

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, SEPT. 12, 1906.

Single Copies, 5 cents.

The Best We Have

Christ wants the best. He in the far-off
ages
Once claimed the firstling of the flock,
the finest of the wheat,
And still He asks His own with gentlest
pleading
To lay their highest hopes and brightest
talents at His feet,
He'll not forget the feeblest service,
humblest love,
He only asks that of our store we give to
Him

The best we have.

Christ gives the best. He takes the
hearts we offer
And fills them with His glorious beauty,
joy and peace,
And in His service, as we're growing
stronger,
The calls to grand achievements still in-
crease,
The richest gifts for us on earth, or in
the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O, friend, let
us remember
How once our Lord poured out His soul
for us,
And in the prime of His mysterious man-
hood
Gave up His precious life upon the cross!
The Lord of Lords, by whom the worlds
were made,
Through bitter grief and tears gave us
The best He had.

—The Interior.

Sterling Blouse Sets

We have a very large and well
assorted stock of new and stylish
Blouse Sets, in the gray finish, just
such as are required by ladies for
summer wear.

In Sets of Three Pins—60c. up
In Sets of Four Pins—90c. up

Geo. G. Robinson & Co

Jewellers.

2397 St. Catherine Street

MONTREAL.

Our Diamonds are unsurpassed for
Quality and Value

Ottawa Ladies' College

The only Ladies'
College owned and
controlled by the Pres-
byterian Church in
Canada. Has no supe-
rior as a Home School
for girls and young
ladies.

**Autumn Term Commences
12th September**

REV. W. D. ARMSTRONG, M.A., D.D., President

MRS. J. GRANT NEEDHAM, Lady Principal

Write for Calendar

THE DOWD

**MILLING CO.
LIMITED)**

Manufacturers of the following
brands of Flour:

**Cosmos Patent, Patent
Hungarian, Lily and
High Loaf.**

**Royal Sealed Rolled
Oats and Oatmeal.**

**MILLS: Pakenham, Ont., and
Quyon, Que.**

**OFFICES: Winnipeg, Man.
Pakenham, Ont., Montreal
and Quyon, Que.**

**OTTAWA OFFICE: 241 Well-
ington St.**

PHONE 1662.

BIRTHS.

On Sept. 3rd, 1906, at 196 Colours St., Ottawa, to the wife of Norman Gregor Guthrie, a son.
 At Manitowaning, Aug. 23rd, to Mr. and Mrs. A. Irving, a daughter.
 At Weston, on August 20th, 1906, to Mr. and Mrs. T. L. Moffat, a son.
 At Beaverton, Aug. 9th, 1906, to Mr. and Mrs. Kenneth Davidson, a son.

MARRIAGES.

At Harriston, on Aug. 15th, by Rev. T. D. McCullough, Mr. James Parker, of Clifford, to Miss Margaret Scott of Pultoon's Mills.
 At the Manor House, Chishurst, on Sept. 3, 1906, T. G. Roddick, M.D., to Amy, only daughter of the late J. E. Reupath, Esq.
 At the residence of the bride's parents, Orilla, by Rev. R. N. Grant, D.D., on Aug. 20th, John Alexander, eldest son of Mr. Geo. Trask, to Miss Aphrah Charlotte, daughter of Mr. and Mrs. John Waddell.
 On Aug. 20, 1906, at the residence of the bride's parents, Upper Ormskown, by the Rev. D. W. Morison, D.D. John Robb Roy, to Ada Lonella, daughter of Mr. Walter Cavers.
 On Aug. 29, 1906, at St. Andrew's church, Toronto, by the Rev. Dr. W. H. Moore, Miss Jessie A. Porter, of Wingham, to Mr. J. W. Patterson, of Port Elgin (formerly of Wingham).
 On Aug. 8th, 1906, by Rev. Dr. Moore, William Norton Jacques to Marjorie M. McNulty, both of Ottawa.

DEATHS.

