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OTTAWA, MONTREAL, WINNIPEG.

AUGUST 15, 1906.

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BE NOT WEARY

Yes, He knows the way is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to Him who once was willing
All His glory to resign,
That for thee the law fulfilling,
All His merits might be thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him, the Lord of Glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
Interceding for His own;
Seek, yea, claim the grace He giveth
Freely from His priestly throne,
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him, and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.
—Frances Ridley Havergal.

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Write for Calendar

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MARRIAGES.

At the Manse, Tweed, by the Rev. Jas. Blaine, M.A., B.D., on June 28th, Mr. Peter Stewart to Mrs. Elizabeth Atkin, both of Beckwith.

At the Manse, Moose Jaw, on June 26, by Rev. S. McLean, B.A., John Thomson, Willow Bunch, to Ethel Olivia Howard, of Birthe, Man.

At Clinton, on July 17th, by the Rev. Alexander Stewart, D.D., William Joseph Board, M.A., of Nelson, B.C., to Mary Christina, only daughter of Mr. and Mrs. W. H. Lough. Both of the class of 1903 Arts, University of Toronto.

On July 16th, 1906, at the home of the bride's parents, Millie Roghes, out, by the Rev. N. H. MacGillivray of Cornwall, Robert N. E. Connor, B.A., Toronto, to Rose Ethel Skelton, youngest daughter of Jeremiah Skelton.

At the residence of the bride's father, Toronto, on Tuesday, July 17th, 1906, by the Rev. A. B. Winchester, assisted by the Rev. H. M. Parsons, D.D., Hugh McPherson Gibbels, son of the late James Gibbels, Galt, to Nellie Roskin, eldest daughter of the officiating minister.

At the residence of the bride's parents, Midnapore, Alta., on July 7th, by the Rev. H. McKellar, Mr. Walter G. Birney to Miss Enuffine Kal, all of Midnapore, Alberta.

On July 18th, 1906, at the residence of the bride's sister, 807 Esplanade St., Annex, by the Rev. J. R. Dobson, B.A., B.D., David Alexander Ross to Helen Robinson, at Dunvegan, on July 18, 1906, by Rev. K. A. Gallan, Angus McRae of Stewart's Glen, to Cassie, eldest daughter of Mrs. William Fraser.

At Cook's Church, Toronto, on July 11, 1906, by the Rev. Alex. Esler, Mr. Thomas Wood, of Vancouver, British Columbia, to Miss Joan Ellen Munroe, of Toronto. Their home will be in Vancouver.

DEATHS.

In London, Ont., on Aug. 4, 1906, Curry Robertson, beloved husband of Mary Robertson, aged 75 years and 6 months.

At Dewar, Ont., on July 20, 1906, John MacArthur, formerly of Glenarry, aged 74 years.

At the residence of her son-in-law, Mr. A. Lamoureux, 75 Hamilton street, Toronto, on July 19, 1906, Henrietta Whitner, widow of John Haight, Esq., J. P. Pickering in her 85th year.

On July 1st, 1906, at his residence, Queen St., Chatham, Ont., William Graham McGeorge, C.E., and D.L.S., in his 86th year.

At Toronto, on July 15, 1906, Frances, Emma, beloved wife of John F. C. Usher, Deputy Provincial Registrar.

At her residence, Toronto, on Wednesday, the 18th July, 1906, Janet Mackenzie, wife of Charles Ludey, ex-Registrar of the city of Toronto, in the 78 year of her age.

At the residence of John Somerville, Cumberland, Ont., on July 8, 1906, Mrs. John Alexander, formerly of Williamstown, in her 77th year.

At her residence, of her son, Silver Spring Farm, 10th concession of Markham, on Thursday, July 26, Margaret Armstrong, relic of the late Christopher Reesor, in her 95th year.

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Secretary.

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NOTE AND COMMENT.

Says the Canadian Baptist: We have not learned to love Ontario and the East less, but we have learned to love the West more, and we wish that we could influence many of our brethren and sisters of the East to invest their thought, their money, their prayer, themselves in what is calculated to produce a hundred-fold in the life of Western Canada.

The churches of Glasgow are starting a movement to keep certain city church buildings open during week days. "For general resort and retirement from the noise and turbulence of the streets." The public has been appealed to for funds to defray expenses of caretaking, lighting, heating, etc., the buildings to be kept open from nine o'clock in the morning until seven o'clock at night.

Rev. Andrew Murray, well known as an author of devotional books and a minister of the Dutch Reformed Church in South Africa, has retired from his pastorate at Wellington and from the active ministry, owing to advancing age and enfeebled health. Since 1862 he has been a devoted pioneer in founding colleges and other institutions of learning and found time amidst all the undertakings and the duties of the active ministry to write his well-known devotional books and tracts. He founded the Huguenot College and Seminary and Missionary Institute. He was the author of more than forty books that had an enormous circulation, some of them printed in many languages.

The Guild of All Souls, London, is an organization within the Church of England that has for its special function the offering of masses for the repose of the dead. Its report for the past year may serve to show what progress this pious idea is making in the Established Church. The organization has now a membership of 829 clergymen and 4,872 laymen, and this is the close of the thirty-third year of its history. When we consider that the Established Church has over 25,000 clergymen and over 2,000,000 communicants, it is evident that it will take quite a while to convert back to Romanism the great English Church. It is thought that quite a number of the 829 clergymen that belong to this organization are numbered among the "non-active" list, which has 4,000 members.

There are not wanting signs that Alfred Beit's will, with its great gifts for white education, and its unexampled assignment of \$6,000,000 to assist in the construction of roads and telegraphs throughout the colonies, may turn the scale for South Africa as between barbarism and civilization. There can be no question, says Christian Work, that the region has entered a critical period in its history. Signs are not lacking that the tide may flow backward there rather than forward. "Ethiopianism" has aroused the blacks to resist white domination, and over a great part of South Africa they are millions to the white thousands. The grit of Beit may tend to knit together the diverse constituents of the South African communities. The educational institutions which his wealth has found or put upon their feet will help to assimilate the culture of all white South Africans—to melt them into one mold. His gift for inter-colonial means of transportation and communication will raise the hope of the colonists, to whom the work of developing and populating so vast a region, hemmed in on every side by a barbarous race, may often appear utterly vain. It will encourage them to go on, and in the end will give them the means of intercommunication which will render their labours secure. But it seems, was a fitting successor to Cecil Rhodes.

The editor of the California Voice writes thus in regard to the liquor situation in San Francisco. Ponder over its words: "The first Monday morning after the reopening of the saloon in San Francisco (July 9, 1908), there were seventy-four victims before the police courts as against five the previous Monday; seventy-two on Friday as against two on the previous Friday, and the second Monday one hundred and thirteen as against three or four the second Monday before reopening. Never again can a man with ordinary intelligence argue that high license reduces the evils of the drink curse, or that prohibition properly enforced does not prohibit."

According to the recent report of the British consul for New Caledonia, the indigenous Canaques are rapidly becoming an extinct race. Owing to the intrusions of disease, more especially the more virulent maladies of phthisis and leprosy, combined with the abuse of alcoholic liquors, the natives are becoming greatly degenerated, and the people do not now number more than 17,000 souls in all. Although the disposal of spirits is forbidden to the natives, they yet obtain enormous quantities by surreptitious methods, and it kills them very quickly. Moreover, the children now born are for the most part very stunted and seldom attain adult age. The consul is of opinion that it will not be many years before the Canaques become totally extinct.

After an extended visit to Scotland, Principal Harper, of Australia, son-in-law of Principal Rainy, ex-Moderator of the United Free Church Assembly, gives the following sombre picture of the religious conditions prevailing north of the Tweed: "In many parts of Scotland the Sunday as God's day has gone. The week-ends spent in the country are demoralizing hosts and guests alike, and making slaves of their domestics. Scotland is, in this way and in other ways, becoming a part of London. The mass of working men are grown careless of the church. The old watchwords of piety and thrift are no longer responded to. Fortitude, too, seems to have disappeared. Sin has ceased to trouble. Comfort and luxury are now the ideals. Many men are losing hold on Christian life."

It seems a pity that the voice of such a teacher as Prof. Adolph Harnack at the Berlin University should be stifled. But is he not getting old, and is he not entitled to rest? Anyway, he has been made a Privy Councillor of the Emperor for Education. This, with the office of Librarian of the Royal Library, will make it impossible for Dr. Harnack to continue occupying his chair at the University. "This ends," says the "British Weekly," "the career of a charming personality at the Berlin University, and thus conclude those three marvellous courses of Church History which ran through three terms. But what will be still more regretted is, we shall never hear the voice again at the University that thrilled hundreds of students at seven o'clock in the morning on such subjects as "What is Christianity?" and the "History of Protestantism in the Nineteenth Century."

The reports of the Welsh Calvinistic Methodist Church show the effects of the recent revival in Wales in a striking manner. The number of new members received into communion is more than double that recorded in the previous year, being 20,820, and brings the total communicant membership up to 189,161, besides 80,000 children in the churches and 4,000 probationers; the adherents altogether number 248,757, or one in every five of the population of Wales. Similar progress is shown in the financial statements. The collections for all purposes during the year amounted to \$1,531,125. The foreign

missions return, in the Khasia and Jaintia Hills, India, 450 churches and preaching stations, and 8,927 communicants, showing an increase of 20 churches and 1,083 communicants; and in Brittany, 5 churches with 331 communicants and 700 hearers.

The four hundredth anniversary of the birth of John Calvin will occur in the year 1909. The event will probably be celebrated in some form in every part of the Christian world, remarks The Central Presbyterian. He has been pronounced by eminent authorities as "the father of civil liberty," "virtually the founder of America," and "the father of the public-school system." He was the distinguished expounder of a great system of theology which bears his name, and is still an eminent authority, freely quoted by the best expositors, in the critical exposition of the Scriptures. In Germany the Reformed Churches are discussing how they shall most appropriately commemorate the event of his birth. Some favor the erection of a great monument, while others favor the accumulation of a large endowment fund, to be used in the support and extension of the Reformed faith. Let the commemoration in some way advance the cause of the world's spiritual emancipation to which the great genius of Calvin was devoted.

The abandonment of Mormonism by Mr. W. M. Wolfe, one of the leaders has caused a stir in Mormon circles. The secession is especially significant because Mr. Wolfe has been Professor of Theology in Brigham Young College, an institution of the church at Logan, Utah. He has renounced his belief in the Mormon faith, refused to pay tithes, and severed his connection with the College. According to an interview, his change of faith was due to a trip to Mexico which satisfied him, he said, that the Mormon Church had reinstated polygamous marriages. He found many young women, who had recently entered into the plural marriage relations with leading elders of the Mormon Church. Professor Wolfe is quoted as saying: "The Mormon settlements in Mexico are closely in touch with those of Arizona, and in each case polygamy is practised as freely today as it ever has been." It is time for district attorneys and marshals to get their law books down, blow off the dust and begin work. And we have no doubt, remarks the Maritime Baptist, the officials would find something to do in the Mormon settlement in Alberta if they were so disposed.

We learn from an announcement in "The Christian World" (London), that Rev. Charles M. Sheldon, who wrote the now almost forgotten "In His Steps," has been a vegetarian since his visit to England. The healthiness of a Scotch vegetarian family with whom he stayed in Dundee converted him to a fleshless diet. Six years ago he tried the experiment of going a full year without any breakfast. He drank two coffee cups of hot water, and on the strength of that bill of fare did a healthy man's regular forenoon's work. At the time he preached or lectured, on an average, once a day for six months and did not miss a single engagement or have a headache or a pain. On this the N. Y. Christian Work comments: "Meat, however Mr. Sheldon and others may do without it, is absolutely necessary to those performing physical work, and especially so to athletes. Indeed, in many schools of both sexes vegetarians would not be admitted in ball play, basket-ball, tennis or golf, simply because they could not do their work on potatoes, beets, beans, celery, carrots, parsnips, tomatoes, oyster plant, lettuce, artichokes and spinach. Here endeth the lesson."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH UNION.

By Dr. J. M. Harper, Quebec.

Article I.

During the late parliamentary debate on the Sabbath Day Observance Bill, there was no word uttered that ought to have brought more of a cheer to Canadians than the claim on the part of our legislators that Canada is a Christian country. In such a claim there is a warrant for the morality of the legislation which is legitimate, and for the gainsaying of the legislation which is illegitimate. And whatever are likely to be the inner oppositions to a movement in favor of church union among any of our Christian denominations, no outer opposition need be looked for against the issuing of a charter for the after organization of the church which shall include the Presbyterians, the Methodists and the Congregationalists of the Dominion.

