severed members of Scottish Presbyterianism will be brought together. Dr. Scott, the leader of Assembly, is pledged to move the House in that direction; the whole ecclesiastical atmosphere is charged with this beneficent electricity. As for the United Free Church, of course its action is embarrassed by the United Presbyterian element absorbed in 1900. They have always been Voluntaries, and cannot profess any pleasure in union until Disestablishment has first taken place. But the original Free Church element is much disposed towards reunion. The Legal Fees are strong for establishment, and, therefore, will be in favour of the union. There is thus a brighter prospect in Scotland, says the Belfast Witness than has been ever since 1843. There are, to be sure, difficulties in the way. But even the minimum, the mere holding of a conference of the three Bodies, will be a great step towards the happy goal. Scotsmen move cautiously, but they will be inspired, we hope, on this occasion by two mighty motives. One is weariness and disgust with the need less irritating differences between Presbyterian Churchmen all holding the same Faith. The other is love for the Master, and zeal for the Christianisation of the country by our great Evangelical Church. Dr. Cooper's proposal to include the Episcopalians need not be considered, it is quite impracticable.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE PREJUDICE OF COLOR.

Rev. Joseph Hamilton, Author of "Our Own and Other Worlds," "The Spirit World," Etc., Etc..

Certainly the prejudice of color is strong. No doubt it is essentially a primitive and vulgar instinct; but it is a strong instinct, even in the case of refined and educated people.

One day in San Francisco I saw a funeral procession passing along the street. I joined the procession, and when it went into the church I went in also and took a seat near the door. Then for the first time I saw that all the company were negroes. The minister, who was a negro, gave out the hymn—

"Safe in the arms of Jesus,  
Safe on his gentle breast,  
Where by his love o'ershadowed,  
Sweetly my soul shall rest."

It was sung with the fervor and zest of the negro race. As it proceeded, a strange thought struck me for the first time. How could the negroes find rest on the bosom of one of quite another color? It was a natural thought, for the color prejudice is strong even when we think of Christ, we think of his color, which certainly was not the same color as these worshippers. Yet evidently, they found rest on His bosom, and in His arms.

Then suddenly another thought struck me. If Christ was not black, neither was he white. In fact He was brown; about midway between black and white. So He was really as near to the negroes, as He is to the white race. But we have no difficulty in thinking of Him as being very close to ourselves. By faith we can recline on His breast, and in His arms, and feel at home, and so can the negro. He is as near to Christ in color as we are. So there was nothing anomalous in that company's safety and joy in reclining on His gentle breast. I thought it a very happy discovery; perhaps even a discovery.

But then, another thought quickly followed. What if Christ took this central place, even as to color, of set purpose? He could then appeal more directly to the whole human race, and more naturally draw all men to himself. Yes, even as to color, the divine wisdom may have taken that central position. We can conceive that if we had come to the world as a black man, the white races would not so easily be attracted by Him, and if He had come as a very white man, the black races would not be so easily attracted. But He came as a brown man, and I hazard the conjecture that He deliberately took that color that He might be the central attraction of the world, and so draw all men to Himself.

So, whatever may be the prejudice of color, it must be overcome. And it can be overcome. Close contact, and time, and above all christian character will overcome it. I know a missionary in China who, after a short residence there wrote home to his brother that he thought he could never love the Chinese as he loved white men. After a time, however, he wrote again to say that now he loved the Chinese as well as ever he loved white men.

And I suppose negroes are worse; and perhaps because they are farther removed from white, the blacker they are, the worse we like them. It takes longer and closer contact, and more time, and higher Christian principle, to assimilate with the negro. Such, at least, is my own experience.

Why do negroes look up to white men? I believe there is no natural cause for it; but there are three artificial causes. First, they have been in a condition of servitude for generations, until a crawling and cringing manner has become to them almost a second nature. Then they have less property than the whites; and account for it, as we will, we have a tendency to respect people of property. Back of all this, the whites have generally more education; and education commands respect. Of course this combination may not be present in negro's mind consciously; it is there.

I believe that color prejudice in the last analysis is unnatural. There are plenty of causes outside of color for the difference that exists. Just turn the scales, and give the negro race all the advantages of antecedents and surroundings that have been the heritage of the white man, and see if he will not look down on the white man with all the superiority and pomposity with which the white man now looks down on him.

We have to remember that we are brethren sprung from the same stock. Color is a mere incident of climate. Humanity is more than color, and love is the greatest thing in the world.

## THE MASTER'S TOUCH.

"He touched her hand and the fever left her."

O, we need His touch on our fevered hands!

The cool, still touch of the Man of sorrows,  
Who knows us and loves us, and understands.

So many a life is one long fever!  
A fever of anxious suspense and care,  
A fever of getting, a fever of fretting,  
A fever of hurrying here and there.

O Lord! thou knowest us altogether,  
Each heart's sore sickness, whatever it be;

Touch thou our hands! Let the fever leave us,

And so shall we minister unto thee.

## MOST UNHAPPY.

The one who is incapable of happiness is the most to be pitied of mortals. It seems strange that there should be, in this beautiful world, souls so dark that neither by night nor by day is there star or sun. But there are those out of whose lives the sweetness has gone for this world, and the only joy they have is in looking forward to the day of rest in the grave. Life to them has lost its clear outlines. They are in the haze of the final twilight, and there is only the mist that follows the sunset. This is not the will of God. It is neither with his purpose nor man's mission. It is neither a tribute to this world nor a rightful preparation for the next. The sad of heart should consider again the cry of the Psalmist: "Why art thou cast down, O my soul; and why art thou disquieted in me?" Out of that shadow he lifted his eyes into the sunlight: "Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God."  
—Selected.

In an act of forgiveness you must burn, not the arrow alone, but the bow, too; you must not only refrain from retaliation, but you must get rid of the desire to retaliate.

## JESUS AND THE OLD TESTAMENT.

By Rev. R. M. Hall.

In the time of Christ the Jews possessed a body of writings which they called their sacred books. There were substantially the same that we have in the Old Testament. Christ refers to these writings at least seventy-one times, always speaking of them with great respect. In the Sermon on the Mount he corrects some things that were "said by them of old time"; but it is evident that by the term "Them of old time," he does not refer to the writers of the Old Testament. When he speaks of the writings of the Old Testament, he calls them the Scriptures, or "Moses and the prophets," or "Moses and the prophets and the psalms," or he says "it is written," or "how readest thou?" but here he says, "Ye have heard that it hath been said by them of old time." And some of these sayings, as "Thou shalt love thy neighbor, and hate thine enemy," are not found in the Old Testament. Doubtless he is here speaking of the precepts of the Jewish rabbies.

But when speaking of the Old Testament, Christ says that he did not come to destroy the law, or the prophets, but to fulfill their prophecies; that he to fulfill their prophecies; that the contents of these are enduring, "till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled"; that we are to keep and to teach their commandments: "Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." He teaches that if men will not believe the Old Testament, they would not believe the word of one who came direct from heaven. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." One would have supposed that when the Son of God came into this world bringing the full light of spiritual day, he would have eclipsed the dim light of the Old Testament, and permitted it to fade out of view; but it was not so; he continually taught from the Old Testament, and even after he had risen from the dead "he opened their understandings, that they might understand the Scriptures"; and, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Again, Christ indorses the truth of the Old Testament. It seems as if he had indorsed the truth of those passages, especially, whose truth was most liable to be denied. Is the destruction of the world by the waters of a flood denied? He says that in the days of Noah they ate, they drank, they married wives "until the day that Noah entered into the ark, and the flood came and destroyed them all." Is it denied that Sodom was burned with fire and brimstone? He says "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Is the story of the destruction of Lot's wife scoffed at? He says, "Remember Lot's wife." And so of the record of God's interview with Moses at the burning bush, Christ says, "Have ye not read in the book of Moses, how, in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'" And he tells us that David "entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, but only for the priests"; and that the queen of the south "came from the ut-

most parts of the earth to hear the wisdom of Solomon." Perhaps there is nothing else in the Old Testament which causes so much merriment to unbelievers as the story of Jonah and the fish; but Christ tells us that Jonah was in the whale's belly three days and three nights; and that the men of Ninevah "repented at the preaching of Jonah."

Again, Christ uses passages of Scripture as authoritative proof-texts. In his temptations, at the beginning of his ministry, he silenced Satan, not by asserting his own divine wisdom, power and holiness, but by quotations from the Old Testament. When we remember that the tempter of Christ was not a man, but a being of a wisdom indefinitely superior to that of any mere man, one who would have scorned any quotation from any mere man, we must infer that Christ quoted this as the Word of God. When the Pharisees asked him concerning the lawfulness of divorce, he said, "Have ye not read, that he who made them at the beginning made them male and female, and said, for this cause shall a man have father and mother and shall cleave to his wife; and they twain shall be one flesh?" This quotation is from the book of Genesis, and Christ says that they are the words of him who made man.

Again, Christ tells us that the prophets of the Old Testament foretold his coming. He says: "The Son of man goeth as it is written of him." In the synagogue at Nazareth he read a passage from Isaiah, beginning, "The Spirit of the Lord is upon me." And he said, "This day is this scripture fulfilled in your ears." On another occasion, speaking to his apostles, he said: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." And after his resurrection he said to them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning me."

One more, he teaches that the scriptures of the Old Testament are the Word of God. He says: "David by the Holy Ghost, 'The Lord said to my Lord sit thou on my right hand, till I make thine enemies thy footstool.'" Surely Christ would not have taught us thus to revere the Old Testament, and that quotations from it end all controversy, if it were not the Word of God.—Herald and Presbyter.

Every one can be angry, and most they who are weakest; but to be above it and have it under command is the advantage of those who are truly wise.—Robert Leighton.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—Fenelon.

Perhaps the most remarkable bridges in the world are the kettle bridges, of which Cossack soldiers are expert builders. The materials of which they are constructed are the soldiers' lances and cooking kettles. Seven or eight lances are passed under the handles of a number of kettles, and fastened together by means of ropes to form a raft. A sufficient number of these rafts, each of which will bear a weight of about half a ton, are fastened together; and in the space of an hour or so a bridge is formed across which men may proceed with confidence and safety.

## HERCULANEUM.

Most people imagine that Herculaneum, buried by the eruption of Vesuvius in 79 A.D., has been as carefully and completely excavated as its neighbor, Pompeii, but this is not so. It lies nearer to Naples, and its site was the sooner covered with houses. Two or more villages now stand above it, or rather above the hardened mud seventy feet below which sleeps the little Græco-Sannite town. When the curiosity of the eighteenth century started to explore and to dig through this mud houses were already in existence above the trenches and tunnels then cut, and the excavators had to go with caution, and eventually to be contented with a very partial execution of their task. Indeed, on corner merely of the city was dug out, and then the matter was left for want of funds and for fear of trouble with the owners of the soil above. Little was done in the nineteenth century; and while excavation has been busy in other parts of the classical lands, and its neighbor, more happily situated for the explorer, has been revealed in its entirety, nothing has been added to the knowledge of Herculaneum.