On Sept. 4, 1906, at the manse, Salisbury, Ont., the residence of her son-in-law, Rev. John Hosie, Mrs. Robina Christie, widow of Robert Christie, late of Glasgow Scotland, aged 78 years.
 At Palmerston, Ont., on Aug. 23, 1906, at the home of her daughter, Mrs. G. Y. Donaldson, Janet Sutherland, in her 77th year, relict of the late Andrew Paton, of Elma Tp., Ont.
 At the family residence, Shelburne, Ont., on Tuesday, Aug. 14th, Robert Kinnawin, in the 20th year of his age, father of the Rev. W. M. Kinnawin, of Woodville, Ont.
 At Hamilton, September 2, 1906, Jessie, youngest daughter of the late John Greig.
 At his residence, 67 Avenue road, Toronto, on Thursday, Aug. 16, 1906, Walter Nicol Anderson, in his 72nd year.
 In West Gwillimbury, on Aug. 24th, Alexander Gibb, aged 88 years and 8 months.
 At Barrie, Aug. 20, 1906, Alexander Royd MacLeod McPhee, aged 77 years.
 On Aug. 4, 1906, at his late residence, 467 Gladstone avenue, Toronto, James McBean, contractor, aged 73 years.
 At his residence, 56 Gloucester St., Toronto, on Sept. 3, 1906, David Irving Johnson, formerly of Coloursburg, in his 80th year.
 At Beaverton, Thursday, Aug. 16, 1906, Janet Smith, relict of the late John Smith Eidon, aged 86 years and ten months.

W. H. THICKE

EMBOSSER AND ENGRAVER.

43 Bank St., Ottawa.

Visiting Cards Promptly Printed

Jas. Hope & Sons.

STATIONERS, BOOKSELLERS

BOOKBINDERS AND JOB

PRINTERS.

88, 90, 46, 47 Sparks St., 82,

84, 86, Elgin St., Ottawa.

A perfect type of the highest order of excellence in manufacture.

Cook's Friend
Baking Powder
 Canada's Standard
 Sold Everywhere

R. A. McCORMICK
 Chemist and Druggist
 ACCURACY AND PURITY.
 71 Sparks St., Ottawa.
 PHONE 159.

Presentation Addresses
 Designed and Engraved by
A. H. Howard, R.C.A.
 62 King St. East., Toronto.

Established 1873
 CONSIGN YOUR
Dressed Hogs
Dressed Poultry
Butter to

D. Gunn, Bros.
 & CO.
 Pork Packers and Commission Merchants,
 67-80 Front St., East,
 TORONTO.

For Satisfactory
PHOTOS
 Patronize
THE Jarvis Studio
 OTTAWA.

COMMUNION SERVICES.

Jewellery, Watches,
 Silverware, Clocks,
 Spectacles, Etc., Etc.

J. CORNELIUS, 99
 Gran. Hill St.
 H. LIFAX, N.S.

JAMES C. MACKINTOSH & CO.,
 Bankers & Brokers,
 GENERAL FINANCIAL AGENTS.

Collects made everywhere.
 Stocks bought and sold in London, New York, Boston, Montreal and Toronto.
 166 Hollis Street, Halifax, N.S.

Highfield School

HAMILTON, ONT.

President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P

Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINSON, M. A., late open mathematical scholar of Queen's College, Cambridge.

OTTAWA RIVER
NAVIGATION CO.
 MAIL LINE STEAMERS

Ottawa & Montreal
 Shooting Rapids

Steamer "Empress" leaves Queen's Wharf at 8 a.m. with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays and Saturdays, 50c. Steamer "Victoria" for Thurso and way ports leaves at 4 p.m.
 Ticket Offices—Ottawa Despatch & Agency Co., 75 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf (Telephone 242).

Church Brass Work

Eagle and Rail Lanterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Alter Rails, Etc. Chandelier and Gas Fixtures.

Chadwick Brothers,
 Successor to J. A. Chadwick.

MANUFACTURERS
 182 to 190 King William St.
 Hamilton Ont.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Thursday, August 16, 1906, in preference, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
 FRED. GELINAS,
 Secretary.
 Department of Public Works,
 Ottawa, July 5, 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

Open All Summer.