In regard to these possible inner oppositions, it is neither "wise nor prudent to meet trouble half way." The preliminaries, pointing to an early consummation of such a union, have been favorably accepted by the higher church courts of the three denominations seeking for union. There was exception taken, it is true, to the movement at the last meeting of the Presbyterian General Assembly, and the surprise of our outspoken opposition, coming like a bolt out of a clear sky, may be taken by some as a proof of further surprises of opposition, when the question comes up for special analysis by the minor church courts and the people themselves. It would appear as if there was going to be no very serious impediment to the union on the part of the Methodists and the Congregationalists, who are less hedged about, if it be not imprudent to say so, by the traditions of a church polity and creed incarnations than the Presbyterians. Yet it may safely be said that, if the objections raised by the minor courts of the Presbyterian body prove to be no more in line with a sound logic than were the objections raised by the mover and seconder of the amendment to the motion in favor of union at the London General Assembly, the negotiations that have been carried on so far are not likely to be called in question, having been, as they continue to be, strictly in line with the honestly expressed hope that gave birth to the movement. The objections raised at the late General Assembly must in no wise be treated with disrespect. Indeed these objections, had they been raised when the movement was at its earlier inception, would have been fairly in order as a test of the latent feeling among the members of the approaching churches that a closer association of some kind was desirable. But, all the same, the minor church courts ought not to allow themselves to be led astray by the action of those voting for the opposing amendment. To follow their lead is to assume the rather uneasy responsibility of combating what has been already warmly approved of, namely, that church union, even of wider compass than what the three negotiating bodies now contemplate, is a desirable thing. In fact, the amendment submitted involved an objection which might be impulsively raised to any enterprise whatsoever, just as it has been raised to the suggestion that an alliance between three or more of our Christian denominations in Canada is desirable. The time, however, has transpired for the raising of such an objection, especially on the ground that there might be less of a success in Christian work as an ethical corrective in the country at large under the contemplated union than what there has been experienced with no alliance. Only an assuring gift of prophecy, vouchsafed to the individual, would justify such a harking back to a phase of the question which has long been settled

in the minds of most of us. In fact, it is hardly an exaggeration to say that, outside of the unthinking and the heedless, there are few who would now care to assume the responsibility of maintaining, even with their traditions and church conventionalities seriously restraining them, that church union is not a desirable thing. Public opinion is at last with the Master in this matter. Canada is a Christian country, and Christian union of any kind cannot but be a desirable thing either in its narrowest or widest acceptation: The Church Union contemplated stands as a foretaste to Canadians of a coming Christian union. It is all that we can look for at the present moment. And, when the minor church courts once take up the details of the terms of the proposed union, for closer examination and analysis they will have to start from this initial patriotic standpoint that Christian union, in whole or in part, is a good thing for Canada,—a standpoint it would be well to keep in view in our further deliberations over the matter. The terms on which the union is to be consummated, are what we have now to discuss, with no leading from those who have been harking back to the main proposition which has already been all but accepted by the three negotiating churches. The actual union of these three bodies may be delayed, but the desirability of union cannot now be ignored, even should the discussions in the minor courts amplify the inner difficulties to be overcome. To repeat for the sake of emphasizing, as far as things have gone, there has been no uprooting of the public conviction that Canada being a Christian country, demands Christian co-operation as a necessity, if Christianity is to hold the place in our national life and ethical advancement which it ought to hold. In such Christian co-operation is our best guarantee for the assimilation of our national and pre-national sympathies, for the consolidation of a Canadian patriotism on the foundation lines of our duty to God and man, as set forth by the founder of the Christian Church himself.

It would perhaps be deemed a little presumptuous for any one layman to examine in open criticism the details of the terms of the proposed union. There has seldom been such a union as these three bodies would fain have consummated in their behalf, without friction and subsequent segregation of a part from the whole. The misfortune, of an after separation has been more frequently to be traced to the asperities of the discussions indulged in than to conscientious scruples. The impudence of over-haste in reaching conclusions not altogether unimpaired with impatience and even intolerance has been too often the cause of the segregation referred to. The "Wee Frees" and the so called "Pietou Church" had possibly their origin in such imprudence. The details of the terms of the union ought therefore to be placed in the hands of the laity and the minor church courts with a fair and above-board urbanity. There is going to be no one more benefited by the union than another. The great benefit is to go to the country at large, our own "Canada first."

Lately we have been told the true story of our Canadian confederation as having been accomplished by too much of a betrayal of principle in the preliminaries which led up to it. We want no such a story ever to be told of the preliminaries of any Canadian enterprise involving Church Union. There should be no hiding up, no explaining away, no taking for granted, no unseemly finesse of any kind, in our deliberations over the details of the terms of the proposed union. The history of the movement so far should be rehearsed by our pastors as a preliminary to final action. The pulpit should be taken advantage of in elucidating these

terms. The union should be as "blessed a doctrine" as may be selected for a Sabbath's exordium, and a practical one too, dealing directly with the life and conduct of the people, in relation with the final solution of a transcendently important subject.

The writer of this preliminary article would know more of these details for himself than has so far come casually in his way as the member of a Presbyterian congregation. And there are thousands of others who would know all about them. There should be a literature of the "new standards" in the hands of every member, manager and elder. The clergy should see to this. They should be up and showing wherein the new policy differs from the old, and how the concentration of creed involves no sacrifice to principle, no disrespect to the memories of those who fought and died for what we have so long enjoyed, no treason to the faith that is within us. The exercise will be beneficial to all of us. Should other communications follow this one from the present writer, they may be taken as being written more from a desire to learn than to teach. Indeed it is the duty of every Canadian Christian to enquire into the differences amongst us that stand in the way of church union on a wider basis even than the partial one contemplated.

There is such a spirit of enquiry awakening among the Anglicans of Canada, and possibly within other denominations, as to these differences. There has been a measure of ironical gratification lately expressed on the part of a Halifax Presbyterian divine that "there is at least one Rector of the Church of England so anxious for Church Union, that he has taken the trouble to write several letters to the newspapers in favor of it." The venerable Archdeacon Armitage of Halifax, Nova Scotia, has certainly been advocating in the newspapers lately a closer Christian co-operation among all churches, as have also the Primate of All England and the Roman Catholic Archbishop of Westminster. The Presbyterian divine above referred to says that he greatly desires to see the Anglican Church take its place in the United Church that is being spoken of as a possible consummation in the near future. "Such a supplementary consummation," he proceeds to say, "in my judgment, is greatly to be desired, for many reasons; and I, for one, am willing to go a considerable length in bringing this about. I hope that Dr. Armitage's letters may work largely in this direction, though there are some things in them which I regret." And it is needless to say that these things to be regretted get pretty well entangled about and around the great "bugaboo," as seen from both sides of the ecclesiastical fence, namely, the Historic Episcopate, and that in the terror provoked by them, the argument is finally brought to grief on the brink of a "cest impossible."

The Rev. Dr. Armitage, it may be said, has got no further in his pleadings in the press than have the three churches that are in the way of being united, with the preliminary confession that there is no insurmountable "bugaboo" to frighten any of the contracting parties out of their better judgment. That Christian co-operation is a desirable thing the elderly prophets and pastors of the three contracting churches have decreed more than a year ago, and Church Union has in the light of that decree at last become with them a venture worth exploiting. Dr. Armitage has got no further than the preliminary pleading in his excellently sensible letters to the press. But now that the details of the terms of the proposed compact between the Presbyterians, the Methodists, and the Congregationalists have been sent down

for practical consideration by the minor courts and the people, it would surely be imprudent to mix up the difficulties that are all but sure to arise in the minds of the members and adherents of these three bodies, with that great barrier in the way of a wider union, namely, the Historic Episcopate, which has given Dr. Armitage's Presbyterian neighbor something almost worse than a "bit of the blues." The Rev. Mr. Fowler, of Halifax, has certainly not lightened the task Dr. Armitage has assumed in his advocacy of a wider union, by making the most of the greatest of all hindrances in the way of the Anglican church joining in a general union, just as many others will no doubt make the most of less serious matters by way of impeding a partial union. Meantime, however, there can be no harm done, if all heat of discussion be avoided, in letting Canadians know, through Dr. Armitage, Mr. Fowler, or any others, what impediment to a wider union there is or is not, in this same detail of an Historic Episcopate, treating the subject as an academic theme, leading towards something practical in future for all of us.

SPARKS FROM OTHER ANVILS.

N. Y. Christian Advocate—Physicians and surgeons lose cases, and some victims of Eddyism recover. The former do not claim supernatural agencies; the latter credit to supernatural agencies natural recoveries, and berate those who do not recover for not "understanding," while the latter charge them with lack of faith. True Christianity uses means hygienic, medicinal, or surgical, and prays to God for guidance and mental, moral and physical support. This is the "simplicity of Christ." Eddyism is the duplicity of half-truths mingled with "old-wives' fables."

Advance—Orthodoxy itself is a fact, and one of the most powerful facts that the religious history of these modern times has seen. Drop orthodoxy out of our religious history and there would not be enough of it to be worth talking about. For Liberalism is only a something which hangs around the outskirts of the orthodox camp. It can no more go into heathenism and start up for itself than a baby can go upon a raw prairie and start a wheat field.

Southwestern Presbyterian: Calling men hard names and applying abusive or contemptuous epithets to them neither proves them deserving of what is said of them, nor proves the one who uses such language to be the opposite of what he says of others.

Michigan Presbyterian: If the saloon-keeper across the street sells my boy whiskey, it really begins to be my concern. If the saloon is essentially and of necessity a lawbreaker, an attack upon it is not meddlesome. It is a necessary interference with something that is interfering with the public weal.

Cumberland Presbyterian: We have known men strictly honest and scrupulously truthful in all private dealings who nevertheless seemed to feel under no obligation to be truthful and honest in their capacity as public servants or as the trustee for corporate interests. The real meaning of all the agitation of the day and the discussion of "graft" is that we are coming to have a public conscience.

Herald and Presbyter: We cannot afford to take any position which seems to relax our hold on the great facts of the Word of God, in the interest of rationalistic and worldly views as to the nature, guilt and eternal consequences of sin. Rather let us emphasize the holiness of God's law, the sufficiency of the Gospel, and the need for every soul to turn from sin to Christ in earnest repentance and living faith. Thus shall we put ourselves in line with the serious and tender importunities of Christ and his inspired apostles in beseeching men to flee from the wrath to come, and to find refuge from the storm in the outstretched arms of atoning mercy.

GOD'S JUSTICE: WHAT IS IT?

"God must be just as well as merciful," is a phrase often on people's lips as they refer to a calamity or a punishment that has overtaken some evil-doer. By the word "just" in that connection is meant giving a man his "deserts." One who receives justice, according to the popular notion, receives what he has merited by his own action; he gets what he deserves to get. And it is taken for granted that justice and mercy stand over against each other as opposites. If this idea of justice is correct, is it true that God administers justice, and that he is, by some law that he cannot or will not set aside, bound to be "just, as well as merciful"? What does the Bible teach on this point? What does the Bible mean by "justice," and what has it to say as to God in relation to justice?

To begin with, there is nothing in either the original meanings of the Old and the New Testament words for "just" and "justice," or in the English word "justice" itself, that has anything to do with the idea of giving that which is deserved. The different Hebrew and Greek words in the Bible translated "just" and "justice" mean right, upright, straight, righteous, righteousness, finish ed, perfect, whole, judgment. The English word "just" is from the Latin *jus*, which is in turn from the Sanscrit *yu*, "to join"; *ju* therefore means that which is binding or obligatory, hence "right," "duty." Even the English dictionaries recognize this when they give, as the first meanings of "just" and "justice," the idea of conformity to the principles of right. But men from time immemorial have been persuaded of the devil to assume that to give others what they deserve is always an act of righteousness; and it is only in recognition of this popular usage, therefore, which here as in so many other cases is utterly apart from the real meaning of the word, that as a second or third meaning of justice the dictionaries mention the idea of rendering that which is merited, "reward or punishment allotted according to desert."