Herculaneum was not so much smothered as overflowed by wave on wave of mud that preserved things by covering them up before cinders and scoriae had time to set anything alight. The town itself was inhabited, there is reason to believe, by a more cultivated class of people than the pleasure seekers of Pompeii, whose one anxiety, as their inscriptions prove, was that gladiators might be many and sport good. The paintings and sculptures that have been recovered from Herculaneum are of greater artistic value; and, to put the matter beyond question, while Pompeii has been a single manuscript, the one house in Herculaneum that has been thoroughly explored contained numerous rolls of papyri. Unfortunately, the house belonged to a man who specialized in Epicurean philosophy, for the rolls were all works of philosophers of this school. But the houses in Herculaneum are numerous, and it is against all reason to suppose that they were all inhabited by students of Epicurus and his doctrines.

Under the mud waves there may lie the lyric poets of Greece, whose loss makes, perhaps, the worst gap in all ancient literature. Sappho, Alcaeus, Simonides—the critics speak of them, but they are hardly more than names. There also may be the lost writers of tragedy, such as Phrynichus, whose songs, so Aristophanes tells us, the veterans of Marathon hummed as they went through the streets at night, and of the Old Comedy, the rivals of Aristophanes himself, Cratinus and Ameipsias. There, too, may lie the writers of the New Comedy, whose loss the ancient critics would have accounted as the worst we have to suffer.

Nor are the poets the only writers men would wish to recover. The historian of Greece and Rome, because of his scant material, has to piece together much of his story from inscriptions and later authorities. He has the "impentable stupidity of Diodorus and the anecdotes of Plutarch, but he would prefer something more contemporary. He would like to read the rise of Athens as recorded by Hellanicus, and the story of Sicily as told by the "Pusillus Thucydides," Philistus, who took part in his own subject matter and was the contemporary of Dionysius. Not least, he would wish to see Alexander and successors as they appeared to those with whom they lived. If his interests were more with Latin literature, he might then hope to find in Herculaneum the lost "Civil Wars" of Sallust and the lost "Decades" of Livy. Something,

too, might be found that would give new knowledge, if not of early Christianity, yet perhaps of the early Christians.

To test these speculations one chief thing is wanting—money. The assistance of the Italian Parliament would be needed. Even then the sum required would be large, perhaps a quarter of a million, perhaps more. Want of money, and that alone, has prevented the attempt being made; but the money should be found somehow. Here is the greatest romance of excavation and discovery waiting.—The Spectator.

## IMPOSSIBLE IN CERTAIN CASES.

(From the British Weekly.)

We are all agreed perhaps that a union between Roman Catholics and Protestants is impossible as things stand. The Church of Rome has no terms of union; she insists on complete surrender. That surrender can never be given by those who believe that her form of Christianity is largely corrupt. Neither is federation in any way practicable. Nevertheless whatever view the Roman Church may take of Protestants, Protestants can with joy recognise the lineaments of Christ in her saints. They can distinguish between the Church and the Papacy. They can acknowledge that the Church of Rome retains the main articles of the Christian faith. Dr. Charles Hodge, the illustrious Calvinistic theologian, was asked towards the end of his life as to the propriety of granting tracts of land along a railroad for the purpose of building Roman Catholic Churches, "Inasmuch as the Roman Catholic Church teaches truth enough to save the souls of men (of which I have no doubt); inasmuch as it proclaims the divine authority of the Scriptures, the obligation of the Decalogue, and the retributions of eternity; and inasmuch as it calls upon men to worship God, the Father, Son, and Spirit, it is unspeakably better than no church at all. And therefore when the choice is between that and none, it is wise and right to encourage the establishment of Churches under the control of Catholic priests. For myself I take this view. The principle cannot be carried out that no church is to be encouraged which teaches error."

Much the same is to be said about the High Church Anglicans. They refuse to acknowledge orders and sacraments of Non-conformity. They make episcopal ordination essential to the ministry, and a valid ministry essential to the being of the Church, to the efficacy of the sacraments, and to union with Christ. This so long as it is maintained is a fatal bar to union, and even to federation in any deep and wide sense. But it does not prevent us from recognising the workings of the Spirit of Christ in the Church of England; it does not forbid us in particular for being thankful that on the whole the Church of England is a witness to the truth of the Christian creed. It does not prevent us from profiting by the stores of learning and devotion with which Anglicans have enriched the whole Christian body. It is needless to go into our particular differences and grievances. Conflict in various forms must go on between us, but it ought never to be forgotten on either side that the battle is between Christians, that the disciples were first called Christians, and that the time will come when that term will suffice again.

He who would do some great thing in this short life must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity.—Francis Parkman.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEGOD FEEDS ISRAEL IN THE  
WILDERNESS.\*By Rev. Charles Mackinnon, B. D.,  
Winnipeg.

Murmured, v. 2. Four men climbed the Alps one beautiful day. After toilsome effort they reached the summit, and nature lay spread at their feet, a panorama of unspeakable grandeur. But one of the mountain climbers was surprised to find his companions paying no heed to the entrancing view they had toiled so hard to obtain. One of them had got a thorn in his foot, and that engaged all his attention; another had fixed his eye on a beautiful chalet in the valley beneath, and he was envying its fortunate owner; while the third looked at the sky, shrugged his shoulders, and expressed his opinion that it was going to rain. How often some thorn in the foot, some disquieting envy in the heart, some foreboding for the future, is suffered to rob the present hour of its natural joy and make life morose! Let us cease to murmur, and let us live in the sunshine, not in the shadow.

Bread from heaven, v. 4. A famous book-lover tells how he used to amuse himself by tracing the worms who burrowed holes through his books. They burrowed usually in a straight line. One would die before he got half way through; another would go in at one cover and eat his way clean through and out at the other side. We may not be above learning a lesson from the assiduity of the book worm. There is a Book which is meant to be our food. It is God's bread from heaven for our spiritual natures. Some die half way through, but some have penetrated it from cover to cover. These have tasted of the truest and fullest life; for Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

A certain rate every day, v. 4. There is a heaven-born habit which is to those who follow it as an angel of light. This habit is the daily study of God's Word. It is a daily reminder of spiritual obligation, and a constant safeguard from the perils of every hour. One meal will not suffice the body for a whole week. Nor can we be strong and vigorous spiritually if we forsake the daily quiet time for prayer and the daily reading of God's Word.

Bread to the full, v. 8. There was food, when the quails and the manna came for every person in the vast camp of Israel. And in the gospel there is provision for each one in the motley companies that are flocking to fill up our Canadian West; provision, too, for the uncouth heathen. And to us has been given the privilege, higher than any enjoyed by the most glorious angel, of carrying heaven's bounty to these needy souls. We can all give some help to missions, and so

"Dig channels for the streams of Love  
Where they may broadly run.  
And Love has overflowing streams  
To fill them every one."

## The King and the Ant.

I am the Lord your God, v. 12. In a chapter in the Koran is a story of how the angel Gabriel was sent from the gates of gold to earth to do two things.

\*S.S. Lesson, July 7, 1907. Exodus 16: 1-15. Commit to memory v. 4.\* Read Exodus 15:22 to 18:27. Golden Text—**I am the living bread which came down from heaven.**—John 6:51.

One was to prevent King Solomon from forgetting the hour of prayer in exultation over his steeds; the other was to help an ant on the slope of Ararat which had grown weary in seeking food and was like to perish in the rain. No bright winged Gabriel is ever visible to our eyes. But none the less true is it that the great God, who rules the whole vast universe, sees and provides for the needs of the smallest of His creatures.

## "Grace Before Meat."

Which the Lord hath given you to eat, v. 15. The food that daily loads our tables is from God's bountiful hand. How unthankful must we seem in His sight, if no eye is turned to Him and no word uttered in acknowledgement of His kindness! The beautiful practice of "grace before meat" should never be a mere form, but always the welling up of the heart's gratitude for our heavenly Father's goodness.

## LIGHT FROM THE EAST.

By Rev. James Ross, D. D.

Wilderness of Sin—The Israelites, after crossing the arm of the Red Sea, turned southward along the eastern shore of the Gulf of Suez. The Wilderness of Sin is the plain el-Markhab, a desolate expanse of burning gravel with almost no vegetation, where in summer the heat is terrible, and even in winter it is trying to one from the north. Towards noon, a breeze comes up from the sea, and makes the march more bearable. But the scarcity of water and herbage make it still a dangerous route, and even the Bedouins avoid it when possible.

Quails—Are well known migratory birds, with round, plump bodies and only a limited power of flight. They go southward into the interior of Africa in November, and return again in March. They fly with the wind and mostly at night, and when a heavy wind comes up during the night from the Red Sea, it drives them in immense numbers, exhausted over the desert. When they reach their destination, they are very tame; they hide under the bushes and will not take wing unless they are compelled to do so. When their flesh was eaten to excess for a month by a people not accustomed to it, the result was a dangerous disease, Num. 11:32-20, 31-35.

## THE WORKING OF GOD.

It is not against the laws of mind, but through them, that God realizes his purposes in us. This is an absolute condition of our mental and moral sanity. If we are to lead a moral and rational life of any sort, there must be an order of life on which we can depend. If religion is not to be an excuse for indolence, we must work out our own salvation. It is indeed God who worketh in us, but he works according to law, and in such a way as to call for all our effort. He gives us spiritual bread as he gives us daily bread. In the latter case the bread supply does not come by any celestial express, but through the springing corn and the ripening harvest; yet it is from God after all. In like manner spiritual blessing is not conferred in any scenic and unmediated fashion, but by power moving along the lines of normal life, and manifesting itself in its products rather than its abnormal methods. And in the case of both physical and spiritual bread, we have to work for it.—Bowen.

## WHY CHRIST LEAVES THE CITY.

By Rev. G. Campbell Morgan, D.D.