Ottawa Business College.

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that a ways await our graduates.

For further information, write
W. E. GOWLIAG, Principal,
 174 Wellington St., Ottawa.

St. Margaret's College
 TORONTO.

A Residential and Day School for Girls.

Only teachers of the highest academic and Professional standing employed.

MRS. GEO. DICKSON,
 Lady Principal
GEO. DICKSON, M.A., Director.

ST. ANDREW'S
COLLEGE
 TORONTO

A Presbyterian Residential and Day School for Boys.
 Upper and Lower School.
 Separate Residence for Juniors.
 Handsome new buildings, thoroughly modern. Beautiful playfields.
 Autumn Term commences
 September 11th, 1906
 Rev. D. Bruce Macdonald, M.A., LL.D.,
 PRINCIPAL.

Bishop Strachan School
 FOR GIRLS.

President—The Lord Bishop of Toronto.
 Preparation for the Universities and all Elementary work.
 Apply for Calendar to

MISS ACRES, Lady Principal.

Eufferin Grammar School
 BRIGHAM, QUE.

Residential College for boys. College, Commercial and Primary departments. Staff of European Graduates, fine buildings, healthy site, extensive play grounds, easily accessible. For Prospectus, address The Head Master.

J. YOUNG, LIMITED.
 The Leading Undermaker
 359 Yonge Street, Toronto.
 Telephone 679

John Billock & Co.
 Manufacturers of the
Arctic Refrigerators

65 Queen St., East,
 Tel. 478. TORONTO

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents.

NOTE AND COMMENT.

The work of murder, if not of revolution, is progressing in Russia. Within ten days nearly five hundred subjects of the Czar have been killed or wounded by the hands of assassins.

The Westminster, of Philadelphia, says: Cables from South America to the American Presbyterian Board of Foreign Missions have reported that at Santiago property has been destroyed, but the missionaries are safe and that the damage to mission property at Valparaiso has been to the extent of \$8,000,000.

The great need of temperance reform in all South American republics is reported by a gentleman who has recently made a tour through that country. He states that in Rothschild's great mine in Chili there are probably not a dozen total abstinences among the four thousand employees.

The official Catholic Directory records 12,651,944 Catholics in the United States, 1,229,668 children in the 4,281 parochial schools. The Archdiocese of Philadelphia is rated fifth in population, having 485,000, with 521 priests. New York and Chicago are each rated as having 1,200,000 Catholic inhabitants; Boston, 700,000; Brooklyn, 500,000, and New Orleans, 450,000.

Rev. Herbert Symonds, vicar of Christ Church Cathedral, has addressed on open letter to Bishop Williams, of Huron, London, on the question of church unity in Canada. He points out that apostolic succession is the chief stumbling block; a doctrine which he would not affirm if other denominations would accept the historic episcopate. Dr. Symonds asked Dr. Williams to actively interest himself in the Christian Union committee of general synod of the Anglican Church and to use his influence with that body to appeal to the Presbyterian Church to take the initiative to call another conference of all Christian communions of the Dominion.

The true facts concerning the earthquake at Valparaiso are now coming to light, and in all truth they are of appalling character, almost bearing out the most sensational of the original reports. Already the dead bodies of 2,000 persons have been recovered from the ruins in Valparaiso itself, where the destruction of property has been immense. In Santiago some 3,000 houses have been so seriously injured that their destruction is imperative. It is estimated that over the stricken area as many as 60,000 people have been rendered homeless, and that the destruction of property involves a loss exceeding \$100,000,000.

There is truth and force in the following from an American exchange: "In their total membership, in their aggregate property holdings, in their combined intellectual, social and moral influence the churches represent enormous power, and where united for one end, they are capable of almost any achievement in the interests of the public. In all the respects named the churches together far outweigh the combined interests of the liquor dealers, and if they acted as harmoniously and solidly together as the latter do would have no difficulty in accomplishing their purposes. Acting as one strong arm, they could strike a blow at the liquor curse from which it could never recover."