There is no inherent righteousness in giving a man what he deserves. It may, under some circumstances, be right to do so; it is oftener grossly wrong to do so. But it is always a duty to be just, and so render strict justice provided we bear in mind that justice rightly understood has no more to do with a man's deserts than mercy has. When once this is clearly understood, it becomes evident, not that "God must be just as well as merciful" but that God must be merciful because he is just.

And the only way to understand the real place and purpose and character of justice and mercy and law in God's life, and therefore in ours, is to rid ourselves of all the common and man-made ideas of law and justice and God, and take God at His own word, when, in the most simple and complete statement that He gives us of His person and purpose He says, "God is love." There is the key that unlocks every question that we have any right to ask concerning God.

Because God not only loves, but is love, God's eternal attitude toward every creature, and God's every action, are for that creature's best interests. Every act of God's is a blessing. Every circumstance which God ordains is for a blessing. Every existing condition and result of men's actions in the world is permitted of God in order that men may be helped, not hurt, thereby. When a man sins, and reaps a certain, definite result of that sin, that result, permitted of God, is intended of God to help that man away from sin toward God and into life, if the man is willing to be helped. Not only that; we know that God casts "law," as we understand law, to the winds, and frees men daily and hourly from certain results of their sins whenever he knows that men may thereby be helped. The greatest law-annihilating mystery and

miracle of the universe of which we are permitted to know is the miracle of Christ's abolishing the eternal death-penalty for those who have incurred it, when they accept from Him as their Saviour the life which is in Him and which they have forfeited.

God the Father and Christ the Son ignore men's deserts, and in mercy restore forfeited rights, because God and Christ are just; perfect in love and righteousness. If God can and does set aside the law of death in order to bestow forfeited life upon those who are made in the image of God, is it reasonable to suppose that in any lesser matters than that of eternal life and death God cannot, if He will, ignore what a child of His deserves, and do that which will most help that child? The everyday experiences of those who are in loving, trustful intercourse with the Father answers the question with joyous, grateful conviction. God is never bound by any law to administer or permit anything in the life of His children which He would rather, under all the circumstances, have different. He is bound by only one law, that of His being and nature, Love. When He knows that pain and suffering, or the deserved and logical result of any sin, are going to furnish the best means of blessing to a certain one, His holding dear of that one's interests, which is the law of love, controls the situation. When He knows that one will be helped by the suspending of what we, in our half-vision and faulty understanding, call the law of logic or necessary result, He suspends that law as eagerly and lovingly as He abrogates the eternal death-sentence for those who will let Him. We must believe this if we believe in God at all as the Bible and life reveal Him.

But in and through it all let us remember that it is in justice, which is perfect, love-controlled righteousness, that God is administering the affairs of heaven and earth. And as He, in justice, always ignores what we deserve if He can thus help us to our best life, so He lays it upon us as our high privilege and duty to do the same by all His children, our brothers. To live in the sunshine of God's freely forgiving love and justice, while at the same time we presume to give to those about us only what we believe they deserve, is to repeat in our own lives the parable of the wicked servant who refused to forgive a debt one six-hundred-thousandth the size of the debt that his Lord had forgiven him.—Sunday School Times.

Aberdeen university quarter centenary celebrations will be given by our own Lord Strathcona this year in what will be known as "Strathcona Hall." The interior dining hall will extend 150 feet in length and 185 in width. The chairman's table will be 100 feet long and there will be 2,400 guests. When a Canadian does anything he does it well. And Lord Strathcona does things particularly well!

The Empress Eugenie has been staying at a hotel in sight of her former home, the Tuileries. Her Majesty never spends a day or two in Paris without taking two or three quiet walks in the Tuileries gardens, where the children are building palaces in sand, and the other day the venerable lady was seen to stoop and pick a modest flower growing in the gravel. She was very feeble, and could only with difficulty stoop and lift herself up again.

The coal deposits of Great Britain and Ireland are placed at about 193,000,000,000 tons, and with an annual consumption twice that of Germany, the country will have exhausted that supply in less than 300 years. The estimated coal deposits of Belgium are 23,000,000,000 tons, of France 19,000,000,000, of Austria, 7,000,000,000, and of Russia 40,000,000,000. The same authority estimates the deposits of North America at 681,990,000,000 tons, while the total for all Europe is placed at 700,000,000,000.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE JUDGE, THE PHARISEE AND
THE PUBLICAN.*

By Rev. Clarence MacKinnon, B.D.

Always to pray, v. 1. At the Palace Beautiful Christian saw many rare and wonderful things: Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets and lamps with which Gideon put to flight the armies of Midian; Samson's ox-goad; Samson's jaw-bone of an ass; David's sling and stone. But none of these was given to Christian as his particular armor. Instead, the pilgrim was provided with an ordinary complete suit of mail, with its shield, its sword, its breast-plate, and its novel weapon called "all-prayer." So, we may not be gifted with the powers bestowed on men singled out for some special work. But to each of us is given a suit of armor and weapons of defence, (Eph. 6: 13-18). And among these none is more necessary than the weapon of all-prayer. Christ in went forth and conquered the great and terrible Apollyon, and we, with the armor offered to us, and especially through prayer, may gain the victory over Satan, our strongest and most detrimental foe.

Her continual coming, v. 5. A very ingenious invention, employed in some town waterworks and known as the Holy engine, is constructed on a plan whereby the more water is drawn from the water mains, the more the draft of the engine is increased and the faster it labors to fill the diminished pipes again. Every child in the town who opens a faucet to draw water increases the draft of the engine, and when a fire plug is drawn and the draft is very heavy, the very furnace drafts fly open, a warning bell rings for more fuel, the steam gauge rises swiftly, and the revolving wheels double their diligence. This may, in some small measure, illustrate God's beneficent government of the world. The more we ask, the more we receive; the more numerous our demands upon His goodness, the more wonderfully does He reveal His infinite stores of grace. Our "continual coming" never wears, but only delights our gracious heavenly Father.

Though he hear long with them, v. 7. Delays are not denials. A little child, crying loudly on a doorstep, attracted the attention of a kind-hearted passerby, who stopped to ask the little one what was the cause of all this passionate grief. Imagine his amusement to find that the little fellow was weeping so justly because his mother would not give him his breakfast before the usual time, and was training him to control his hunger, in accordance with the needful rules of the household. The mother had not denied, but only wisely delayed the breakfast until the proper hour. God, who sees further than we do, and who has more interests to consider than our individual ones, is forced sometimes to postpone action for our highest good, and seems to "bear long" with us. In the end we shall find that His delays are only fraught with richer blessings.

When the Son of Man cometh, shall He find faith on the earth? v. 8. "How can I do anything else?" said that young Canadian hero, Henry Albert Harper, as, in the winter of 1901, he plunged into the icy cold waters of the Ottawa in the attempt to rescue a young lady skater. The heroic attempt failed, and he was drowned. A monument in the Capital of the Dominion now commemorates that shining example of courage and self-sac-

rifice. The opportunity for such a deed of heroism may never come to us, but in the duldest and most obscure lives, occasions daily arise which test our faithfulness to the duty our absent Lord expects us to perform. Will it be said of us, when He comes, that we did not fail?

The Pharisee stood, or sat, strolling into the country, overheard two children conversing at a prayer-meeting behind the hedge. He was charmed, and even begged, by the beautiful prayer which one of them offered. But the charm was quickly dispelled by the little fellow's opening his eyes and saying to his companion, "There, dad, I make a fine prayer?" Prayer, to be either acceptable or effective, must come from a humble and devout heart. It must not be like Trajan's pillar of brass which he erected to himself at Rome, and which he covered with the record of his own triumphs.

God, be merciful to me a sinner, v. 11. When the ship is on the rocks, when she is being pounded to pieces by the rising seas, the people on the shore simply shout, "A wreck! A wreck!" and immediately the life-boat is launched. Or, when one discovers the ugly black snake emerging from the roof, he rouses the neighborhood with the shrill cry of "Fire, fire!" The brief, intense, spontaneous outcry of the soul never misses God's ear. But such cries cannot be simulated. No one can say: "Go to, I will pray like the publican, and not like the Pharisee." We can only pray like the publican when we feel like the publican. Otherwise it will be but the publican's pretence on the Pharisee's lips.

THE VISION OF GOD.

"I will lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conduct with the common enemy of the praying world, known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into prayer. Some have found it a useful thing when their minds have wandered off from devotion, and been saved by some good, but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the Divine Face, but to take it captive, carry it into the presence of God, and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive. —Charles H. Brent.

HABITUAL KINDNESS.

There is no gift or grace that goes further toward making one beloved than the art of simple kindness. Just to be kind, in smile, and word and deed, is the surest road to power over other lives. It is better to be kind than brilliant; one brings affection and loyalty; the other usually brings in its train only envy and bitterness. This adornment of simple kindness is one within the reach of everybody. There is no person so untalented as to be incapable of habitual kindness. The grace is one that grows in any soil, and beneath clouds or sunshine, snow or rain. It has taken centuries for men to grow into anything like an adequate appreciation of the wondrous excellences of Jesus; but the humblest peasant by the Lake of Galilee or upon the hills of Judæa could instantly discern and understand His simple kindness; for kindness is the universal language.—Westminster.

It is well that God answers our needs rather than our wishes, else many of us would escape the hardships which have most to do with strengthening and beautifying our characters.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

JUDGE—Our judiciary occupies so high a moral level that it is impossible for us to think of influencing a judge by any appeal either to cupidity or fear. Unfortunately, corruption is so general in the East, that a man scarcely ever hopes to obtain justice, unless he has offered some special consideration to the judge. He begins by bringing him a gift, and promises him more if the decision be favorable to him. This woman was not able to offer the judge money, and therefore used the power she had to annoy him.

PUBLICAN—Two general classes of taxes were imposed by the Romans on the Jews, namely, direct taxes, including ground, income, and poll taxes, and the customs, including bridge money, harbor dues, etc. These customs dues in a particular district were farmed out to publicans for a fixed annual sum; the publican gained what the revenue yielded in excess of that amount, while he had to make good any deficiency. The rate was not excessive, varying from two and a half to five per cent. on ordinary goods, and twelve per cent. on luxuries. But the reckless examination of goods, opening of letters, tedious delays, false entries, and illegal exactions, made the publicans intensely hated. They were classed with robbers and murderers, with harlots and heathen.

PRAISE GOD.

Praise God for a home. Tens of thousands of boys and girls will go to sleep tonight without a mother to tuck them into bed, and without any one of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry today, and many of them are suffering for want of clothing.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in Heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings!

Praise God for books, and for the pleasure and power which come from reading and education.

Praise God for the wonderful inventions and progressive spirit which make today the best time in all the world's history to be alive. The comforts, the conveniences, the pleasures and the blessings that are possible to all of us in the modern days are surely worth a "Thank you!" to the great Giver of them all.

Praise God, most of all, for the blessed Bible and the loving Savior. Jesus is the theme of the praises that are sung in heaven; should He not be our chief cause for praise here?

How shall we do all this praising? With our lips. In our heart. By our lives. Just to be glad and grateful is praise that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God.

The man with a duty says, "Jesus is the Lord," and he is brave. The man with a temptation says, "Jesus is the Lord," and he is firm. The man with a suffering says, "Jesus is the Lord," and he is patient.—Phillips Brooks.

There is little encouragement for a preacher to preach his best to drowsy pews. Good sermons come from good hearers, and good hearers are the result of a Spirit-filled and practical preacher. They strengthen each other.

S. S. Lesson, August 19, 1906, Luke 11: 1-13. Luke 18: 1-14. Commit to memory vs. 13, 14. Read Mark 7: 24-30. Golden Text—God be merciful to me a sinner.—Luke 18: 13.

"IS IT WORTH WHILE?"

By Rev. W. J. Clark.

There are certain temptations which the honest and faithful servant of Christ may be said to leave almost entirely behind him. They tried him once, but the upward course of his spiritual life has led him away from the atmosphere where such temptations flourish. But with the growth which is his, there arise certain other temptations, which are severe tests of his faith. Among these is that which may be succinctly named up in the question taken as the title of this article, "Is it worth while?"

First, in regard to the self-denials which are practised by him, the abstention from certain pursuits and occupations that others even of his fellow disciples indulge in freely. In the first flush of endeavor he gladly assumed the renunciation of certain pleasures which he had been accustomed to. Indeed the only difficulty then was that it seemed there was no sacrifice sufficiently great laid upon him. But the results of it all seem so insignificant. He has not even been called upon to defend his course. His friends smile at him as a little peculiar, but that is the only taste of persecution he has known. And the temptation is to think he may relax a little the laws he has made for himself. The gain seems to be so slight that it is hardly worth while to continue this discipline of self-denial. There are few temptations as insidious as this; but, if yielded to there is sure to be a falling away from high endeavor, a lessening instead of a growth in spiritual things. Slackness of soul spells defeat and disaster.