"The people of the city came out to meet Jesus, and when they saw Him they besought Him that He would depart out of their coasts . . . and He entered into a boat, and crossed over, and came into His own city." There is the story of a strange tragedy! The whole city besought Jesus to depart—and He consented. The request is so strange and perplexing that one is driven to ask why it was made. Let me first emphasize this truth; they did it with their eyes wide open. It was a deliberate rejection of Divine blessing. Jesus had dealt with a man who was the terror of the district. No man could bind him, no man could pass by him, he was "exceeding fierce." It seems almost, to use a phrase of today, as if the agony was piled up for us in the record. Yet we find this man sitting at the feet of Jesus, clothed, and in his right mind. Why, then, did the people beseech Jesus to go? First of all, I charge them, not only with deliberate rejection of blessing, but, as lying behind it, deliberate refusal to accept the consequences of righteousness. I am not going to enter into a discussion of the destruction of the swine, though I do not think it needs a long discussion. Jesus, wherever He came, came first as the Jewish Messiah. The whole district to which the record refers was within the realm of Judaism, and was peopled by people who ought to have been obedient to the Mosaic law. When Jesus came, He destroyed an unholy traffic, forbidden to these people. I am not going to discuss the rights or wrongs of these prohibitions. He swept into the sea a traffic which was unholy for these people. Did you notice what the man who told the story in the city said? "They that kept the swine fled into the city and told everything, and—" Think that well out. Matthew says they "told everything, and"—what was the little addition?—what was befallen to the possessed of the devils. "Why, I thought that was everything!" Oh, no, what was everything was the destruction of the pigs! In the eyes of the men of the district the destruction of their unholy traffic was a far more important thing than the healing of a man. They would be perfectly willing to admit Jesus as a social reformer, perfectly willing to admit Him as a benefactor, a philanthropist, the builder of a hospital; but at the terms upon which He heals men are the terms of insisting on the laws of righteousness and the destruction of an unholy traffic, He could go. That is the point of the story: "They told everything and—"

See how it works out. I fancy I can hear some leading men, perhaps the chairman of the chamber of commerce, saying, "If this man, on the shore, within half-an-hour of his arrival, sweeps out a whole herd of our swine in taking a devil from a man, what will he do if we let him into the city? We dare not allow him to come and overhaul the things that are going on in our city. We would welcome his healing, be glad of his beneficence, be delighted to have things which would help us physically and mentally and free us from responsibility, but we dare not admit him." I charge upon these men deliberate rejection of blessing with their eyes wide open, deliberate refusal to accept the consequences of righteousness, and, finally, deliberate cowardice. They dared not allow Him to come further on, so they hurried Him away.

## THE DOMINION PRESBYTERIAN

I need make no social, civic, or national application. The parable flashes its light everywhere. I am making a personal application. The reason why men beseech Him to go away is because the first word of His manifesto is the word "Right." He will insist on that. God forgives us if we ever attempt to lower His standard. The first word is not "Believe." The first word is "Repent," and "repent" for evermore means turning the back upon the thing that you know God disapproves.

Men send Him away because they know He will keep coming further into their life—further and further, always breaking down. Repentance is not an act at the beginning of life; it is an attitude maintained during the whole life. Ah, me! how many things I have had to put away, which for years I did not dream of as contrary to His will! Until the light came they were not sinful, but when the light flashes they must be put away at once. If you let Him in He will interfere not only with your individual life, but with your business. You will have to put out of it whatever is unprofitable or unholy. Jesus Christ will make no compromise with sin. Compromises are always born in hell, and fathered by the devil. Oh, whatever He breaks down, whatever He burns up, whatever He calls you to do, do not beseech Him to go, or He will go! Let Him in; for when He comes in Heaven comes in, God comes in, the Eternity of His light comes in!

### OFFERING.

Dear Lord, I come to thee with empty hands—

No gift did I bring.  
So busy was I, that there seemed no time

For garnering.

To one athirst beside me, Lord I gave  
The cup I bore.  
And to a weary comrade lent the strength  
He needed sore.

A little, tender child, in tears, afraid,  
Clung close to me,  
And I him carried. So, to glean, my hands  
Were never free.

Dear Lord, ashamed, I hide my face!  
I came

Through golden lands;  
And yet, at last, can only offer Thee  
My weary hands.

—Bertha G. Crozier, in Harper's Weekly.

### PRAYER.

O Lord, we thank Thee for the bliss of sunshine and the blessing of sweet spring rain. Would that the dew of Thy mercy might fall upon our hearts, making them blossom into that flower of perfect love for Thee without which life is but a weary sojourn in a desert place. Teach the doubting what it is to know Thee. Put it into the hearts of strong and loving men to instruct the people in the fulness of Thine ever lasting love, mercy, and grace, so that in time there may be none on the earth who do not know and bless Thee, and are not happier for this knowledge of Thee. And this we ask in the name of Jesus Christ. Amen.

### WHY I LIVE.

I live for those who love me,  
For those who know me true,  
For the heaven that bends above me,  
And the good that I can do;  
For the wrongs that need resistance,  
For the cause that lacks assistance,  
For the future in the distance,  
And the good that I can do.

—Selected.

### A TRUE INCIDENT.

A gentleman living in the country had a large sum of money paid to him, and before depositing it in the bank, was obliged to go from home, leaving his wife and little daughter without a protector.

Some time during the night his wife was awakened with a feeling that some one was in the house. She listened and could hear footsteps moving about. The noise also aroused the little daughter. With childish trust she said, "Mamma" won't God take care of us now papa is away." Her faith seemed to strengthen the mother, who yielded to her entreaties to pray that they might be kept safely. She arose from her bed, and, kneeling beside it, poured forth a fervent supplication to the Heavenly Father to shield them from all harm, after which they again retired.

Upon going down stairs in the morning, they found everything as it should be, nothing had been disturbed. About two years later the father was sent to visit a man who had formerly been in his employ, and who then was lying on his deathbed.

He confessed that upon the night in question, he had entered the house for the purpose of robbery, knowing that the gentleman had received the money, and had gone away from home, leaving his home unprotected, but upon hearing the prayer of the wife, his conscience was smitten, and he dared not carry out his evil intention.

It was that prayer alone that prevented him from possible murder, which he would have committed, had it been necessary for him to do so in order to secure the money.—Our Dumb Animals.

### RICH LIVING IN THE WILDERNESS

A wilderness diet may be more wholesome and satisfying than a banquet table. It is bound to be if the wilderness is of God's ordering. An Oriental writer's comment on the fact that Moses led his flock to the back of the wilderness is suggestive and enlightening. It is pointed out that while the word for "wilderness" has the idea of "without population," it is by no means suggestive of vegetable life, and that therefore a wilderness may be the best of pasturage for a hungry flock. Certain it is that many a child of God has found in a wilderness experience spiritual food that is richer and more blessed than anything that prosperity could have furnished. When the Good Shepherd is leading, we may trust him for safe pasturage.

### FISHERS OF MEN.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-school teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ, yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank tender spirit and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that winneth souls.

### HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY.\*

By Rev. W. D. Reid, B.D., Montreal.

1. We may be called upon to consecrate our bodies to our country. There are times in the history of every nation when it becomes necessary to go out into the battlefield, and fight for the right. War is a terrible curse, but there are worse things even than war. When unrighteousness and tyranny and injustice prevail, it is right that these should be wiped out, even if it must be done by war. In such a case, where men may be called upon to defend their nation, it is their duty to consecrate their bodies to their country.

2. We may consecrate our talents to the good of our country. The man of high and noble ideals, who enters politics for the purpose of defeating the schemes of selfish men, and for the giving of his country a pure and righteous government of the highest order, is indeed a true patriot. Such a man was Moses, and such an one was Nehemiah. The history of Britain and of Canada is not lacking in examples. We all have talents, and we may all consecrate them to the uplifting of our country.

3. We may consecrate our time to our country. The man in Britain who make the laws of the land, receive no financial compensation. They give their time to their country. While we may not all be able to do that, yet we can all spare a little time for the good of our land. At the least, on polling day, we can spare an hour or two to go and cast a ballot for the right man. When a moral issue is at stake, we should spend days, or weeks if necessary, in hard work for the good cause.

4. We may consecrate our influence to the good of our country. Every person has a certain amount of power in the world, for good or evil. We all wield influence among our friends and neighbors. Let us see that our influence is always thrown on the side of right and truth and morality, when any national question comes before us as a people.

5. Our prayers may be consecrated to the good of our country. We are enjoined in the Scripture to pray for our rulers, and we have instances, both in the Old and New Testaments, of saints "praying without ceasing" for their country's welfare. Let us follow their example, and never forget to pray for this land of ours.

Love of country and love of God are two of the noblest passions of the human soul. A man without a country is an exile in this world, and a man without God is an orphan throughout eternity.—Van Dyke.

John Knox consecrated not only his time and talents to his beloved Scotland, but his prayers as well. Once he was overheard in an agony of prayer pleading with Jehovah in the following terms:—"Oh God, give me Scotland or I will die." May God give us all the same interest in our country, when we approach the throne of grace.

Joan of Arc was a country girl brought up in a quiet, secluded home. One day she seemed to hear a call from God, to consecrate all her talents to the deliverance of her country, France. She was reasoned and expostulated with, but all to no purpose. She said:—"My time, my talents, all that I have and am, are at the service of my poor bleeding country." She went forth to the horrors of the battlefield and finally died a martyr's death—and all for her country.

The man or woman who believes well is apt to work well; and faith is as much the key to happiness here as it is the key to happiness hereafter.—Donald G. Mitchell.

\*Young People's Society special topics  
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Dr. Yorke-Davies's article on Harmless Beverages in Relation to Health, in *The Living Age* for June 22 gives some highly important suggestions on certain much-discussed points with the authority of an expert and the charm of a clever essayist.

The Bill for the re-union of the three Methodist Bodies in England, now before the House of Commons, is making satisfactory progress; and the belief is expressed that it will carry, and the re-union effected. Writing on this subject *The Belfast Witness* says:—The union of Presbyterians and Methodists in Ireland is highly desirable, and indeed is some respects urgent.

In a British Exchange we find the following interesting item: Mr. Ruth has been publishing a series of articles condemning separated Independency (for Congregationalism, Rev. Sylvester Horne, of London, writes that he and his great congregation have abandoned Independency as a hindrance to their work. Another congregationalist, Rev. R. J. Wells, recently said that if Congregationalism was to make a forward move in every respect it must link on independence to interdependence. They had overdone their independence, and they must put into working another great truth, that of their brotherhood, and sympathy with their sister Churches. Thus it is clear that Presbytery is the ultimate and inevitable polity for the Reformed Church. And in Canada our Congregational friends confessed a lack of Independency when they formed their Union, which, after all, is only a piece of Presbyterian polity.