"The restoration of the Jews" to their own land, so earnestly prayed for by Christians throughout the world, seems to be in sight. It has just been decided to carry loyally the decision of the last Zionist congress to make a home for the Jewish nation in Palestine and the surrounding country.

The birthplace of John Bunyan, the little cottage at Estow, near Bedford, is so dilapidated that it may collapse at any moment. An appeal has been made in a London paper to the English people, and especially to the Baptist community, for the purchase of this cottage, so that it may be presented to the nation and preserved as a memorial to the inspired colbler.

Mr. B. E. Walker, general manager of Bank of Commerce—"The problems of the west are difficult, owing to its rapid growth. Settlers are coming in so rapidly that it is difficult to give them a sufficiency of railroads, banks, doctors, lawyers and the ordinary appurtenances of civilization. The banks are as willing as the railroads to expend large sums of money in districts where there is yet but the promise of future richness. In many such districts costly bank premises are erected, and this may be taken as proof of the faith of financiers in the future of the country."

One of our missionaries, Rev. John Griffiths, Honan, North China, in an interview with a reporter of the Winnipeg Tribune, said: "China is awakening and her entrance into the family of nations will bring enormous consequences to the American continent. She is a country of vast natural riches, still undeveloped by reason of superstitious fears, and of dense population. Her superstitions are to-day giving ground before the reasoning of missionaries, and the arguments of many of her own journalists, and already Chinese theorists are busy seeking the regeneration and re-organization of the empire. Her commercial awakening will mean much to the American continent."

The agitation over the separation of Church and State in France, says the Christian Intelligencer, instead of subsiding will from now on probably wax hotter. The Pope's recent encyclical on the subject is not of a character to allay the bitter feeling occasioned by the government's action on separation. As was naturally to be supposed, no legislation would satisfy the Pope which interfered with the supremacy of the Papacy. This the law does as it now stands, and the French Minister of Public Worship asserts that the law will be carried out, avoiding all offence possible. The requirement of the law that public worship associations be constituted which shall have a voice in the management of church property, is entirely unsatisfactory to the Pope, who at the same time indicates that some other *modus vivendi* between the Church and the Government which will not compromise the dignity of the Roman Pontiff might possibly be agreed upon. Unfortunately for the Pope and the Roman hierarchy, the French are not in a mood to adopt conciliatory measures, and there is no telling to what bitter length the controversy will be carried. While the Pope advises French Catholics to be firm in their disapproval of what he considers the iniquitous character of the legislation which has severed the tie that bound the Church of Rome to the French Republic, at the same time he counsels that their opposition be not riotous nor disorderly.

The number of women having membership in the Congregational churches of the United States is nearly twice as large as the number of men. The figures, when the last statistics were gathered, were 230,100 men, 542,222 women. In 1850 the proportion was about the same, being 73,736 men, 146,625 women. At no time during the intervening years was there other than a slight change.

Dr. J. R. Miller, of Philadelphia, of whose devotional works a million and a half copies have been sold, is sixty-six years old, but "growing younger every year," according to a writer in the Quiver. He is the pastor of a Presbyterian church with 800 members, and also editor of four weekly Presbyterian journals. His office hours are from eight to six, after which he gives a long evening to pastoral affairs.

The Y. M. C. A., of Denver, Colo., organized three years since a health farm, six miles from the city, for consumptives. Forty-six tents are now in operation. A charge of \$25 a month is made for board and medical attendance. Patients are paid for the work they do, and 250 have been received. So far there have been but three deaths. Mr. W. M. Dunner, the father of this beneficent scheme, is giving his entire time to the project.

The joint commission on Federation in the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, has recently passed a resolution recommending that when two Methodist churches in the same community, one belonging to the denomination, North, and one to the Southern body, both desire to unite, they may do so with the approval of their supervising bishops. The resolution has been approved by the bishops of the Northern church.