In regard also to work undertaken in the name of Christ for others. When an architect plans a house, he may hope to see his thought embodied in brick, or stone, or marble. When a business man enters on a commercial enterprise, he may hope to count the gains in tangible form. But when one is working for the things "unseen and eternal," very often there may be no evidence which can be taken knowledge of with assurance. To the Sabbath school worker this temptation often comes. Sabbath by Sabbath passes, and there is so little evidence that a harvest is growing from the seed which was sown. And many answer the question, "Is it worth while?" in the negative, and drop out from the ranks of those who teach in the name of Christ, remembering that it "is not the will of your Father which is in Heaven that one of these little ones should perish." One sometimes wonders if this temptation comes to those who are greatly gifted and highly honored in the church visible. Perhaps there is a more insidious and terrible temptation. But it is certainly a frequent and trying temptation for those who toil in the ranks of the humble unknown, never heard of beyond the confines of a contracted circle.

But when the servant's task is done, and we pause for a moment to think concerning him who has passed away, there are only two things which seem to us to have been worth while. First, what he had grown to in himself. And there is no real growth without much discipline of self-denial. Secondly, what he had done for others in influencing them to holy living. The money he leaves behind him, the fame he has had in his day, the pleasures which he enjoyed!—the money belongs to others, the fame is forgotten in a day, the pleasures are but dust and ashes. But this character has not only affected many while he passed through—it is his one capital in the hand and the life to which he has gone; while the work that he did in inciting and instructing others is like fruitful seed, ever bringing forth greater harvest in the lives he has influenced.

London, Ont.

A contented spirit is better than great riches. It is the Madas touch that turns everything into that which is better than gold. It is one of the secrets of a happy life, and a virtue which we all can acquire.

A PRAYER.

The Central Presbyterian publishes the following prayer for the sick and sorrowing, by the late Dr. Moses D. Hoge, and we gladly make room for it here:—

"Almighty and most merciful God, the consolation of the sorrowful and the support of the bereaved, Who dost not willfully afflict nor grieve the children of men, look in compassion, we beseech Thee, upon all who mourn and comfort them.

"Father of mercies, God of all grace, ever assuring us of Thy love for all whom Thou dost chasten, be very near to us now, as we come to cast our care on Thee, and seek the strength and consolation Thou only canst impart.

"As a father pitieth his children, so do Thou pity all the smitten and afflicted; as one whom his mother comforteth, so do Thou comfort them, and so sanctify to them this sorrow that there may be everlasting consolation. Grant them resignation to Thy will; and so overrule this chastening for their profit that being made partakers of Thy holiness, they may be prepared for eternal blessedness in the world where, after the separation and sorrows of this life, they may find the true home where all who have departed in Christ await us, beyond the reach of separation, sorrow, pain and tears.

"We beseech Thee to hear us, O Father, most holy, most merciful, for the sake of Jesus Christ, Thy well-beloved Son, to Whom, with Thee and the Holy Ghost, be all honor and glory evermore. Amen."

DON'T'S FOR THE NEW PASTOR.

Don't imagine that your predecessor accomplished nothing or knew nothing. The probability is that he was about your size.

Don't be jealous of him. You will be glad to have them speak well of you when you are gone.

Don't expect to work a revolution in six months. Great bodies move slowly and small ones are often still more slow.

Don't attempt a revolution. To get this world a little nearer right is about all one man can expect to do.

Don't want to work a revolution. Why should you? This is a church of the living God, and it probably has the root of the matter in it.

Don't publish that your congregations are doubled, prayer meetings quadrupled, etc. If they are, be thankful, but publication may be premature. If all the reports from the first six months were true and ratios maintained, the problem of "the evangelization of the world in this generation" would be solved in two years or less.

Don't imagine that you have become another man in the new place. You are no larger and no different. Your sublime head is no nearer the stars.

Don't imagine that the new place is so very new. There will be the same difficulties. Folks are folks, everywhere.

Don't lay your axe at the root of trees, literal or metaphorical, which have taken decades to grow.

Don't imagine that plans and methods which worked well in your last church will necessarily work here.

Don't issue bulletins of victory on the day of assuming command.

Don't assume command. Don't regale your new people upon the beauties, delights and virtues of the old field. Few second wives like that sort of thing. They may wish you back with your first love.

Don't forget that you are an extremely ignorant, fallible, imperfect and unimportant human being, in the midst of forces, tendencies, and conditions which are not easily read and are still less easily handled, and that you need guidance and grace every step of the way, that you may be saved from conceit, rashness, and folly.—Prof. Philip Wendell Crannell, D.D., in *The Homiletic Review*.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character.—Matthie D. Babcock.

WHAT IS PHARISEISM?

Some Bible Hints.

Phariseism is form without substance, the one tenth without the nine tenths (v. 42).

In condemning Phariseism Christ did not condemn forms; we must have the clothes, but we need a body inside them (v. 42).

The Christian fears fame, the Pharisee fears neglect. The latter seeks the chief places; so does the former—that he may place others in them (v. 43).

Hypocrisy is the most dangerous of sins as it is so often concealed from men, and especially from the hypocrite himself (v. 44).

Suggestive Thoughts.

It is not praying till we cease to think of men that hear us, and think only of the listening God.

It is not giving till we begin to long to do good with our money, and cease to desire to get good from it.

It is not Christian service if we work for Christ on condition that He will work for us.

The only cure for Phariseism is self-surrender, which instantly gains all that hypocrites think to gain.

A Few Illustrations.

Phariseism is an ornamented box, empty—and opaque; sincerity is a full box—made of glass.

Phariseism is a shout against a cliff, expecting back the echo.

Phariseism is a tower with a decayed foundation; and the higher it goes, the greater is its peril.

The hypocrite is a chameleon, taking his color from the changing circumstances around him.

To Think About.

Is my worship in the Spirit and in truth?

Do those nearest me believe most in me?

Would I be willing that my most hidden acts should become the most open?

A Cluster of Quotations.

All false pretences like flowers fall to the ground, nor can any counterfeit last long.—Cicero.

He is already half false who speculates on truth and does not do it.—F. V. Robertson.

O God of Truth, for whom we long,

Thou who wilt hear our prayer,

Do Thine own battle in our hearts,

And say the falsehood there!

—Thomas Hughes.

No true man can live a half life when he has genuinely learned that it is only a half life.—The other half—the higher half—must haunt him.—Phillips Brooks.

DAILY READINGS

M., Aug. 13. Pharisees sought signs. Matt 16: 1-12.
T., Aug. 14. Hated by the Pharisees. Matt. 21, 23-26.
W., Aug. 15. Hypocritical Pharisees. Matt. 23:27-33.
T., Aug. 16. Covetous Pharisees. Luke 12: 13-15.
F., Aug. 17. Silenced Pharisees. Luke 14: 1-6.
S., Aug. 18. Self-righteous Pharisees. Luke 15: 1-10.
S., Aug. 19. Topics—What is the sign of phariseism? Luke 11, 42-44.

As no man ever had a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him.—Emerson.

What I aspired to be,

And was not, comforts me.

—Browning.

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OTTAWA, WEDNESDAY, AUG. 15, 1906.

We have made arrangements for the publishing in our columns of a series of articles from the pen of Dr. Harper, of Quebec, on the proposed union of the churches. The first article appeared two or three weeks ago, but contained not a few errors. It is repeated on another page in corrected form, and may be accepted as an introduction to the series which will be continued at regular intervals. The question of Union is one of great moment at the present time; and we have no doubt Dr. Harper's articles will prove a valuable contribution to the discussion.

The "Old Boys" re-union at Cornwall appears to have been a great success. It was participated in by former residents of the United Counties of Stormont, Dundas and Glengarry, who have journeyed from all parts of the continent that they might be present in this great home-gathering. As a matter of course Presbyterians were largely in evidence at the formal reception at which Mr. D. Munroe, chairman of the Old Boys Committee, presided, and, on behalf of the committee, extended to the visitors the freedom of the town. Messrs. A. Broder, M.P., Dundas, and R. A. Pringle, M.P., Cornwall and Stormont, performed like duties as representatives of their constituencies, that for Glengarry being given by Col. R. K. McLennan. The response was delivered by Sir James Grant, of Ottawa, a Glengarryian born. He recounted the names and achievements of many of the sons of the united counties who have won renown in all parts of the empire and the United States, referring particularly to such men as the late Sir Roderick Cameron, Hon. D. A. McDonald, Hon. John Sandfield Macdonald, Judge MacLennan, Hon. J. P. Whitney, Col. R. R. McLennan, ex-M.P., Auditor-General Fraser, Rev. C. W. Gordon (Ralph Conner), and Donald Grant of Minnesota.

PASTIMES.

The fact that the largest daily newspapers give a greater space to pastimes and sports than to almost all other descriptions of news-matter combined, gives some indication of the hold of competitive pastimes upon the public. In our opinion the newspapers give too much space to "sporting intelligence." Yet there are pastimes beneficial and pastimes evil in tendency. Speaking generally, those sports are least to be commended which lend themselves, or seem in actuality to be connected in any degree with gambling and betting, while those pastimes are usually least detrimental to youthful morals in which people take part as participants rather than as spectators. The tour of the British bowlers in Canada now in progress, is much in evidence in the daily press. The pastime of bowling on the green is one which seems suitable to all ages (one of the liveliest of the Scottish bowling team is 83 years of age!), it does not lend itself to gambling nor to violent play, and we observe it numbers not a few clergymen among its admirers. The records of the centuries are full of accounts of popular pastimes and of the people at play. Where these pastimes are not harmful in themselves and are used simply as recreation within the limits of prudence and common sense, it is easy to see how they might legitimately fill in a modicum of space in the lives of men of even grave affairs.

Clean athletics has been found of great value in connection with the Y.M.C.A. in diverting youthful energies into safe channels, and those who have seen the late Principal Grant "rooting" (i.e., shouting and encouraging) at a football match at Queen's will not readily forget the scene. We know of one minister who has strengthened his influence with his young men by taking part with them in bowling on the green adjoining the church.

The minister needs to look at the whole question of pastimes in a large and moderate spirit, never allowing the young or the old to think it proper to make amusement the main interest of life; nor, on the other hand, assuming an attitude of asceticism beyond the boundaries of what is reasonable.

It will be remembered that before the close of the Torrey-Alexander meetings in this city it was announced that Mrs. Alexander was ill at her home in Birmingham, and recent intelligence is to the effect that she is still in a critical condition. Mr. Alexander has been with her ever since the close of the Ottawa campaign, and has cancelled all his immediate engagements. It is just possible that he will have to give up taking part in the fall series of missions in the United States, which mean a serious weakening of the power of the work. Mrs. Alexander was a Miss Cadbury, of Birmingham, where she is greatly beloved by reason of her self-sacrificing philanthropy and beautiful Christian character.

Last week an appeal was made in behalf of the Methodist West China mission for \$1,000 to build a church at Yunnan. Dr. Sutherland acknowledges the receipt of a cheque for this amount from a generous supporter of the church, who does not wish his name to appear.

"RELIGION AND REWARDS."

Some men's religion, theoretically, becomes so exceedingly spiritual and ideal that they shrink from any acknowledgment that the thought of either reward or punishment has anything to do with it. Others are genuinely perplexed as to the question, while they feel and acknowledge the force of the idea of reward, both for themselves and in appealing to those who are not Christians. It is a problem that is continually brought to pastors by those who are troubled with it. It is not a difficult one when we remember the way in which God uses every natural means to appeal to the heart of man, and avails Himself of every natural occurrence for the furtherance of His cause. He knows our weakness, and while the reward is not the ideal or the final thought, it is meant to help us in the struggles of life. The "Advance" has a clear and sane editorial on this subject. It says:

"There is an altruism which attempts to exalt itself to a higher plane than the teaching of the gospel. Its heaven or threatens a hell is only an appeal to selfishness; that losing one world to gain another has no advocates tell us that a religion which promises a better motive than that of a dog which drops a bone to jump at a piece of meat; that to be disinterested and unselfish the religious life must be free from all such motives, and be a cultivation of virtue without hope of reward.