## CONCERNING TORONTO CHILDREN.

Mr. Henry O'Brien, K. C., one of Toronto's most prominent and esteemed citizens, has raised a breeze, almost a gale of wind, by this published statement about the children of Toronto: "It is notorious that the children of this city are the worst of any on the continent." Mr. O'Brien then proceeds to say that this is partly due to the parents, and partly due to the city's school system. The theft and destruction of flowers, on Sunday especially, is pointed out by Mr. O'Brien as one of the evils he, with others, suffers from. He states that one of the boys caught stealing flowers was the son of a highly respected and wealthy citizen, and that when the boy was taken home to his parents and the facts explained to his mother she answered that it was a small thing to complain of, and that "the flowers were God's, and the boy had a right to take them." Mr. O'Brien claims that the children in large United States cities are better trained and better behaved than those of Toronto. He concludes by saying that if the Toronto school authorities were to spend more time and money in teaching the children manners and morality instead of, as at present, spending money on thing absolutely useless for the everyday life of the pupils, there would be a marked improvement, and that Toronto would become less of a byword, and citizens get a little more satisfaction for the heavy taxation.

It will be news to many that the children in large United States cities are better trained and better behaved than those of Canada. If it be so, it is time the Dominion looked to its laurels, for a youthful generation void both of morals and of manners can only spell a later generation of the most unsatisfactory character. Whose the fault, and what the remedy?

That great Baptist preacher, Dr. MacLaren of Manchester, advocates the union of the Congregationalists and Baptists, and their consolidation into a Church on Presbyterian lines. He says—"I live in the belief that before some of you come to my venerable antiquity you will see in our great cities a harking back to the original form of Congregational polity—that we should unify our community. It would immensely strengthen our witness. It would give us far more power in the State. . . . And my prophetic soul goes forth into even a more unattainable vision than that. Baptists are uncommonly like Congregationalists—and why in the name of goodness these two great communities should stand as isolated as they are passes my wit, and I hope passes the wit of a great many of us." Montreal.

The Control of the Public Purse, reprinted in *The Living Age* for June 27 from the *Monthly Review*, is one of Michael MacDonagh's pleasantly informing articles touching English governmental relations and methods.

So-called unhealthful occupations can be made less so by properly practising the laws of breathing.

## THE SWEET REASONABLENESS OF MR. AND MRS. WOODBEE.

(By Knoxonian.)

The Woodbees lived in the village of Smith's Corners. They were rather pretentious people. They had firm convictions on just one point, and that was that the Woodbee family was much better than any other family in Smith's Corners. They tried to establish their superiority in two ways—they ran down everybody and everything at the Corners and claimed to be on very familiar terms with big people in neighbouring towns and cities whose names they happened to know. Having neither brains nor energy to make a position in the world for themselves, they tried to hang on the skirts of those who had a recognized place in society. Picking one's teeth on the steps in front of the Rossin House does not by any means prove that one is dined there; nor does flippant familiarity with the names of people of position prove that one ever spoke to them. A would-be gentleman once tried to establish himself at an Atlantic watering-place as a man of distinction by familiarly alluding to the Blakes as "Ned" and "Sam." In his talks around the hotel with Canadian and Yankee politicians he always contrived to drag in the names of "Ned" and "Sam." He may have known these distinguished gentlemen by sight, though chances are a million to one he never spoke to either of them. He didn't make a distinguished man of himself by saying "Ned" and "Sam." Distinction is not won in that way in this country. The Woodbees tried to prop themselves up in that way, and put in an additional prop by sneering at Smith's Corners. Among other things that they habitually sneered at was the church in which they professed to worship. Whatever else they missed they never missed the church.

The Rev. John Faithful was one of the ministers of Smith's Corners. It was his dire misfortune to have the Woodbees in his congregation. They were and had always been a nuisance. They never did any work. They never paid any money. Their pew rent had not been paid within the memory of any living treasurer. They did nothing but put on airs and sneer. Heaven knows they never prayed. When they came into the little church they always looked around with a patronizing air, which seemed to say, "You common people of Smith's Corners ought to be very thankful that you have the Woodbees here." The Woodbees thought their presence was worth much more to a congregation that power from on high.

Mr. Faithful had three stations, and drove nearly twenty miles every Sabbath. He had done this for many years. He was a good man and had done good, solid work. The pious, sensible people of the congregation were much attached to him. He had helped most of them in severe trouble, and had preached to them as well as he could. His influence in the community had been of the best. The good peo-



ple in all the other denominations greatly respected him. Of late years some of Mr. Faithful's intimate friends had begun to notice that his health was not vigorous. His long drives in all kinds of weather were beginning to tell. At times he felt discouraged. The family had increased, but the salary remained the same. He had no money to buy books, and his mind was losing its freshness and elasticity. His long, weary drives unfitted him for study. He had never taken a holiday for the best of all reasons—he never could get one. He didn't mind hardship himself; but it did grieve him when he saw his companion, once as fair and lovely a bride as ever stood at the altar, worn and weary, and likely to break down in middle life. It grieved him too to think that his children were not likely to get a fair start in life through their father's poverty. What worried him most, however, was the systematic persecution of the Woodbees. They never ceased to do all in their power to make his life bitter. Mrs. Woodbee was fiendishly cruel. One of her favorite ways of torturing Mr. Faithful was to go over a list of ministers whose names she saw in print—some of whom were most conspicuous failures—some of whom would have been "hoisted" ten years ago if their people could have hoisted them—some of whom would never get another call if they were hoisted—and say: "If we could only have a minister like them."

Mr. and Mrs. Woodbee took a short trip during the holiday season and visited a neighboring city. Though the Woodbees had no money to spend, and no brains to weary, they always took a trip to some city to keep up their tone. It was generally understood that they pinched themselves eleven months in the year to take a trip in the twelfth. When in the city they went to hear Dr. Boanerges. The Doctor had just returned from a three months' tour in Europe, and was at his best. His nerves were steady, his brain clear, his voice flexible and the whole man in capital working trim. His people had given him a warm welcome home, the church was crowded, and all the circumstances such that a man could hardly fail to preach well if he had any preach in him. During his absence he had gathered up some capital texts obtained in various ways, and made a first-class sermon on one of them. He had thought for weeks on the text, and when his mind was full had dashed off a capital sermon which he actually wearied to preach to his people. The time had now come, and the service all through, as well as the sermon, was of the highest order.

The Woodbees loomed up from a back seat into which one of the ushers had thrust them. They tried their very best to look like distinguished people. The effort was a dismal failure. Distinguished airs did not sit kindly on Mr. and Mrs. Woodbee. The clasp was common, and no amount of posturing and attitudinizing and grimacing could make it look like anything else. They met with some serious mishaps. The Doctor read a selection from one of the minor prophets, and Woodbee could not find the place. He turned and turned until he became nervous and flushed in the face but it was no use. Nahum would not come to the front. Mrs. Woodbee was in a similar difficulty, but her womanly tact saved her. When two or three efforts failed to find Nahum, she pretended to have it and looked quite confidently at Ecclesiastes. No man would ever have thought of doing that. When the service was over Mr. and Mrs. Woodbee had a long dialogue on their way to their boarding-house which we reserve for another week. The dialogue brings out their sweet reasonableness.

## TWO FAMOUS PREACHERS.

A correspondent, writing to the Belfast Witness, refers to two eminent Edinburgh ministers in terms following:

It was Communion at Free St. George's, but I was accommodated with a seat on the gallery. The interior of the building is not unlike our own "May Street," and it was crowded in every part. Arrangements are perfect, the music inspiring, but every eye is riveted on the rather small-sized, white-haired figure in the pulpit, whose outstanding characteristics may be described in three words—humility, earnestness, saintliness. The subject of the action sermon was death unto sin, and the preacher paid the Communicants the compliment of likening them to a company of "dead" men and women. May it be that his confidence is not misplaced; but the heart is deceitful, human nature is so weak. The vast audience listened with breathless interest to the preacher's message, as if afraid of losing a single word. The little asides and personal experiences are, perhaps, the most impressive of all. It would be impossible for Dr. Whyte to keep the mystics out of any discourse; so Bunyan, Rutherford, Newman came and went like Samuels raised from the grave, but the quotations were always appropriate and well-timed. There were also many earnest exhortations to divinity students—a class in which the Doctor takes a yearning interest. People came away with regret, but carrying with them much material for after thought. It is stimulating to see the close bonds of affection which unite pastor and people.

In the afternoon I attended a children's service in Old Greyfriars, but was not much edified. The minister may be a worthy man, but he lacks the gift of bringing himself down to the little ones, so there were many nodding heads. The subject was the overthrow of Sennacherib's host, out of which much might have been made, but the address lacked interest; and the summary fashion in which the preacher dismissed the miracle regarding the advance of the sun's shadow as an "impossible occurrence" was, I could not help thinking, dangerous teaching for the young. I was glad to get out into the warm sunshine again, and spent a profitable half-hour in wandering about the ancient graveyard, so full of historic interest. The Covenanters' Prison is there, which excites mingled feelings, and everywhere one comes upon reminders of the "killing time."

I looked forward to a treat in hearing Rev. John Kelman in the evening, and in this I was not disappointed. The people began to gather in front of the New North Church a full hour before the commencement of service, and as the time for opening the doors came near the crowd had grown to vast proportions. I did not regret the long wait, or having to stand during the whole service, for seldom have I heard a more uplifting discourse. Mr. Kelman looks youthful, is of fair complexion, clean-shaven, with an expression of great power and great tenderness combined. I never had the privilege of seeing Henry Drummond or R. L. Stevenson, but I believe I am not wrong in imagining that Mr. Kelman possesses a winsome personality, especially over the young, not much inferior to theirs. His sermon took the form of a farewell message to his people, as he is about to be inducted as colleague and successor to Dr. Whyte.

Confession is the open acknowledgment of the heart faith. It puts the confessor over the line. Avoidance of confession is unspoken denial. If one is not with Christ, he is against him.

## PRECEPT AND EXAMPLE.

(From the Ottawa Citizen.)

In one of the great church courts now in session strong criticisms have been voiced by individual members on the prevalence of unsatisfactory standards of honor and morality in the commercial and political life of Canada. There is no doubt much truth in this and a great necessity for the churches to pronounce upon such matters. At the same time it is a peculiar commentary upon existing conditions that the management of the finances of the same church has reflected at least one of the methods which has been most deeply criticized and condemned when adopted by some of our largest commercial institutions. That is the diversion of trust funds to a class of investments expressly prohibited under the terms of the trust apparently with a view to securing larger returns than would be possible under a strict adherence to the limitations imposed. Unlike most of the secular institutions which were guilty of similar action, the diversion resulted disastrously and a heavy loss was sustained. Of course the church as a whole was in no way responsible for this, but the action taken by the reverend deliberative body in connection with the case was scarcely in line with that rigidly scrupulous dealing with secular delinquency which marked the tone of the speeches directed against the outside world. The reluctance to call a spade a spade was even more marked than the sophisms that had been condemned in secular financial transactions to gloss over not entirely defensible acts, and a cynic world was cruel enough to smile at the hunt for phrases by which that useful agricultural implement must needs be disguised. While circumstances existed that peculiarly appealed to a charitable spirit the fact seemed to be overlooked that in almost all such cases there is a strong appeal to the humanities. According to the reports published the manner in which the incident was dealt with caused dissatisfaction among members present and the affair was disposed of in that particular style which, when adopted by a secular body, is designated by a popular term.