"But this view of religion, usually put forward by a class who neither found missions nor establish asylums, ignores one of the plainest principles of life, the principle of compensation. It is everywhere, and its reign well nigh absolute. To the man who toils there must be compensation. Muscle and fibre, bone and brain are wearing away. There must come back to him food and raiment to restore the wasting tissue, to maintain and protect the body taxed by labor. Without this principle of compensation the labor of the world would cease, all wheels of industry would stop, all ships of commerce rot in the harbor. Without the harvest no sower would be seen in the field, and without the increase of the flock no herdsman would be on the plain. The business world would be a blank.

To the scholar there must be compensation. The end of study must mean scholarship, knowledge. Even the upper air and solar walk philosopher must feel that he is doing something, that he is making some kind of gain, not simply heating the air, or wearing his brain with speculations which mean nothing, that have in them no recompense.

"And so must love have its recompense. The heart cannot beat unless it is fed. If it throws out blood, blood must come back to it. So must love have its return. It cannot feed itself out, and out and out, with no answer, with nothing to feed itself. The essential justification of all action is that it does something worth the expenditure of the force, and in the nature of the case this return or its equivalent must come back to the source of the action. The fruitful tree is rewarded with great care and culture, and with long life. Good deeds strengthen good character, and good character brings the protecting care of heaven, long life, eternal life. This connection cannot be broken without destroying the foundation principles of moral life. When Jesus Christ promises a future life and heavenly reward to those who live a life of faith, self-sacrifice and love, He is simply making proclamation of a fundamental principle.

The attempt to set up a morality independent of this principle is a delusion. It belongs to that realm of abstractions where ghostly, flitting forms of thought masquerade before the mind as things real. Men and women who are in the real world need precisely such hopes of recompense at the resurrection of the just as Jesus sets before them. The effect is not to make them selfish or ungenerous. It never has been so. But on the contrary, the more sincerely they have believed in these great promises the less selfish have been their lives. Those early Christians who put themselves at the bridgeless stream which crossed some lonely highway, in order to carry over the helpless traveler without compensation, believed in another world and its rewards. And so did the monks who went into the Alps and watched for men and women lost in the storm and ready to perish.

"No one who reads the words that fell from the Master's lips, 'for thou shalt be recompensed at the resurrection of the just,' believes that they appeal to his selfishness. He knows in his inmost heart that they rebuke a worldly, self-seeking spirit, and that the Saviour's promise has a power over him which is purifying and ennobling."

OPIUM IN CHINA.

Christians everywhere, and missionaries in China especially, rejoice in the movement to release that country from the compulsory treaty by which England compels the toleration of the opium traffic by the Chinese empire. It seems that the agitation in China and England, and reinforced by the friendly campaign in America, must result in a speedy end of England's unenviable relation to this body and soul-destroying traffic. In the House of Commons the following resolution was recently offered:

"This House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

In seconding this resolution a member is quoted as making some strong and justifiable statements. Among other things he said:

"We are doing the devil's work by this trade in China. The missionaries saved a soul here and there, but for every one the British Government sent ten to hell."

It is painful to read that with out questioning the statements quoted. No less an authority than Mr. Morley, the Secretary of State for India under the new Government, pleaded for the House to exercise patience until something could be done to reimburse the Indian Exchequer for the loss of the \$15,000,000 annually which was being derived from the opium traffic with China. That England will not much longer stand for the notoriously immoral opium traffic on the low ground of its necessity to prevent a government deficit is indicated by the passage of the above resolution by the House of Commons without division. It now remains for the Upper House to make effective the desire of the whole British Empire by the adoption of the resolution, and thus give ground for the hope of a speedy termination of the accursed opium traffic in China.

Matthew Arnold's poems, with an introduction by Alice Meynell, are to be printed in the Red Letter Library, which Blackie and Son are publishing.

BEAUTY AND STRENGTH.

The necessity of both beauty and strength in life, and the imperfection of life when either of these qualities is lacking, were the central thoughts of an interesting and impressive sermon by Rev. Prof. Wicher, of San Francisco, at St. Andrew's church, Toronto, last Sunday morning. The thoughts of the sermon were suggested by the building of the pillars in the porch of Solomon's temple, as described in the seventh chapter of first Kings, part of the twenty-second verse, reading, "And upon the top of the pillars was lily work."

"In those pillars strength was topped by beauty, and the useful ended in the graceful," said the speaker. "Those were the heroic days of labor; the curse of all our work to-day is that we have lost the idea of God in it. The highest conception of religion is the getting of it into lowly things, and work faithfully done is worship. In our day there is great desire for the lily work without the pillars; thousands of men would like to have the virtues of their fathers, but they have not their fathers' faith. These are the days in which many want the beauty without the work of putting in the solid foundation."

"The decay of principles to-day," continued Mr. Wicher, "is alarming to all but the flippant. I wonder what we would do if we had the slave question to settle to-day? We sing, 'Onward, Christian Soldiers,' but much of our singing of that hymn is a mockery. This is a generation which yields itself to trifles light as air. This age tolerates religious life, but the religious man is not supposed to give expression to his convictions."

Dealing with the other side of the subject, that is, that strength alone is not sufficient, the preacher pointed out that nature shaped itself to loveliness, and that beauty was wrought in all its patterns. The world owed much to the Puritans, but a higher type of man was he who put his zeal into force with tenderness, gentleness and refinement. Some men were so conscientious that they exhibited diabolical qualities, and some business men conducted their business so punctiliously that, in spite of their honesty, nobody liked them. There were some such people whom we wanted to "meet in heaven," but did not want to meet very often on earth.

Lack of life in beauty was as much a sin against Christ as was lack of strength, said the preacher. Christ combined strength and beauty, and it was for the people of to-day to follow His example. History gave examples of great men of the same age, some of whom had showed great strength, and the others strength combined with beauty. Napoleon had been mighty with his sword, and had conquered a continent, but Scott had been mighty with his pen and had found "sermons in stones, books in the running brooks, and good in everything." In 1871 Napoleon's monument had been hurled down, but in the same year Scott's had been wreathed in flowers. Carlyle had had a powerful and profound intellect, and had been a good hater, but Ruskin had incarnated in his life the beauty of which he wrote.

By a majority of 574 the French legislature has passed a bill enforcing a day of rest in that country. Thus the "Continental Sunday" will become much nearer the ideal than the English. In England, says the Belfast Witness, the High Anglicans desecrate the Lord's Day by parties of pleasure, sports and games. In Catholic Ireland, besides games and sports, the day is profaned by seditious political demonstrations.

ODD METHODS OF EXERCISE.

Most people who have passed their first youth discover that some particular form of exercise suits them better than any other and often end by becoming devoted to that special exercise. In a few cases hobbies of this kind develop in such peculiar fashion as to be worthy of record. An example in point is that of a well-known Londoner recently received from the active management of an enormous business which is still in existence and undertakes contracts for almost every Government in the world. This gentleman when residing in his London home gets up early, takes a bath, then goes to bed again for two hours. He rises a second time, partakes of light refreshments and then puts on very heavy clothes. Though he has splendid carriages of his own, an ordinary four-wheeled cab is called and waits at the door. It is the butler's duty to find out the exact direction of the wind and when this has been ascertained the gentleman gets into the cab and drives as near as may be exactly into the eye of the wind for a distance of precisely two miles. He then gets out and walks home with the wind at his back at a measured pace, the cab following close behind.

This same gentleman has at his country home an asphalted walking track precisely two miles long. At certain distances are small rest houses, in each of which he to be found a goodly stock of umbrellas and macintoshes, as well as refreshments, solid and liquid. He himself walks round this track every morning and expects all his guests to do the same. If it rains, they are, of course, always within reach of shelter and can either wait till the rain ceases or continue under cover of macintosh and umbrella.

Another wealthy Londoner, who is perhaps one of the busiest men alive, declares that he has no time for taking ordinary exercise sufficient to keep him in proper health and condition. He has, however, discovered a substitute. Every morning he is driven to the house of a well-known electrical specialist, and there receives half an hour of electrical massage. This he declares, is worth two hours of any other form of exercise, and his appearance seems to confirm his statement.

There are instances of men whose only exercise is taken in the hours of darkness. An eccentric millionaire who has a villa at Cinzou, on the Riviera, fears the light of day as he would the plague, and at night, a witch's prophecy, and walks out only at night, a closed and shuttered carriage always in attendance lest any accident might possibly delay him till the dreaded dawn.

A wealthy American, Mr. John Kamsler, who lives near Detroit, has had a treadmill fitted in his house. The story is that many years ago he was imprisoned for an offence of which he was innocent. He found the treadmill such a splendid form of exercise that, after he was released he had one constructed for his private use, and every day takes two half hours upon the machine. He declares that there is nothing like it for keeping down weight.—London Tit-Bits.

One of our bright young ministers in the person of Dr. George B. McLeod, of Truro, N.S., is called to the pastorate of the Central Church, St. Paul, Minn., the largest Presbyterian congregation in the city. Dr. McLeod's decision is not yet known; but many of his friends in the Canadian Church will be glad if he decides on remaining in Canada.

The Bishop of London, supporting a decision of the Vicar of Christ Church, Lancaster Gate, has ruled that no professing Unitarians can be married in any church in his diocese. This declaration was in answer to the application of a young American couple who had secured a license for that parish to be joined in marriage. If marriage is regarded as a sacrament, then a church may withhold it from those who do not profess faith in its creed. In Dr. Clifford's Baptist Church, in the same district for which the license was issued, the couple were welcomed and made one.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE GIRL IN BLACK.

By W. Graham Brown.

Let Aytton, of Glenkeld, Jack and I had a most delightful walking tour in Perthshire last year, and the memory of a pathetic story I then heard still haunts me. I heard it from the lips of Dr. Balfour, of Glenlyon, an old college chum of Aytton's, with whom we spent one pleasant day.

We sat around his consulting room fire smoking. Jack, the one bachelor of the party, is one of the most argumentative men I ever met, and this particular evening he was true to character, and stuck nobly to his guns, pretty much by way of an apologia pro vita sua.

Briefly his position was this, that on the whole the influence of the "weaker sex" is not for good but for ill, and that being so, it is safer for a young man to remain unmarried than run the risk of moral and intellectual degeneration.

"Ah! how little you know," said Dr. Balfour, interrupting Jack's flow of eloquence. "Would you care to hear of a man who was rescued from worse than death by a girl to whom he spoke but once in life, and who never so much as knew his name?"

"Of course, we all wanted to hear this story, and after a pause he began.

"Ah! poor Harry, my only brother, knows to-day how much a woman can do for a man. You know what student life in Edinburgh is—its temptations and failures. Poor Harry knew it to his cost, experimentally. He got into a fast set, mostly medicals—billiards, theatres, drinking bars, and all that sort of thing. And all the time his mother believed he was studying for the mini-try.

"Yet through it all he was a dear, lovable fellow—open hearted, sympathetic, generous, clever, one of the kind that so often make wrecks of life.

"Ah well! this sort of thing came to an end, and all owing to the influence of an unknown girl in deepest mourning. It was night—midnight almost—and Harry, who was going the pace, lounged in a tobacconist's shop near the Caledonian station. There were others there besides Harry, men—and women too.

The door was pushed gently open and a girl, timid and trembling, entered. Harry, bemused as he was with drink, saw that this was no member of his female world, but one as innocent as a babe, and as fair as innocent, and that spark of chivalry that is in every man leapt to sudden flame in Harry's heart.

"It was a common story the girl told—late train, connection lost, only one friend in Edinburgh—could they please direct her to No. 11 Heriot Row? Crushing down a great disgust at his own condition and situation, Harry offered to see the stranger to the address, and prepared to leave the brilliantly lit shop. At that moment there was a stir among the nameless women, and one threw her arms round the boy's neck and laid her flushed cheek on his. He shook her off with a mistated oath and she fell all along the floor. A vague look of dread was in the eyes of the fair girl in black as she looked first at the prostrate woman, then at Harry, who was sobbing like a boy of ten.

"The woman rose with a foul curse and disappeared in the blackness of the street. At last the girl put her hand on Harry's arm, and in a sweet, trustful voice asked him to direct her to her destination.

"On the way Harry told her the white inside of his heart, his sins, his griefs, his aspirations, his strugglings. She lis-

tened in deepest sympathy, then told him—told this student for the ministry—the story of Jesus, His love, His strength, His tenderness. It was all so very familiar to him, but it was a new Gospel, and as he turned from the door he stood alone, bareheaded in the empty street, and prayed. It was the first time for many a month.