Undoubtedly there is wide need for incisive comment by the gatherings of our representative religious bodies upon the trend of commercial and political life as illustrated in revelations of the past year, and it was peculiarly unfortunate, that in this particular instance the value of such pronouncement should be to some extent weakened by example more than it is strengthened by precept.

## GIVING VALUE TO ONE'S WORD.

Many a man who would not tolerate the idea of lying is careless about keeping an engagement. But is a lie about the future any less a lie than a lie about the past? We recoil from the thought of deliberately lying about known facts that have occurred; to do so is not even a temptation to most of us; no inducement of money gain or any other advantage would even weigh as an inducement to the uttering of such an untruth. Yet we let ourselves be turned aside from the keeping of an appointment by the most ordinary circumstances of convenience, and think nothing of it. A broken word is a broken word,—it matters not a particle what the word was about. We may well afford to be slow in giving our word; but, once given, it is worth well-nigh laying down life to keep. Carelessness here works the same disaster as always: one's name becomes a synonym for unreliability.—S.S. Times.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## WHEN YOUR BOY IS AWAY.

"Don't you suppose we had better get a frame for the pictures in Ned's room? I mean those he brought home after the last term at school. There is the one of the football team he belonged to; and then, too, I think the one of the class would be nice framed. They are both good pictures. They are quite large, I know, and probably he did not expect them to be framed; and yet, I feel sure he would be pleased to find them all framed and hung in his room when he comes home at Christmas."

"Then we will have them framed, wife. I will take them over this afternoon. I remember once when I came home mother had standing on my table a bit of a card neatly set in a frame she had made herself. It was a little 'reward of merit' card—nothing more; and yet it never looked so good to me as after mother had fixed it that way."

"And you have not forgotten it yet? That is what I think about having these of Ned's framed. He will think of the old room here at home some day when perhaps he may not be able to come back, and the remembrance will lead to something else."

Something else? Oh, yes. Back to the hearts and the love of the dear ones who were there in the years gone by.

And so the pictures were framed. When Ned came back home at the mid-winter vacation, there the two hung, on different sides of the room. In the corner was his tennis-racket. On the wall by the side of the dresser, was his nose-guard, hung by its strap. Mother had not "fired these out," as Ned said some mothers would have done. There they were, reminders of the days when he played half-back on the school team, and saved the day by hard work.

"It is awfully good of you to think of a fellow this way, mother!" he said, sitting down where he could look the pretty room over, and see what had been done to make the room—his old room in the old home—as comfortable and cheery as possible. "I thank you for it. I shall think of it when I go away."

That is what we want, mothers. If we can keep the hearts of our boys glad when they think of the old home, we have gained a victory for home means father and mother, the bright family fireside, good things, kind words, a shelter from the world's storm, and all that makes for higher and better manhood.

And if we can help the boys to know that while they are away we think of them, it will mean something, too. When we write to them, why not tell them that we often go into their room, and sit down, just because it is their room, and when we are there we think of them, and wish for them all that is good and pure and true? Suppose we take our writing material in there and write our letter from that quiet place. It will touch a tender chord in the boy's heart as he snatches time away out there in life's busy highway to read the word from home.

We so little know what will be the thing which will strike the string in the young man's heart-harp! The other day I saw a letter in which a young man wrote home these words: "I read father's letter over two or three times, so that I can be sure that I have not missed anything he wrote!" Do you think it can be that a young man who wants to know every single word father writes will stray very far away?

A minister went not long ago to stay at a private house in the city of St. Louis for a day or two. He says:

"I knew the lady had given me the boy's room. How did I know that? Here were the things he had used when he was at home—the ball and the racket and the paraphernalia of the playground; in the bookcase were books the boy likes. Oh, yes; I could not help knowing it was a boy's room. In a little while the mother said to me: 'You saw that I put you in my son's room?' 'Oh, yes; I noticed that, and I wondered why.' 'He is away in Cuba with the army. I wondered if you would think of him when you prayed to-night. It would help him to know it!' Could I forget that request? No; I did remember the boy away across the water in a strange land. One day I learned that the boy had heard about my visit to his home, and what I had asked God to do for him. And he had written home such a letter, yearning for the old folks and the love he missed so much! 'I am so lonely and so homesick,' he wrote. 'I miss your love! I shall be so glad to be back home again! And, mother, when I come, it will be as a better boy, I hope, than I ever was before! Your love and His have found me, and brought me back to Him!'"

It pays to let the heart live with the boys when they are away from home.—Church Messenger.

## A SUNNY DAY IN JUNE.

I do not dread November drear,  
With lowering skies and miry ways;  
December's frost I do not fear,  
When famished Winter grimly preys;  
Nor shrink when January sways  
The branches to a strident tune;  
But not for them the song I raise;  
Give me a sunny day in June.

I find in February cheer,  
Though glistening snows the vision  
daze;  
And March's trump I seldom hear  
Without exultancy and praise;  
My shining Aprils, budding Mays,  
Have read me many a mystic rune,  
But for the year's divinest phase,  
Give me a sunny day in June.

July more regal may appear;  
And August vaster wealth displays;  
September mild, October serene,  
With gifts abound and trophies blaze;  
But still my heart her homage pays  
To Summer's Maid, departing soon,  
And cries her 'Ave!' while she stays—  
Give me a sunny day in June.

Apportioner of years and days,  
Distributor of every boon,  
Entrance with gold an earthlier gaze,  
On worthier brows bestow the bays,  
Give me a sunny day in June.

W. M. MACKERACHER.

## USELESS FOREBODINGS.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Selected.

## VOLCANOES AS INDUSTRIAL AGENTS.

It cannot be said that the idea of turning volcanoes and volcanic phenomena to account in the service of man is strictly new, yet it always suggests a certain admirable boldness when put into practice. Sulphur is dug from the bottom of the smoking throat of Popocatepetl, and the crater of Aetna might perhaps be made to furnish a supply of the same substance if ancient deposits of sulphur on the Island of Sicily were not available with less trouble and danger. In recent years an entirely different product of volcanic action has been brought into the industrial world, namely, carbonic acid gas. All travellers who have been at Naples remember the famous "grotto of the dog," so called because the air, to the height of a foot or two above the cavern floor, is so strongly charged with carbonic acid gas that a dog or other small animal entering it is in danger of suffocation. Similar gas vents exist around all active and many inactive volcanoes, and for some time past they have been utilized in Germany for the manufacture of liquid carbonic acid. This summer a similar enterprise has been undertaken in the midst of the extinct volcanic region of Auvergne in France. Not far from the remarkable peak called the Puy de Dome, which rises in plain sight of the plateau of Gergovia, where Vercingetorix inflicted upon Caesar the only defeat that the latter suffered in his Gallic war, there is a locally celebrated cavern from which carbonic acid gas issues at the rate of half a million litres a day. It is known as the "poisoned fountain," as many animals have perished while visiting it. This vent and others in the neighborhood are now being turned to account, after the manner of those in the volcanic districts of Germany, for the production of liquid carbonic acid. Doubtless there are other ways in which active or dormant volcanoes could be turned into industrial agents. Enthusiastic dreamers have even proposed to utilize the forces of a volcano for the production of mechanical power—but that is another story, not likely to be written in our day.—Garrett P. Serviss.

## A HANDY TREE.

Did you ever hear of the thread and needle tree? Rather a handy tree to have growing in the back yard, don't you think? especially when there are boys in the house, with buttons coming off about every other minute.

This strange tree grows in nearly all tropical countries, and in some places nearer home, where the climate is warm and even. In Mexico it is found in great numbers, and the Mexicans call it the "maguay," which is pronounced "Magway." It gets the name by which we know it from the curious formation of its leaves. At the tip of the leaf there is a sharp thorn, which as the needle. If you grasp it firmly and pull it out, a long thread of fiber comes with it, and there you are—with a needle all ready threaded for your sewing. This fiber thread is very strong and the Mexicans use it for weaving a coarse kind of cloth as well as for sewing. The leaves of the tree they use for roofing their houses, instead of tiles, and a fine roof they make with them, strong and water-proof—just the sort of roof that is needed in a country where the rain pours down in sheets.

It is estimated that London's laundries use more than 750 tons of soap a week.

## CHARM OF QUEBEC.

Dear, delightful old Quebec, with her gray walls and shining tin roofs; her precipitous, headlong streets and sleepy squares and esplanades; her narrow alleys and peaceful convents; her harmless antique cannon on the parapets and her sweet toned bells in the spires; her towering chateau on the heights and her long, low, queer smelling warehouses in the lower town; her spick and span caleches and her dingy trolley cars; her sprinkling of soldiers and sailors with Scotch accent and Irish brogue and Cockney twang on a background of petite bourgeoisie speaking the quaintest of French dialects; her memories of an adventurous, glittering past and her placid contentment with the tranquil grayness of the present; her glorious daylight outlook over the vale of the St. Charles, the level shore of Montmorenci, the green Ile d'Orleans dividing the shining reaches of the broad St. Lawrence, and the blue Laurentian Mountains rolling far to the eastward, and at night, the dark bulk of the citadel outlined against the starry blue, the trampling of many feet up and down the wooden pavement of the terrace, the chattering and the laughter, the music of the military band, and far below, the huddled house-tops, the silent wharves, the lights of the great warships swinging with the tide, the intermittent ferry-boats plying to and fro, the twinkling lamps of Levis rising along the dim southern shore and reflected on the lapsing, curling, seaward sliding waves of the great river! What city of the New World keeps so much of the charm of the Old?—Henry Van Dyke.

## A GOOD TEMPERANCE SOCIETY.

Two small boys stopped in front of a saloon, and an old man standing near listened to what they said.

"Let's go in and take a drink," said one of them.

"—I don't think we'd better," said his companion, "my father's terribly opposed to saloons. I don't know what he'd say if he knew I'd been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course we'd stop with one drink. There couldn't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you're talking about. If you go in there and take one drink, you're not sure of stopping there. The chances are that you won't, for I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let it entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to do—for fun—but I didn't stop there, you see. Take the advice of a poor old wreck—and that is, never take the first drink."