"Ah! the days of miracles are still with us. I have seen. Why, Harry's life became such that I, who used to pride myself on what I called my uprightness, felt that I lived a black life compared to the radiant Christlike life he lived. I know now what it means to 'trust on the Lord Jesus.' He became a power for good. The sins and sorrows of a great city lay on his heart, and to-day there are scores of poor broken men and nameless women who thank God for Dr. Balfour."

Dr. Balfour paused to relight his pipe, and we waited to hear the end.

"Ah! there is a pathetic end to this story—poor Harry! He became a minister in one of the most fashionable churches in the city."

"Not Dr. Henry Balfour, of St. Austins?" I queried in amazement.

"The same," was the quiet reply; "but you don't know why he resigned his charge so suddenly in the midst of his great popularity and success.

"I've not seen Harry since the summer of '55. He spent a week with me here, and in this very room told me all his story.

"'Brother mine,' he said, when he had finished, 'I love Jenny McNair with my whole soul, and to-morrow I go to lay my heart at her feet. I feel, Dan, that I can do so now, after five years of probation.'

"Before we left, for I went with the boy, we prayed together, and I remember to this day the yearning of his tones. Oh! Harry, dear boy," continued the doctor, as if to himself, "you saw your Jenny McNair, but never a word did you speak to her, and she never knew that one heart broke for love of her that day ten years ago. But she that loseth his life shall find it, boy."

He sat for a long time gazing at the fire, and at last continued his narration.

"Harry saw Jenny McNair, saw her in her bridal vesture; heard the words 'I will come clear from the lips of his beloved in glad response to the 'Wilt thou have?' of the officiating clergyman. He staggered from the church, and I follow ed, wee for the poor, dear boy.

"But' and the doctor's face brightened: "he stood the ordeal like a man and a Balfour. You have doubtless heard of a Father Anthony and the remarkable work he is doing among the fallen in modern Babylon? I always thank God for Father Anthony as Harry Balfour."

Jack was silent; the doctor's tale had stolen away the spirit of argument. He had a wistful look on his face as if he yearned to meet just such a woman as Jenny McNair.

"As for me, I have thanked God many times in my life that I have met just such an one. She is leaning over my shoulder now, and bids me draw my pen through these last words.

But for once I'll have my own way of it.—St. Andrew.

To bring ones thoughts and actions to a material basis is to invert the pyramid. The bedrock and the primary courses must be laid in something more enduring than a clipped coupon or a per cent. on investment.

A CURE FOR THE BLUES.

A doctor who has made a speciality of nervous diseases has found a new remedy for "the blues." As no drugs are administered, he has felt safe in experimenting with at least half a hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this: "If you keep the corners of your mouth turned up you can't feel blue;" and the directions for talking are: "Smile, keep on smiling; don't stop smiling."

"It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down, and note the effect and you will be willing to declare, 'there's something in it.'"

The doctor treats his nervous patients to medicine when necessary, but when the case is one of pure melancholy without bodily ill, he simply recommends the smile cure. He has the patient remain in his office, and smile—if it isn't the genuine article, it must at least be an outward curvature of the corners of the mouth—and the better feelings follow inevitably. The treatment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to induce some of them to apply the cure, and, of course, the greater number of patients are women; for when a man is blue he is bound to be blue, in spite of everything, but a woman is more easily persuaded to try to find a cure.

His discovery grew out of an experience in his own home. His wife was of a nervous and rather morbid temperament, and when in a despondent mood he would ask her to "Smile a little" until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure upon others.

BABIES IN ARABIA.

Life has exceptional difficulties for the babies of Arabia, especially for those who are of sufficiently high rank to be brought up according to all the ancient customs of their race. A royal baby's first toilet there consists in winding a handkerchief its body after it has been carefully bathed and perfumed.

If the child be a girl, on the seventh day of her birth, holes, usually six in number, are picked in her ears, and when she is two months old heavy gold rings are attached to them, to be worn throughout her lifetime except during periods of mourning for relatives. On the fortieth day the baby's head is shaved, and the disposal of the hair is regarded as a very weighty matter. It must not be burned or carelessly thrown away, but buried, thrown into the sea or hidden away.

The fortieth day marks a turning point in the child's life. Heretofore it has only been seen by few, but now it may be seen by anybody and is regarded as fairly launched on the tide of existence. Several charms are attached to its body for protection against the "evil eye." Everything the child uses is perfumed and covered at night with jasmine and before it is used fumigated with amber and musk and sprinkled with attar of roses.

Do thy duty, that is best;
Leave unto thy Lord the rest.
—H. W. Longfellow.

There are few acquaintances that are more wearying than the man who persists in talking about himself.

A NURSE'S MINISTRY.

By Marianne Farningham.

He was the atheist of the village, and he was dying of consumption.

It was not an irreligious village, most of the residents attended either church or chapel. More or less, therefore, every person bore their one atheist in their hearts as a very real burden and care. He was known to be a very violent man, strong at calling names, and moved with hatred of religion and all who professed it. But this fact filled the good people with pitiful kindness and gentleness toward him. Poor fellow, since he would not have the comforts of Christ they must see that he had all the smaller comforts possible. So they sent him delicacies and flowers, and water pillows, and the rest.

The doctor visited him regularly, and brought back bad reports. He was getting gradually worse, and nothing could really stay the progress of the disease. It made the people very sad. They could not let him die without hearing the message of mercy, but how was it to be delivered to him, and who was to do it?

The clergyman of the parish church believed it to be both his duty and right to declare to this poor man dying in their midst, that "Christ Jesus came into the world to save sinners." So he duly made the attempt, but he came away appalled by the language that had been hurled at him. He had never been so sworn at in all his life. Everybody was disappointed. "All we can do is to pray for him," they said.

But there was a Methodist preacher who thought he would like to make an attempt. He was not afraid of rough words, he had heard them before; and he was so passionately in earnest for the soul of this man that he felt he could bear anything. He knew him, too, they had worked together when they were boys.

"Hello, old fellow; how are you? Sorry to find you so ill."

"Get out of this! I don't want any canting hypocrites here. Haven't I got enough to bear without a lot of you fellows snivelling around me?"

"All right, old boy; only I have something to tell you that will make your trouble easier to bear."

"Will you go, or shall I kick you out?"

"Oh, I say, let me stop a few minutes. Don't forget you and I went to Sunday school together."

The atheist became so violent that, lest he should do himself injury, the Methodist left.

The village was in great sorrow; and after a time it was proposed to try the effect of music. So the church choir one Sunday evening sang some of their sweetest hymns below the sick man's window, but the singing so excited him that they were begged to desist.

After that they left him alone. He lingered on for several weeks, growing weaker every day.

At last the doctor said to him, "You must have the district nurse in to see you. You require to be attended to. I will send her."

"No, I don't want her. She is one of those humbugs and hypocrites, as bad as the rest."

But the doctor spoke to the nurse, and she came. The man began to abuse her, as he had the others.

"I won't have any of you humbugs here. Do you think you are going to preach to me?"

"No, indeed, I don't want to preach; I want to make your bed. I am sure you will be more comfortable if you will let me."

The man continued to say all the stock things against religion that he had ever uttered or heard, and the nurse patiently waited. When he grew more quiet she said, "May I make your bed?"

"Yes, if you like."

With kind and skilful hands, and silent lips, the nurse made the invalid comfortable; and left without a word. She went the next day, with the same result, pec-

forming any little ministering she could think of, but saying nothing.

This went on for a fortnight, and then one day the nurse said, "Do you still say that I am a hypocrite?"

He hesitated a moment, and then replied, "No, you are not a hypocrite. I don't think you are. You have been very good to me."

"I am glad I have been able to make you more comfortable. Now I want you to listen to me."

"Please don't answer me; I am not going to argue with you, nor to preach at you, but to tell you a story. It is true, and you must not interrupt me; but tomorrow, if you want to answer me, I will listen while you talk. That will be fair."

Then, as if she had been talking to an infant class or to a little child, she told him the story of how and why the Saviour came, and what He did and does, and the ways in which He proved His love, and the wonderful words of compassion, and the strong words of salvation which He has spoken; and of people whom He has known who had been helped by Him to live and die in peace. Then she said He could be reached by a thought; and He was waiting to be good to every man.

After which she went away without another word.

The next morning no reference was made by either nurse or patient to the talk, nor the next days either. But at halfpast twelve one night there was a rattle at the bell of the house in which the nurse lived.

"What is it, she called; a district nurse always sleeps lightly.

"Oh, please will you make haste. He says he wants nurse to pray for him."

She hurried to obey the call. A look at the man's face was enough. He had "seen the Lord." Only a few words were possible to him. "That story was all true," he said. "There is a Saviour; He has saved me. I hated Him, but He loved me all the while. Isn't it wonderful nurse? Tell everybody that the parish atheist died a Christian."

This message caused a sensation among those who did not own themselves unbelievers, but were.—The Baptist Commonwealth.

HE CHANGED HIS MIND.

"I care for nobody,

And nobody cares for me,"

Sang Tommy at play in the sweet new hay.

Where nobody could see.

So his mother made the fire.

And searched for the old hen's nest.

While the sun from its place high overhead

Went sliding into the West.

She filled the water pail.

And picked the berries for tea.

And wondered down in her tender heart

Where her little boy could be.

Alone in the dim old barn.

Tommy grew tired of play.

When the cows came home and the shadows fell

Over the new mown hay.

So into the kitchen he ran.

With a noisy "Hi! yi! yi!"

His mother had made him a frosted cake;

She had made him a saucer pie.

So he gave her a loving hug—

"I will help next time," said he.

"I care for somebody,

And somebody cares for me."

—Boys and Girls.

It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon the things that bring you quietness and confidence and good cheer.—Henry Van Dyke.

No man has any right to stay in the church lady carriage when he might be pushing its broad wagon.

A SAD STORY.

By Florence Beitman Andrews.

Near the town where I live are many slate quarries, most of them being worked by Welsh people, but some of them are now being operated by New York capitalists, who have Italians to do the most of the work.

Some of the quarries have to be let standing idle as water gradually filled them.

Near one of the busy quarries is a quarry half filled with slimy water. Around the water's edge are pieces of slate rock on which many big frogs can be seen sunning themselves. At the top of the quarry was a big rock which jutted out over the water. William Baird, a twelve-year-old boy who worked at slate-splitting, at the busy quarry, used to take cruel pleasure, during the dinner hour, in standing on this rock and throwing stones at the frogs. He could knock a frog off a rock very easily as he was a good thrower.

One day while the men were eating their dinner, Harry stood on the rock throwing stones at the poor frogs, as usual. One of the men shouted, "Harry, come and eat your dinner and let the frogs alone." Harry shouted back: "I want to take one more whack at that big frog," and threw another stone. The rock he was standing on suddenly loosened and fell into the water, carrying Harry along down, down into the slimy water, among the dead frogs he had killed with his stones. As Harry fell he gave a terrified shriek. One of the men heard it and said: "Men, I would not let a dog die in such a hole," and he ran to the quarry's edge and leaped into the water to save Harry, but he struck a rock in the bottom of the quarry and was killed. There was nothing for Harry to hold to, and he could not swim, so he went down to the bottom the third time. The rest of the men had come up by this time, and they got the two bodies out. They tried to bring them to life again, but both man and boy were dead. The man who had tried to save Harry had a wife and ten little girls, and they are left to mourn the loss of husband and father. Harry Laird's mother also weeps and mourns for her poor boy.

All this trouble and sorrow was caused by a little boy being cruel to poor harmless frogs.

THE SERMON STEVE PREACHED.

One Monday, Steve, who had been at church the day before, thought he would have a church of his own. He got his four sisters to be the congregation. He stood on a stool and spoke very loud. This is part of the sermon that he preached:

"This is to be a 'mind-mother' sermon. There are two ways in which you ought to mind everything she says.

"Mind her the very first time she speaks. When mother says, 'Mary, please bring me some coal or water,' or 'run to the store,' don't answer. 'In just a minute, mother.' Little folks' minutes are a great deal longer than the one the cook ticks off. When you say 'yes' with your lips, say 'yes' with your hands and feet. Don't say 'yes' and act 'no.' Saying 'Yes, in a minute,' is not obeying, but doing 'yes' is.

"Mind cheerfully. Don't scowl when you have to drop a book or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind a great deal better than a dog."

That was Steve's sermon. The congregation said: "Amen. That's so, and so ought a boy."—Exchange.

The first watches were said to be made in Nuremberg in 1477. They were of no practical use, however, until the invention of the spiral spring by Hooke in 1665.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. D. J. Craig, of Aylmer, will preach in St. Paul's next Sunday.

Rev. David Findley, of Bell's Corners, has been visiting friends at Wakefield, Que.

Rev. Hugh Cameron, of Morrisburg, occupied the pulpit of the Stewarton church last Sunday.

Rev. W. W. Peck, M.A., of Arnprior, has been preaching in Bank Street church with much acceptance.

Rev. George Duncan, of Glencairn, Scotland, has been giving excellent service to the people of St. Andrew's church. He preaches again next Sunday.

Rev. Dr. Morrison, formerly of St. David's church, St. John, N.B., now minister of the First Presbyterian church, Chicago, who has been filling the pulpit of Knox church for the past two Sundays, will be the preacher at both services on the 19th inst.

TORONTO.

Both services at Cooke's Church last Sunday were conducted by Rev. Thos. E. H. Jones, M.A., of Glarryford, Ireland.

It is intended that the individual communion cup will be introduced into the Central Church, Galt, at the next celebration of the Lord's Supper.

Rev. J. B. Edmondson, of Belvedere, N. J., who will be remembered by many of our readers as the minister for several years of St. John's church, Almonte, was the preacher in St. James Square Church, Toronto, last Sunday.

The Presbyterian Church of New South Wales has adopted the teacher training course and books of the Presbyterian Church in Canada. The course may be adopted by the Presbyterian Church of New Zealand also.

A new chime of bells, the gift of Dr. MacKendrick, to Central Church, Galt, will be installed next week; and Mr. Robert MacKregor has offered to place a drinking fountain at each of the front entrances of the church, an offer which has been accepted with thanks.

Having spent a week in the Algoma Presbytery and five weeks in Manitoba and Saskatchewan, Rev. J. C. Robertson, Sabbath School Secretary, reports great progress in the West. A successful summer school for Sabbath School workers was held at Indian Head for three days.

Rev. Logie Macdonnell, recently assistant minister of the Central Church, Hamilton, who has been visiting the home of his ancestors in Orkney, was invited to preach in St. Magnus' Cathedral, Kirkwall. The Orkney Herald of a recent date makes the following interesting comment on Mr. Macdonnell's service: "The Rev. Logie Macdonnell, M.A., of Hamilton, Ontario, Canada, took charge of the services in St. Magnus' Cathedral last Sunday morning. Mr. Macdonnell is the great grandson of the Rev. William Logie, D.D., who was parish minister of Kirkwall and St. Ola, from 1824 to 1856. There were some of the congregation present who had heard Mr. Macdonnell's father, grandfather and two great-grandfathers from the same pulpit."

Next month, Rev. Dr. R. P. Mackay, the Foreign Mission Secretary of the Presbyterian Church of Canada, will start upon a visitation of the mission fields of India and China, in order to get a better first-hand knowledge of the conditions under which the work is being done. Rev. A. E. Armstrong, late of Lynedoch, will look after the routine office work in his absence.

WESTERN ONTARIO.

Rev. J. A. McConnell, of Norwich, is absent on his holidays.

Rev. Dr. MacTavish, of Kingston, will be the preacher in Knox church; Aetou, on the 19th and 26th inst.

Rev. Dr. Robert Johnston, of Montreal, conducted the services in Knox church, London, last Sunday evening.

Rev. Dr. Ross and family, of Port Dalhousie, are spending their holidays at their summer home, Springbank, Peninsula Lake.

Rev. Duncan McColl, M.A., of Toronto, has been preaching in Westminster church, Mount Forest.

Rev. George Gilmore, of Blenheim, is summing in the Kewartha lake region, north of Lindsay.

Rev. J. W. H. Milne, M.A., of Ottawa, was the preacher at both services in McNab street church, Hamilton, last Sunday.

St. Paul's Presbyterian church congregation, Port Arthur, has decided to spend \$6,000 enlarging the edifice and to install a pipe organ.

Knox church people, Hamilton, have been hearing Rev. S. Banks Nelson, D. D., of Rochester, N.Y., an Irishman, with much of the Irish gift of eloquence. He has resided in the United States for fourteen years.

The Aetou Free Press, of a recent date, says: Rev. H. A. Macpherson, of Chalmers church, Toronto, accompanied by Mrs. Macpherson and Miss Jessie, has been spending several days with friends here. Rev. Mr. Macpherson preached a stirring sermon in the Knox church on Sunday evening on the importance of choice.

The "manse," a substantial stone building, erected sixty years ago on the Glebe property, belonging to the "Auld Kirk," has recently changed hands. It was the happy home of all the ministers of St. Andrew's church down to the union of 1875. The last ministerial occupant, if our memory serves us, was the late Dr. Muir, of Huntingdon, who went from Lindsay to Galt.

The congregation of West Adelaide and Arkona churches held farewell gatherings on the occasion of the leaving of their pastor, Rev. A. E. Hannasohn, for his new field of labor in West Nissouri. Many testimonies to Mr. Hannasohn's faithfulness and untiring zeal in the Lord's work were given. Addresses were read by both congregations, accompanied by a purse of \$100 from West Adelaide and \$50 from Arkona, as tokens of respect, good-will and appreciation of Mr. Hannasohn's labors.

At a recent Sunday school convention held in the Holstein church, "The Great Teacher" was the theme of Rev. Mr. Hanna's address, mentioning His skill, method, help, thoroughness exemplified in His parables by their simplicity, at the same time repetition yet variety. Lastly the application of lesson, winsome manner and the sympathetic kindness was characteristic of all His teaching. Rev. Mr. Thom. Flesherston, spoke on "The Ideal Superintendent." In part Mr. Thom said he would be a Christian, consecrated to the work, should be prompt, a disciplinarian, orderly, demand Bibles, review lesson. He would suggest singing or a solo by some competent singer during session. The school not distinct from church but part of it. He should take teachers into his confidence and if possible have teachers' meeting to study lesson. Aim at the conversion, building up of character, and identification of scholars with the school and church.

EASTERN ONTARIO.

Union prayer meetings are being held at Williamstown during the summer season.

Rev. D. Mackenzie, of Kirkhill, was announced to preach at Maxville last Sunday.

Rev. W. W. Peck, of St. Andrew's church, Arnprior, is taking a month's vacation.

Rev. W. G. Wilson, of Guelph, occupied the pulpit of Knox church at Perth on a recent Sunday.

Rev. W. C. McIntyre, of Barre, Vt., formerly of Woodland, Ont., has been visiting friends in Maxville and neighborhood.

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

The resignation of White Lake charge by Rev. E. J. Shaw has been accepted, to take effect after 26th inst. Rev. H. Young, Glasgow Station, P. O., Ont., has been appointed interim moderator of session.

WINNIPEG AND WEST.

Rev. A. J. MacGillivray, of Vancouver, B.C., formerly of London, Ont., is holidaying in the Yukon.

The anniversary services of Knox church, Goschen, Sask., were held on the 12th inst., when Rev. George Arthur preached appropriate sermons, morning and evening. A special collection was taken up for the H. M. fund.

High River, Alta., Presbyterians have called Rev. Mr. Stewart to Chalmers church and will erect a \$10,000 edifice.

Rev. Prof. McGill, of Pine Hill College, Halifax, who was recently invited to the vacant chair in Manitoba College, much to the regret of friends here, declines the call.

The Rev. Dr. Bryce, who recently returned from Great Britain, preached on Sunday at St. Andrew's church on "Religious Life in Scotland." He said that contrary to the belief of many, the religious life and observance of Sunday were not waning in Scotland, though undergoing a transformation. Temperance work was advancing, and more interest was being taken by the churches in the inhabitants of the slums. Dr. Bryce referred to the slum work in Belfast and related how a pastor of a fashionable church had relinquished his pastorate to work in the worst districts of the city.

Of the Rev. J. Leishman, who was unanimously appointed first moderator of the Synod of Saskatchewan, a contemporary says: He is a graduate of the Presbyterian College, Halifax; and spent some years in the pastorate in Ontario. In two instances he was recalled to congregations of which he had formerly been minister—in one case six and a half years, and in the other six years. In the latter case he accepted the call, returned, and remained nine years, or sixteen years in all. In 1900 Mr. Leishman went to the west, where he has since devoted his energies to the work of the church. He speaks in the highest terms of that country, and thinks nothing too good for it. Mr. Leishman, who is now settled at Fleming, Sask., is one of the kindest of men, a sympathetic pastor, and an able preacher.

MONTREAL.

The Rev. Dr. and Mrs. Robert Campbell and the Misses Campbell are spending the summer at Murray Bay.

NORTH BAY PRESBYTERY.

This presbytery met at Sturgeon Falls on 10 ult. Bes. Jes Dr. Findlay there were seven ministers and three elders present.

Next meeting of Presbytery is to be held at Powassan, Tuesday, Sept. 11th, 1906, at 10 a.m., when the subject of union with other churches will be considered.

Rev. M. J. Lindsay, who since last stated meeting had been settled at Cobalt, was introduced by Mr. Childerhose and heartily welcomed by the brethren.

Arrangements were made for the ordination of Rev. J. A. Donnell, who had accepted the call from Halcybury at a salary of \$1,000 and manse, with six weeks holidays per annum.

Rev. R. J. Mann, of Sturgeon Falls, was elected moderator for the next twelve months, and a hearty vote of thanks was tendered the Rev. J. Garrioch of Loring, the retiring moderator, in appreciation of his services and attendance at all the meetings even though he lived 46 miles from the railway station.

On behalf of the Evangelistic Committee, Mr. Childerhose reported that the labors of Rev. T. A. Rodgers, had been very satisfactory especially in Cobalt and the new districts, he had been granted leave of absence for several weeks by the Assembly with a view of visiting Northfield, Mass., after which he would resume work in the Presbytery.

Letters were read from Messrs. McDougall and Phillips, Public School Inspectors within the bounds of the Presbytery, in answer to inquiries made concerning the observance of the regulations respecting religious instruction in Public Schools. The contents of these letters were satisfactory to the Presbytery, and the clerk was instructed to acknowledge them and convey to the authors a sense of appreciation of their efforts in the important matter.

A statement of moneys contributed by the Presbytery to the schemes of the church was received from Mr. Alex. Warden from which it appeared that the average contributor member for the schemes was greater in the mission stations than in the self-sustaining congregations. A committee was appointed to look into this matter and report at next meeting in order if possible to evoke greater interest and liberality in all the congregations.

The Mukti Prayer Bell, Pandita Ramabai's twenty-six page magazine, has a stirring account of some of the fruits of the wonderful revival that has recently visited the school. About seven hundred of the girls and women have devoted themselves to prayer and Bible study, so that they may go out as living messengers of the truth to the surrounding villages, singing gospel hymns and reading the Word to the people. The work is systematized so that about sixty go out daily, and the girls whose turn it is, meet the night before, or in the early morning, for a long preparatory prayer meeting. Ramabai asks all Christian people to pray continually for these native workers, that their faith may not weaken.—Selected.

Strife between the dissatisfied minority of the Cumberland Presbyterian Church and the majority of that Church who recently merged with the Presbyterian Church north has been rife in Tennessee, doors of edifices being nailed against entrance by opposing factions. Judge Childress of the Circuit Court: sitting in Nashville, at last has issued an injunction restraining the minority from interfering with the majority in any way. The order applies to the whole State and has been served on the moderator and secretary of the assembly which recently met at Decatur, Ill., and which called itself The True Cumberland Presbyterian Assembly.

BRITISH AND FOREIGN.

It is whispered that Lord Roseberry is writing another book.

The University of Oxford prints books in 150 different languages.

Millions of men in India live, marry and rear healthy children on an income of fifty cents a week.

The F. C. Presbytery are now protesting against the Sunday music on Leith Links and Calton Hill.

Cost of living in San Francisco has advanced 40 per cent., and the living is not half as good as it used to be.

The British Government is said to have framed a measure providing for a legislative assembly for Ireland.

The congregation of Chryston Parish Church have decided to adopt the individual cup in the celebration of the Communion.

Rev. J. Marshall Pryde, New Parish Church, Rothsay, has been elected minister of Ruthvenston Parish Church, Aberdeen.