"You're right," said the boy who had proposed to visit the saloon. "I thank you for your good advice, sir. I say, Tom, let's promise each other never to take the first drink."

"All right," said Tom, and the boys clasped hands on their pledge.

"That's a good temperance society to belong to," said the old man. "I wish I'd joined one like it when I was a boy."

It is worthy of note that the longest known time during which snow fell in England occurred in 1614. It will be found recorded in the register of the parish of Wotton Gilbert that snow fell on the 15th day of January and from that time every day until March 12. The loss of human life and cattle was immense.

## THE SEATTLE SPREAD.

The richness and variety of the feast provided in the programme for the Twenty-third International Christian Endeavor Convention to be held at Seattle, Wash., July 10-15, 1907, is revealed by the following interesting analysis.

There are 182 separate meetings for which speakers must be provided.

130 different speakers are assigned parts on the programme.

The nations represented are the United States, Canada, Mexico, South America, Africa, England, Ireland, China, Japan Russia with greetings from many other lands.

Among the denominations represented are the Methodist Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion, Methodist of Canada, Baptist, Free Baptist, Congregational, Disciples of Christ, Friends, Lutheran, Methodist Protestant, Presbyterian, Canadian Presbyterian, Protestant Episcopal, Reformed Presbyterian, Reformed Church in America, United Brethren, United Evangelical, and United Presbyterian.

Among the speakers are ministers, missionaries, statesmen, lawyers, editors, bankers, brokers, presidents of colleges and universities, school-teachers, business men, stenographers, and workers in nearly every department of business life.

The meetings will range from the great inspirational gatherings, with audiences of five or ten thousand, to the schools of methods, with classes of fifty to five hundred.

The subjects presented include the training of the individual for personal character, and the training of individuals for service in the society, church, State, and world; in evangelistic work, missions, good citizenship, and world-wide brotherhood. Everything that goes to the making of all-round Christian manhood and womanhood will have its place and emphasis.

This Convention will give to the delegates a five days' vision of world-wide Christian activities that will be an inspiration for a life of service.

Half-fare rates on all railroads bring this feast within the reach of all.

## HE WOULD NOT MISS HIS GOLF GAME.

(Toronto Saturday Night.)

Rev. Robert Campbell, D.D., of Montreal, the new Moderator of the General Assembly of the Presbyterian Church in Canada, is one of the oldest ministers in the Dominion. He was ordained in 1861, and for over 40 years he has been pastor of the St. Gabriel Church, Montreal, doing in the meanwhile considerable literary work along the line of strengthening Presbyterianism in Canada.

Dr. Campbell is a man of strong convictions, and his outstanding characteristic is fearless independence. This is well illustrated by an incident which is said to have occurred a number of years ago in Montreal. Dr. Campbell has several hobbies. He is a curler and a botanist, but above all he is a golfer, and he finds his keenest outdoor amusement and chief relaxation on the links. He was formerly a member of the Protestant Ministerial Association of Montreal, and it was the habit of that body to meet on Monday. Now Monday was the day on which Dr. Campbell, somewhat worn by the labors of Sunday, felt himself most benefited by a game of golf.

So he asked the association to be good enough to meet on Tuesday or some other day of the week. The association did not favor the suggested change, whereupon Dr. Campbell arose and said, pleasantly but with decision: "Then I will bid you good-bye, gentlemen." And it is said that he never again appeared at the meetings of the association.

## UNSPOKEN SYMPATHY.

He was a big, burly, good natured conductor on a country railroad, and he had watched them with much interest as they got on the train. There were two handsome, round-faced rosy-cheeked boys and three sunny-haired, pretty little girls of various sizes and ages. A grave, kind-looking gentleman, evidently their guardian, got on with them; and the conductor's attention was soon caught by the fact that the apparently eager conversation was carried on by means of the deaf-and-dumb alphabet, the gentleman joining in so pleasantly that the conductor beamed on him with approval. Naturally kind-hearted himself, it pleased him to see this trait in others. But his honest eyes were misty as he thought of his own noisy crowd of youngsters at home, and contrasted them with this prim little company who smiled and gesticulated, but made no sound.

It was plain they were off on a holiday jaunt, for they all had satchels, and wore a festive, "go-away" air; and the conductor, whose fancy played about them continually, settled it in his mind that they belonged to some asylum, and were going with their teacher for a vacation trip. He could not help watching them through the car; then as he passed, through the car; they returned his greeting in kind, being cheerful little souls, and he began to look forward with regret to the time of parting.

At length at one of the rural stations, the gentleman kissed the young ones hurriedly all round, and got off the train. They leaned out of the windows and waved enthusiastic farewells as the car moved on; then the biggest "little girl" took a brown paper bag from her satchel, and distributed crackers in even shares. The conductor, in passing, smiled and nodded as usual, as the little girl held out the paper bag to him.

"Do have some," she said.

He started back in sheer amazement.

"What!" he exclaimed; "you can talk, then—all of you?"

"Of course," they cried in chorus.

The conductor sank into the seat across the aisle. "I thought you were deaf and dumb!" he gasped.

"Oh, how funny!" cried one of the rosy-cheeked boys. "Why that was Uncle Jack, poor fellow! he was born that way. We wouldn't talk while he was with us; it might hurt his feelings, you know. Hello! here's our station. Come on, girls!" and the five trooped noisily out, and waved their handkerchiefs from the platform as the train moved on.

## OUT OF THE WAY NOTES.

In all large cities criminals outnumber the police three to two.

The highest suspension bridge in the world is at Fribourg, in Switzerland, where one is thrown over the gorge of Gotteron, which is 317 feet above the valley.

Less tobacco is consumed in Great Britain, in proportion to the inhabitants, than in any other civilized country.

The area of the British Empire is 12 million square miles; its coast line is 43,000 miles; its population 400 millions.

The excavations in Rome being conducted on the Palatine Hill have shown a curious and interesting circumstance. The Necropolis has been found to contain remains of the ninth, eighth, sixth and fourth centuries before Christ. All fragments of the seventh and fifth centuries are lacking and archeologists are engaged in a close study of the field in order to find the reason.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

As in previous years Rev. Dr. Herridge, and the Session of St. Andrew's Church have made suitable arrangements for the supply of the pulpit during the pastors' vacation. The following are the preachers during coming Sabbaths: Rev. W. M. MacLaren, B.D., of Harvard University; Rev. M. B. Davidson, M.A., Sec. Y.M.C.A. McGill University, Montreal; Rev. Dr. Jordan, Queen's University, Kingston; Rev. Dr. Cameron MacKenzie, Elmira N. Y.; Dr. Herridge, who will not resume pastoral work until the 15th of September.

## MONTREAL.

Rev. Dr. and Mrs. Campbell will spend a few weeks in Britain.

At the recent quarterly communion in Taylor church no fewer than 92 names were added to the roll, bringing the membership over the 1,100 mark.

Principals Scrimger and Brandt are leaving for a holiday trip to Britain and the Continent, but the objective point in their outing will be to look out a suitable successor to the late Professor Coussirat. For this purpose they will visit France, and, perhaps, Switzerland.

Rev. F. M. Dewey, who has been at Atlantic City recuperating from a serious illness, returned to the city last week and at once set out on his summer resort at Cap a l'Aigle, accompanied by his family. Mr. Dewey has greatly improved in health, and hopes to return in the autumn as well and strong as ever.

Dr. Johnston, of the American Presbyterian church, will be absent on his vacation during the months of July and August, and during the month of September at the request of the Benevolent Fund Committee and with the cordial consent of the Session and the Board of Trustees he will visit that part of their parish situate in the Province of Alberta. He hopes to visit all of the 18 missionary fields there. The supply for these months has been arranged as follows: July 7th—Rev. Dr. W. W. Weeks, of Springfield, Mass.; July 14th—Rev. Dr. Anthony H. Evans, New York City; July 21st—Dr. Howard Agnew Johnston (probably); July 28th and Aug. 4th—Rev. Dr. A. D. Kelgwin, New York City; Aug 11th and 18th—Rev. Dr. H. H. Stinson, New York City; Aug. 25th—Rev. Dr. John Timothy Stone, Baltimore, Md.; Sept. 1st and 8th—Rev. Dr. T. S. MacWilliams, Cleveland; Supply for the remaining Sundays of September will be announced later.

At the Peterboro' Presbyterial Women's Foreign Missionary Society's meeting held in Cobourg, the following officers were elected:—President, Mrs. W. M. Rogers, Peterboro'; first vice-president, Mrs. J. C. Potter, Peterboro'; second vice-president, Mrs. A. C. Reeves, Campbellford; third vice-president, Mrs. A. G. Mann, Baltimore; fourth vice-president, Mrs. McFarland, Warkworth; treasurer, Mrs. Craick, Port Hope; supply secretary, Miss Brodie, Port Hope; recording and literary secretary, Mrs. J. Davidson, Norwood; corresponding secretary, Miss Martha Dickson, Peterboro'. The public meeting was largely attended, Rev. Wm. Beattie, presiding. Besides addresses from visiting clergymen, Miss Craick gave an address on Indian missions in the Northwest Territories, illustrated by limelight views.

## EASTERN ONTARIO.

Rev. R. B. Nelles, Port Hope, will preach his farewell sermon on July 23.

Rev. Wm M. Kannawin, of Woodville, exchanged pulpits with the Rev. Mr. Craig, of the Methodist church, Manilla, on a recent Sunday.

Dr. Campbell, of Perth, as interim moderator of the session, preached in Calvin church, Pembroke, on Sabbath last, and officially declared the charge vacant.

Dr. David McRoberts has been ordained and inducted an elder in the Springville church, which is making most gratifying progress under the pastorate of Rev. Dr. Marsh.

Rev. D. D. McLennan, of Red Deer, formerly of Apple Hill, who has been in attendance at the General Assembly, Montreal, spent some time in Eastern Ontario, visiting old friends.

At the last meeting of Lindsay Presbytery the resignation of Rev. A. F. Webster of Oakwood was accepted to take effect at the end of June. Rev. W. M. Kannawin, of Woodville was appointed interim moderator.

Rev. Mr. Kirkpatrick, Lumberman's Missionary for the Presbyterian church in Canada, occupied the pulpit in Knox church, Lancaster, on Sunday evening and gave a very instructive and interesting address on the work.

Rev. James Anderson and Miss Anderson of Godrich were the guests of Mr. and Mrs. Hugh McLean during the week. It is twenty years since Mr. Anderson visited Lancaster before and he finds many changes.

The Presbyterian church in Dalhousie, which had been closed for some time undergoing extensive repairs, was re-opened last Sunday. The Rev. D. McKay, B.D., of Maxville, preached to large congregations both morning and evening.

The garden party held last week by the Ladies' Aid of St. John's church, Brockville, at the home of Mr. and Mrs. John Roberts, was a very pleasant affair. Those who contributed to the program were Mrs. T. R. Bach, Mr. Bigbee and Mr. W. H. Alberry. Between 50 and 75 were present.

Rev. Mr. Cramm, B.A., B.D., on his leaving Cobden, after being pastor of the Presbyterian church there for five years, was presented by the Masonic lodge of the village with a handsome suit case; and Mrs. Cramm with a leather bound Bible by her Bible class and a handsome old glass sett by the Ladies' Aid.

A very successful garden party was held at Egypt school house, last week, on behalf of the union Sabbath school, being conducted there. The evening was delightful and a large number turned out to show their appreciation of the excellent work being done by the school, which at present has no less than seventy scholars with a well managed series of graded classes. Mr. Ernest A. Gunn, of Dunrobin, made an ideal chairman.

The Sudbury Journal last week had the following paragraph of more than local interest:—"Rev. Dr. Bayne, for 20 years pastor of Calvin church in Pembroke, was inducted as pastor, Wednesday evening, of St. Andrew's church, Sudbury. Rev. Mr. Goodwin, of Blind River, presided; Rev. Mr. Tibb, of Webbwood, preached; and Rev. E. D. Pelletier addressed the congregation. At the conclusion of the services refreshments were served by the ladies of the church, and the meeting closed by Rev. Dr. Bayne pronouncing the benediction."

Rev. George MacArthur of Cardinal, has resigned his charge to accept position as Dominion immigration agent in the Highlands of Scotland. The Cornwall Freeholder says: "The decision made by Mr. MacArthur was as sudden as the announcement. It was only Saturday that he received the offer and he accepted immediately. For some months Mr. MacArthur has been in delicate health and his congregation had decided on giving him a six weeks holiday. The new position however, is expected to benefit him very much. He leaves on July 4, sailing via the Virginian. His first work will be in Lewis in the North of Scotland. Rev. MacArthur is an excellent preacher, a man particularly well read, a thorough Canadian, and with the additional qualification of being able to speak Gaelic fluently. As immigration agent in the Highlands he should be a great success. But Cardinal will lose a good citizen and a most estimable family. Rev. MacArthur has been in charge of the congregation there for over 21 years and few ministers can show such a good record as his. He is a man of strong and sincere convictions and one whose opinions is always respected. He was ordained at Finch in the church just recently destroyed by fire."

## HAMILTON.

New elders were ordained at McNab street church on Sunday morning last.

Rev. R. Drummond of St. Paul's church preached a patriotic sermon to the children on Sunday last, the scholars of the school occupying the gallery of the church.

Rev. W. H. Sedgewick preached last Sunday morning in Central church on "The Defences of the Dominion." Rev. Dr. Lyle's evening subject in the same church was "Graft."

Rev. Jno. Young and Rev. Dr. Nelson have both gone across the Atlantic for the summer months. The former was accompanied by Rev. N. McPherson, formerly of this city, but now of Indianapolis, Ind.

The foundation of the new Central church is nearly completed. On Saturday, June 29th the corner-stone was laid. The building when finished will have the largest auditorium in Hamilton.

Flower Sunday was appropriately observed in St. Andrew's church on June 30th. The Sunday school children attended in a body and the sermon by the pastor, Rev. J. A. Wilson, was especially for them. The church was profusely decorated with flowers for the occasion.

The Tidings for July—August announces the following list of new life members of the Woman's Foreign Missionary Society: Mrs. Dr. Hutchison, W.F.M.S. Auxiliary, Grafton; Mrs. R. F. Willis, W.F.M.S., Uxbridge; Mrs. Frank Ross, W.F.M.S., Elgin Man.; Mrs. Anderson, Burlington Auxiliary, Burlington, Ont.; Mrs. J. R. Geddes, W.F.M.S. Auxiliary, Sarnia; Miss Isabel Strong, Central Church Auxiliary Hamilton; Miss Eleanor Duncan, presented by the W.F.M.S. and senior Mission Band, Zurich, Bradford; Miss Marion Long, presented by Calgary Auxiliary, in memory of Mrs. J. C. McNeill, the late president of that society, Calgary; Mrs. John Stewart, Beechwood Auxiliary, Spring Bank P.O.; Mrs. J. M. Murray, W.F.M.S., Petrolia. West Ont.

WESTERN ONTARIO.

The early financial records of Harrington Knox Church are in pounds, shillings and pence.

Rev. A. L. Burch of Orangeville, conducted services in Westminster church, Mount Forest. Rev. Mr. Hanna preaching anniversary services in the former place.

At the recent jubilee services in the Harrington church an interesting historical document was read from Dr. Meldrum, of Ayr, whose father was the first minister of the church.

Rev. Mr. Justice of Sombra, terminates his pastorate there on the last Sunday of June. Rev. J. R. Hall of Sarnia has been appointed moderator in the vacancy.

Rev. James Gourlay, M. A., pastor of Knox church, Dunnville, intimated to his congregation last Sunday his intention of resigning in the fall and leaving for Scotland, where he will make his home. The announcement occasioned both surprise and regret.

George Meldrum of Puslinch represented the Meldrum family at the Jubilee. Dr. Meldrum, was down on the programme for an address, but professional duties prevented his attendance. He sent forward an historical paper, which was read.

The anniversary services at St. Paul's church Victoria, last Lord's day, were largely attended. The Rev. W. M. Gilmour, of Penetanguishene, preached excellent sermons, morning and evening. The tea-meeting on the 24th was a great success. The ladies prepared a sumptuous repast, which was enjoyed by a large number of guests. The entertainment was good. The pastor, the Rev. J. R. S. Burnett, made an excellent chairman. The choir's rendering of beautiful anthems was inspiring. The addresses by the Rev. Messrs. Burnett, Elliot, Berliss, and Wallace were to the point, and suitable to the occasion.

Harrington is beautiful for its situation, the joy of the Zorras with its hills and streams and bubbling brooks. This is the impression left upon the mind of the visitor who was present at the Jubilee anniversary on Sunday and Monday of last week. It was a most interesting occasion, and one long to be remembered by those privileged to be present. The Rev. Wm. Meldrum was the first minister, and his first sermon in Harrington was preached in the open air in the year 1856, amidst a forest of trees, from the text, Isaiah, Chap. 2 verse 5, "O house of Jacob, come ye and let us walk in the light of the Lord." The singing of Psalm 132 was a feature of the service. Rev. John Fraser, then of St. Thomas preached the first sermon within the walls of the frame church in 1857. At that time the nearest station to Harrington was Ingersoll and Mr. Wm. Reid, now entered his fourscore years, drove to Ingersoll to take Mr. Fraser to Harrington. Dr. G. Munro in his appreciative reminiscences of Rev. D. Gordon, Mrs. Gordon and Rev. A. G. McLaughlin, on Monday evening, counselled people not to reserve bouquets for friends until death. Of Mrs. Gordon, Dr. Munro said, "As a minister's wife, she had no superior. She was cultured and always kind. She took a deep interest in the bible class and was a born teacher." Her memory will remain green for years as a comforter at the bedside of the sick and the suffering. When Dr. Munro was inducted pastor at Embro he and Mr. Gordon met as the men from Glengarry.

Rev. Mr. Dey, Simcoe, who recently spent a few days with his sister, Mrs. McRae, occupied the local pulpit on June 16. His many Dunvegan friends were pleased to meet him once more.

A FATHER IN ISRAEL.

The sixtieth anniversary of the ministerial ordination of Rev. Wm. Gregg, M.A., D.D., was celebrated in Bloor Street Presbyterian Church last week. A large number of representatives of that congregation and of other Presbyterian churches in Toronto joined in hearty congratulations to the venerable minister and theologian. The gathering was presided over by Rev. W. G. Wallace, D.D., the minister of Bloor street church, who was one of Dr. Gregg's students at Knox College. Prayer was offered by another of his old students, Rev. Dr. Ballantyne who is also a successor of Dr. Gregg in the chair of church history at Knox College. A third, Rev. Wm. McKinley, represented the Presbytery of Toronto, of which he is Moderator. His lifelong friend and former professional colleague, Principal Maclaren, represented Knox College. Mr. James Alison, Treasurer of Cooke's Church, represented that congregation, of which Dr. Gregg was for 15 years the minister. The congregation of Bloor street church was represented by Mr. John L. Blaikie, who claimed a personal friendship of 49 years' standing.

All of these speakers bore testimony to the high regard in which the venerable preacher and professor has been held by the church to which he belongs and by the public at large throughout the sixty years of his ministerial career in Canada. Mr. Alison told of the good work done by Dr. Gregg during his pastorate of Cooke's church from 1857 to 1872. During that time more than 800 members were admitted to full communion in the church, and of that congregation that assembles in that church to-day not more than ten were there in Dr. Gregg's time. An engrossed address expressive of the esteem in which their late minister is held by Cooke's church congregation was presented by Mr. Alison.

Principal Maclaren's reminiscences went back to 1851. He told of Dr. Gregg's ten years' ministry in Belleville, of his fifty years in Toronto as minister and theological professor, and of his work as historian of the Presbyterian church in Canada, whose history he so greatly helped to make worth recording. Principal Maclaren followed Dr. Gregg in the pastorate at Belleville, and the year after, the one was appointed to the staff of Knox College, the other followed him to the same institution. "The Church of God," said the venerable Principal, "may well give thanks for the life and labors of Wm. Gregg."

Mr J. L. Blaikie, who spoke for the session and congregation of Bloor street church, expressed the high regard in which Dr. Gregg is held by that congregation, of which he has been a member since its establishment more than twenty years ago. He closed by presenting to Dr. and Mrs. Gregg a pair of handsome chairs. Mrs. Gregg was also presented with a bouquet of roses.

In responding to the addresses of congratulation the venerable minister seemed like a patriarch to whose words emphasis and meaning were given by a life of singular devotion to high ideals and unwavering fidelity to truth. He told of his coming to Canada sixty-one years ago under obligation to remain three years. He spent fifteen years as a minister and missionary whose parish extended east and west and north from his central congregation at Belleville.

"I slept," he said, "in the shanty which at that time was perhaps the nearest habitation of the white man to the north pole." His aim in all his pulpit, Bible class and professional work had been to make truth as plain as possible and duty a constant obligation. He expressed his grateful appreciation of all the tokens of respect and affection which had been offered him.