Among the most artistic postage stamps ever printed are those issued in Greece at the time of the recent Olympic games.

Spain is the only country with a coinage having a baby's head on it. It is the coinage of King Alfonso, issued in 1885.

The Citizens of Inverness have awakened to the beauties of the Black Isle, and now cross Kessock Ferry in hundreds.

About 10,000 men and women are employed in the thread mills at Paisley in buildings which occupy over 100 acres of ground.

Rev. W. S. Crockett, Tweedsmuir, has been granted three months' leave of absence, to visit, on a lecturing tour, the United States and Canada.

Chicago has decided to issue no new saloon licenses until the population of the city shall be almost doubled. But she has 7,533 to last her until then.

Dr. Andrew Carnegie has ordered a copy of "The Poetical Works and Autobiography of A. B. Todd" to be sent to all the Carnegie Libraries in Scotland.

The keys of the Aberfeldy Church which have been in possession of the Frees for about a year, were on the 18th ult, formally handed over to the United Frees.

There was killed by pirates, on the 13th ult., Rev. Dr. Roderick Macdonald, of Wenhoe, S. China, son of Rev. Jas. Alex. Macdonald, Prospect Bank, Leith.

Disappointment has been caused by Lord Elgin's statement that the Church's Commission require an extension of time to the end of the year to complete their work.

On the 23rd ult. Principal Rainy proceeded to North Berwick for rest and change. It is not contemplated to abandon his projected visit to Australia towards the end of next October.

A serious state of affairs has arisen in Shetland. The herring fishing which has been carried on there on such a vast scale within recent years, has so far as this season has gone, proved a comparative failure.

In the Indian army the elephants are fed twice a day. Breakfast consists of 10 lbs of raw rice done up in two 5 lb. packets, wrapped in leaves and tied in grass. For dinner the elephants get hay, grass and more rice.

Some six hundred of Togo's sailors arrived in London the other day to man a couple of Japanese cruisers just finished. They were promptly lionized. Crowds greeted them, shouting "Banzai" to which the Japanese replied "Hello!"

Lord Haddo, eldest son of the Earl of Aberdeen, Lord Lieutenant of Ireland and ex-Governor General of Canada, married Mrs. Cockayne at St. Columba's Church of Scotland, London, on Monday, in the presence of a large and fashionable gathering.

The settlement of farm lands in West Australia continues to make progress. Statistics just issued show that the area now cropped and in preparation for crops amounts to 2,470,965 acres, being an increase of 341,609 acres compared with the previous year.

JESUS THE IDEAL MISSIONARY.

The Missionary.

Suggested as a Bible reading, for opening exercises of the monthly meeting.—Editor.

He was a volunteer: I am the good shepherd; the good shepherd giveth his life for the sheep. John 10: 11.

Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. John 10: 17, 18.

He sought the sinner; But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Matt. 15: 24.

For I am not come to call the righteous, but sinners to repentance. Matt. 9: 13.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.

He was a man of prayer: And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God. Luke 6: 12.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee. John 17: 1.

He was taught of the Word: Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. John 8: 28.

He was obedient unto the command: Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities. Acts 3: 26.

He went into the depths: And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. Luke 15: 2.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. Luke 19: 7.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. Matt. 9: 10.

His presence was sunshine: These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John 15: 11.

That was the true Light which lighteth every man that cometh into the world. John 1: 9.

He preached the Word: Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark 1: 14.

And the poor have the gospel preached to them. Matt. 11: 5.

He attracted many souls: Then drew near unto him all the publicans and sinners for to hear him. Luke 15: 1.

And, behold, a woman in the city, which was a sinner, . . . brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. Luke 7: 37, 38.

He believed in faithful stewardship: If therefore ye have not been faithful in the unrighteous mammon, will I commit to your trust the true riches? Luke 16: 11.—Missionary Exercises.

There is something wrong with the vision of him who cannot read in the works of God a hidden revelation of profounder things.

Sin comes high. It is one of the most expensive luxuries in which men indulge. It wrecks more fortunes, it wastes more lives, it blights more hopes, it damns more souls than all other influences combined.

HEALTH AND HOME HINTS.

Good Custard Pie.—One pint of new milk, two beaten eggs, two tablespoons of sugar and a little grated nutmeg. Bake with one crust.

Don't scrape a burnt saucepan. Fill it with cold water, put in a bit of soda, heat slowly, and let boil gently for some time. Then scrub with a saucepan brush.

Currant Ice.—Boil a quart of water and one pound of sugar until reduced to one pint. Add one cupful of currant juice when cold and partially freeze, then beat in the well-whipped whites of four eggs and finish freezing. A spoonful of this beautifully colored ice is greatly relished by convalescents.

A few minutes' rest lying down in a darkened room, with closed eyes and thinking of nothing, will brighten up a woman who has been hard at it during the morning without a break. The muscles of the face relax, and the hard set look which adds so many years to a woman's appearance will gradually fade away.

Rhubarb Jelly for Immediate use.—To two and a half pounds of rhubarb stewed in a quart of water till soft, then strained, use one half a pound of best lump sugar and two ounces of gelatin well soaked. Mix all together with the beaten whites of three eggs, strain through a jelly bag and pour into a mold to set.

Ping-pong caramels will require one cupful of sugar, one cupful of molasses, one cupful of milk and a half cupful of butter. Boil all together until the syrup will roll into ball when cooled in cold water. Stir in a teaspoonful of vanilla and a half-cupful of chopped nuts. Turn into shallow buttered pans, and when cool mark into squares and dip each separately in melted chocolate. Put them on waxed paper in a cold room to harden.

Green Beans.—Green beans are a delicious vegetable, if fresh and properly cooked. Nature offers us wax-beans as an apology, to be used only when green cannot be procured fresh. Young beans have almost no strings, and gardeners have developed a "stringless" variety, but all green beans should be gone over for strings, as a few strings will spoil a whole dish. After stringing, cut into inch lengths, and just cover with boiling salted water. If fresh and young, one hour's boiling will cook them thoroughly and the water will have almost evaporated. Season with salt and pepper, and add butter generously. One-half cupful of rich cream may be added if there is not enough liquor left to make moisture.

Omelet with Green Peas.—This dish requires a large cupful of peas, and is a good way to use those left from a dinner. Melt a tablespoonful of butter in a small frying pan and stir into it one teaspoonful of flour, stirring the mixture until it is smooth. Put in the peas, which should be drained if there is any liquid over them, one gill of cream and salt and pepper. Stir the ingredients together carefully, so as not to break the peas: cover the pan and place on the fire, where it will remain hot. Place a small omelet pan where it will heat and beat four eggs light, season them and add two tablespoonfuls of butter in the omelet pan and roll the pan around so that the melted butter will reach all sides; turn in the egg mixture, shake the pan over the fire, and when the mixture becomes creamy and commences to thicken put the pan where the fire is not so hot and put the prepared peas over the omelet. With a broad blade knife fold the omelet over, making it half circular; turn out on a platter and serve at once.

SPARKLES.

A gentleman who was once stopped by an old man begging replied:

"Don't you know, my man, that fortune knocks once at every man's door?"

"Yes," said the old man, "he knocked at my door once, but I was out; and ever since then he has sent his daughter."

"His daughter?" asked the gentleman. "What do you mean?"

"Why, Miss Fortune."

"For goodness sake, Mary!" asked the young lady's mother at breakfast, "what was the matter with you and Harry in the parlor last night?" "Why, mamma, what?" inquired the daughter, demurely. "Why, you rowed and quarrelled for half an hour like a pair of maniacs." "Oh!" she replied, remembering the circumstance, "Harry wanted me to take the big chair, and I wanted him to take it, because he was company, you know." "Well, what did you quarrel about?" "We didn't quarrel, mamma, only he insisted that I should take it and I wouldn't." "How did you settle it finally?" "Well, mamma, we—we compromised, and both of us took it."

Gramercy: "Why, not take out of Bridget's wages enough to pay for the things she breaks?"

Mrs. Gramercy: "But, my dear, how could we get her to pay us the balance each month?"

First passenger (exuberantly pacing the deck): When I am at sea I can scarcely contain myself.

Second Passenger (dejectedly leaning over the rail): Strange. That's just the way I feel.

A Simcoe County girl recently sent fifty cents to a Toronto advertiser for a recipe to whiten and keep the hands soft. She received the following reply: "Soak them three times a day in dish-water while your mother rests."

"Now, look here," exclaimed the gamekeeper, imperatively, "didn't you see the notice at the end of this road, 'Pedestrians not allowed.'"

"I did observe a notice stating that pedestrians were not allowed here," replied the mild-mannered gentleman, readily, "but, you see, I'm a Congregationalist." "Oh, indeed," returned the gamekeeper, slightly puzzled; "then I suppose it's all right, sir. You can walk on."—London Tit-Bits.

The first public bank was established in Venice in 1550 by the Lombard Jews. The Bank of England was founded in 1693.

Advertising through the medium of the sandwich man was known in Florence, Italy, as early as 1346. Today he is an often-seen figure in all large cities.

Moving-pictures were invented by an English engineer as early as the beginning of the eighteenth century. The arrangement consisted then of thin strips of wood on a canvas background. With the aid of wires they could be made to move quickly so that the effect of action was given.

WHY GIRLS ARE PALE.

They Need the Rich Red Blood Dr. Williams' Pink Pills Actually Make.

Three years ago Miss Ellen Roberts, who holds the position of saleslady in one of the leading stores in Halifax, N.S., was a pale delicate looking young woman, who then lived at home with her parents at Amherst, N.S. She complained of general weakness and loss of appetite. Her blood was thin and watery and she grew thinner day by day until she looked almost a shadow. Her cheeks were sunken all trace of color had left her face and her friends feared she was going into a decline. "I had no energy," says Miss Roberts, "and suffered so much from the headaches and dizziness and other symptoms of anemia that I felt I did not care whether I lived or died. One day, however, when reading our local paper I read a testimonial given by a young girl in favor of Dr. Williams' Pink Pills, and as her symptoms were almost identical with my own I determined to try the medicine. Before I had used the second box I began to find benefit, and I continued taking the pills until I had used seven or eight boxes, by which time I was fully restored to health." Today Miss Roberts looks as though she had never been ill a day in her life, and she has no hesitation in saying she owes her present energy and health to Dr. Williams' Pink Pills.

Bad blood is the cause of all common diseases like anemia, headaches, paleness, general weakness, heart palpitation, neuralgia, indigestion, and the special ailments that only womenfolk know. Dr. Williams' Pink Pills cure these common ailments because they make rich, red, healthy giving blood, bracing the jangled nerves and giving strength to every organ in the body. Do not take any pills without 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.

THE SIN OF WEAKNESS.

Everything that is worth doing calls for resistance, and resistance calls for strength. Therefore it is a simple duty to be strong, and downright sin to be weak. For strength without limit may be had for the seeking and the using, while weakness cannot long remain mere weakness; as Mr. Alexander McLaren has well said, "Weakness is sure, sooner or later, to become wickedness." That is because the Devil is alert to give interesting occupation to those who are not strong workers on the other side. The only sure escape from the sin of weakness is to find something worth doing, and then do it hard. The Devil never stops his hard work, and it takes strength to whip him.—S. S. Times.

A lesson in higher mathematics: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." What is the answer?"

UNLIKE EVERY OTHER SYSTEM

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TRAIN SERVICE BETWEEN
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NORTH SHORE FROM UNION
STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, RENFREW
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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	2.25 p.m.
6.37 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and
Central Station. Phone 16 or 1161.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlement, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 11 Sept.,
North Bay, Powassan, Sept. 11,
10 a.m.
Algoma, Bruce Mines, 29 Sept., 8
p.m.
Owen Sound, O. Sd., 4 Sept., 10
a.m.
Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, 18th Sept., 10.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe,
S. Sept. 11, 10.30 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30
a.m.
Chatham, Chatham, 11th Sept., 10
a.m.
Stratford.
Huron, Clinton, 4 Sept., 10 a.m.
Maitland, 10 Sept.
Bruce.
Sarnia, Sarnia, 11 Sept., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues.,
11 mo.
Rock Lake.
Gleeboro.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorktown.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert.
Battleford.

Synod of Alberta.

Arcoia, Arcoia, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod.
Synod of British Columbia.
Kamloops, Vernon, at call of Mod.
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Westminster.
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