In speaking of his early ministry, Dr. Gregg said that he found the Shorter Catechism not as well known as, in his judgment, it ought to have been. That manual was not for sale in Belleville. He, therefore, brought out a private edition which he circulated throughout his congregation and on all his tours in the townships. In his own humorous way he told how he used to say that he would not perform the marriage ceremony for couples who were not instructed in the Shorter Catechism. The result was a great demand for that textbook of Calvinistic theology, and so far as is known none of the marriages led to divorce.

WOMAN'S MISSIONARY SOCIETIES

Editor Dominion Presbyterian: In answer to numerous enquiries as to the situation in the matter of missionary organizations amongst the women of our church, kindly allow me space to say that the Assembly minutes soon to be issued will give fuller information than can be imparted through private correspondence. The report of the Special Committee on this subject ought to be studied in all our congregations. In the meantime it may be said that the two points in the Assembly's recommendations which will most vitally affect congregations are:

(1) The agreement between the Boards of the W. F. M. S. and W. H. M. S. as to co-operation between the two societies, and especially that point where it is stated by the Boards that in smaller congregations and places there may be one society with separate collections and reports to the separate boards. This, with the other points in the agreement, was commended to sessions and societies to be followed as far as circumstances would permit.

(2) Still more important and far-reaching is the recommendation of Assembly which says that where a new society is to be organized the session is to be consulted and the session is then to consider the relation which organizations in the congregation shall sustain to the whole missionary work of the church. This means that an application to organize a new society in any congregation may, through the session, bring about a complete reconstruction of the missionary organizations in that particular place. The session is specially charged with the duty of disposing the forces of the congregation to the best advantage; and local conditions must, in the last analysis, decide the policy to be adopted. Pastors who have felt compelled to confine missionary organization to one side of the work, or else to have too many organizations in the congregation, will appreciate the decision of Assembly, which relieves the situation by opening up a better way than either of these alternatives afforded.

R. J. MACBETH.

Paris, June 28, '07.

THE PERMANENT WEAKNESS OF INDULGENCE.

It is not necessary to sin in order to get a new start. The Devil would like to have us think it is. Sin looks so attractive beforehand, and so repulsive afterward, that it sometimes seems as though our only hope for seeing sin in its true light, and thereby turning from it, is to pass through it and taste its bitterness. But to yield is only to make the fight for all life-time harder. Every yielding lessens our chance of permanent victory, and increases the chance of eternal ruin. "After this once, you can turn from it forever," is the lying assurance of the Father of Lies. "Do it this once, and I'll have you forever," is his real hope.—S. S. Times

## HEALTH AND HOME HINTS.

Scientists have discovered that the memory is stronger in summer than in winter. Among the worst foes of the memory are too much food, too much physical exercise, and strangely enough too much education.

It is not generally known that castor oil may be more easily taken mingled with orange juice, a little sugar being added to the juice if the orange is not sweet. The difference between this and any other mode of taking this valuable medicine is surprising.

The human foot is becoming smaller. The masculine foot of twenty centuries ago was about twelve inches long. The average man's foot of to-day is easily fitted with a number eight and a-half shoe, which is about ten and a-half inches in length.

**Strawberry Sherbet.**—Mash one quart of berries, or enough to make one pint of juice, add one pint of sugar, and after the sugar is dissolved add one pint of water and the juice of one lemon. Press through coarse lace, or cheese-cloth and freeze.

**Ginger Ale Frappe.**—Open three bottles of imported ginger ale and turn the contents into a bowl. Add the juice of four lemons and a half cupful of granulated sugar. Stir until the sugar is dissolved and turn the mixture into a freezer and freeze. This ice is very refreshing.

**Baked Asparagus.**—Cut the tender halves of asparagus stalks into inch lengths. Cook for fifteen minutes in salted boiling water, then drain. Grease a pudding dish and put in the bottom a layer of the asparagus. Sprinkle this with fine bread crumbs, bits of butter, pepper and salt and small pieces of hard-boiled eggs. Now put in another layer of asparagus, more crumbs, etc., until the dish is full. The last layer must be sprinkled with crumbs and bits of butter. Bake for half an hour and serve in the dish in which it is cooked.

**Creamed Young Beets.**—Cook with two inches of the stem on, to prevent bleeding, and do not clip the top root. Have ready a cupful of cream, heated with a pinch of soda. Rub the skins off, top and tail the beets, and slice them then into the cream, setting the saucepan containing it in boiling water. When all are in, stir in a tablespoonful of butter rubbed into one of flour, pepper, salt and a teaspoonful each of sugar and onion juice. Simmer two minutes to cook the flour, and dish.

**Mayonnaise Dressing.**—As oil is the expensive ingredient in making salads, it is well to buy it in bulk instead of in bottles; at any Italian grocery it comes in tins at sixty-five cents a quart; as the largest size bottles hold only one short pint, this is a great saving. This is a good rule for making mayonnaise.

Put the oil on ice until cold; beat the yolk of an egg in a cold bowl until it is light and foamy; then put in the oil, a drop at a time, beating until it is thick; thin with a very little vinegar, and begin dropping the oil again; when there is enough, and it is thick, it is done, add salt and a little cayenne.—Harper's Bazaar.

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## SPARKLES.

Freddy—"Ma, carpets are curious things, aren't they?" His mother—"Why?" Freddy—"Cos they are bought by the yard and worn by the feet."

One lovely morning the daughter of a farmer was out for a spin on her bicycle. Whilst approaching the farm on her return, she met her father, and dismounting, said: "Do you know, father, it does one good to be scouring the roads on such a beautiful morning?" "Mebbe it does," replied her father, "but in my opinion it would do you mair guid to bide at hame an' help yer mither to scour the blankets."

When a man takes whiskey for a cold he doesn't care whether he gets over it or not.

"I say, mister," he began, as he walked into a barber's shop one market day, while waiting to dispose of his load, "farming's mighty bad nowadays. You ought to let me have a shave for a penny." "Mebbe," returned the barber, "but fact is, I ought to charge you double price now for rights, for farmers' faces are just about twice as long as they used to be."

Rev. Dr. James H. Ecob has been forced to resign from a Philadelphia church because he did not get his trousers pressed. In his farewell sermon he said:—"Many ministers are resenting the demand for a simply neutral decorative ministry, a ministry punctilious, a ministry that tiptoes gently and graciously at 4 o'clock teas and smiles benignly at the bridge whist tables; a ministry whose sole possession is that quality which country people call 'fox fire'—a pale phosphorescent glimmer, the product of decayed words."

Mrs. Upmore: Yes, she is a wonderfully talented woman. I wish I had her vocabulary.

Mrs. Suddyn Klymer: It's certainly a fine one—but it broke down with her the other day, miles and miles from anywhere, and it cost her \$15 to have it hauled to the nearest repair shop.

Martha's mistress often boasts of her readiness of resource. "The best nursemaid in town," she calls her. One day she came home from a drive, to be confronted with the startling news that the baby had swallowed a button.

"And what did you do, Martha?" she asked in some anxiety, although trusting that it had been the right thing.

"Why," said Martha, "I made him swallow a buttonhole right away."

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Dr. Williams' Pink Pills fill the veins with new rich red blood. That is why they strengthen the nerves and every organ in the body. That is why they cure all troubles due to bad blood or weak shattered nerves, such as anaemia, with its grinding, wearing backaches, headaches and sideaches, rheumatism and neuralgia, heart palpitation, indigestion, St. Vitus' dance, partial paralysis, kidney troubles, and those special ailments that render the lives of so many women and growing girls a burden. But you must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. 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.

Comparatively few Shetland fowls die in their beds. The craze too often claims its tribute. The rope breaks, or is sawn through against the rough edge of a rock; or the stake driven in crumples under an unwanted weight, and before the fowler can regain his footing, he is swept over the precipice. Accordingly, to "go over the banks" used, in days when fowling was more extensively followed than at present, to be regarded as a regular contingency in the Shetlander's career. In those days no insult was deeper than for one man to say to another: "My father died like a man, on the banks; yours like a dog in his bed."

Careful Youth—"Do you know that chocolates are frightfully bad for the digestion? Why, I was reading in the papers to-night about a girl that died of eating too many." His Fair Companion—"Well, if that girl had been a friend of yours she would have been living yet."

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It was the spirit of earnest determination to do, and  
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*Herald and Presbyter.*

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**PRESBYTERY MEETINGS**

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.  
Montreal, Knox 5th Mar. 9.30  
Glengarry, Alexandria, 2 July, 10.30  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Renfrew, Arnprior, 2nd  
Sept. 8 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11  
a.m.  
Peterboro', Peterboro', 5th Mar. 9  
a.m.  
Lindsay, Woodville, 5th Mar., at  
11 a.m.  
Toronto, Toronto, Monthly, 1st  
Tues.  
Whitby, Whitby, 16th July, 10 a.m.  
Orangeville, Orangeville, 10th and  
11th March at 10.30 a.m.  
North Bay, Magnetawan, 9th July.  
Algoma, S., Richard's bldg., Sept.  
2nd, July 10 a.m.  
Owen Sound, O. Sd., 2nd, July,  
10 a.m.  
Saugeen, Drayton 5th Mar.  
Guelph, In Chalmer's Ch, Guelph,  
16 July, 10.30 a.m.

Synod of Hamilton and London.

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

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., bmo.  
Rock Lake.  
Glenboro', Cyprus River, 5th Mar.  
Portage-la P.  
Dauphin.  
Brandon.  
Melfta.  
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

**A**NY even numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan and Alberta, except-  
ing 5 and 26, not reserved, may be  
homesteaded by any person who is  
the sole head of a family, or any  
male over 18 years of age, to the  
extent of one-quarter section of 160  
acres, more or less.

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

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

(1) At least six months' residen-  
ce upon and cultivation of the land  
in each year for three years.

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

(3) If the settler has his per-  
manent residence upon farming  
land owned by him in the vicinity  
of his homestead, the requirements  
as to residence may be satisfied  
by residence upon the said land.

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

W. W. CORY,

Deputy of the Minister of the In-  
terior.

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



**SEALED TENDERS** addressed  
to the undersigned and en-  
dorsed "Tender for the purchase  
and removal of engine, etc., Par-  
liament Buildings," will be receiv-  
ed at this office until Wednesday,  
July 2, 1907, inclusive, for the pur-  
chase and removal of engine, fans,  
etc., from the Parliament Build-  
ings, Ottawa, as per following list,  
viz:—

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

Parties desirous of tendering  
may inspect the articles and mater-  
ial on application to the engineer  
on the aforesaid premises.

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

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

By Order.

FRED GELINAS,  
Secretary

Department of Public Works,  
Ottawa, June 25, 1907.

Newspapers inserting this ad-  
vertisement without authority from  
the Department will not be paid  
for it.