The Russian Government has decided to proceed immediately with the distribution of Crown and other land among the peasants. About 20,000,000 acres are to be offered, which includes most of the Crown lands, except the forests, which are to be preserved for the good of the whole country; and also lands belonging to the State, which are distinct from those owned by the Czar. This will amount to about 15,000,000 acres, and 5,000,000 acres more are to be purchased from owners of private estates. The lands will be sold to the peasants, or leased for a long period. There is also to be a provision for rectifying boundaries. While a single owner often has a long, narrow strip or detached pieces, an attempt will be made, through exchanges, to give each peasant a block of land in a solid body, and also to make each holding accessible by highways. The proposed purchase of estates from present owners is to be made by means of land script, which in time will be redeemed in cash, or more probably funded in long-time bonds. The Czar does not give the people the Crown lands, but is to receive script for them the same as other holders. The purpose of the government is to detach the peasants from other revolutionists. It is believed that with more land they will have no further interest in the present agitation. This plan would undoubtedly have been successful a year ago, so far as the peasants are concerned, and it probably promises most for the Czar's advisers even yet, but it cannot now stop the revolution.

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

CHURCH UNION.

By Dr. J. M. Harper.

ARTICLE III.

The clarifying of our Christian theology in terms of a Christian common-sense, has its warrant in the spirit of reform in the Master. It is no very striking thing to say that the gospel was made for man, and not for the theologians in their exploitation of creeds. The plea, therefore, that the clarifying of a theology, or even the re-coordination of a creed, is a playing fast-and-loose with conscience and, as such, should deter a seeking after church union, is as fallacious as is the argument that a partial church union is undesirable because a wider union is impossible. The Committee on Doctrine has in no sense broken faith with the public conscience in trying to frame a more concise creed than the older Confession of Faith as an enmeshment of "the truth as it is in Jesus"; nor has the Sub-Committee on Polity betrayed the traditions of our fathers in re-arranging for church government by "officers," even if the names to be applied to these incumbents of office have no warrant from St. Paul's writings. But even if there be a seeming running away from former prejudices of church polity by the latter committee, what of it? As Dr. Macrae says, "What particular bearing upon the soul's salvation the titles conferred upon church officers can have seems a problem too transcendent for the genius even of a Kant?" In a word, what has the question of a transition change in the form of church government for convenience sake in it, to interrupt the consummation of the partial union contemplated? There is certainly nothing in the recommendation of the Sub-Committee on Polity to disturb any one's conscience, however it may promote an interim inconvenience to the present condition of affairs. Progress has in it always an inconvenience for some one. The question—whether the church courts of the proposed new church are to be designated by the names General Assembly, Annual Conference, and the District Council, or by the names General Conference, the Council, and the Presbytery—is a matter of agreement, not of principle. To object to the proposed names and functions of the officers, selected and appointed according to a fixed rule, is about as wise as have been the prolonged and never-ending discussions over the Scriptural significance of the terms bishop and presbyter, or the inconsiderate exaltation of the "bugaboo" of an Historic Episcopate. Indeed, there is no barrier to union in anything the Sub-Committee on Polity has formulated in the nine sections of its report, however many of their recommendations may be taken exception to as worthy of amendment.

And here a warning note may be sounded against the folly of advancing every flaw detected in the preliminary suggestions of the Union Committee as a direct pleading against union. As has been said, the desirability of church union, in whole or in part, has been so generally accepted that it possesses an all but axiomatic force in the light of Christian common-sense. The Master's own fore-word gives warrant to the craving for a unified church. There is a converging of the course of nature and the divine purpose in the plea for union. Hence we must be careful not to bring any flaw in the preliminary exploitation of a polity too close to the eye to hide out the glory of such a point of convergence. Church organization is a means to an end. In itself it is a converging point of the common-sense in the will of God and the common-sense in the needs of men. The gospel was sent for man's uplifting, and the church is an active enmeshment of a creed, as a creed is the passive enmeshment of the gospel. A church's polity is the outer incrustation,

a creed the inner, there being no sacrifice in a renewal of form in either, when man's deepest interest in life craves for it. The Salvation Army has a polity, with little of a creed, because the uplifting of the human race within a certain environment demanded the adoption of a strong organization as a gospel strengthener. The Christian Science movement, has an over-developed creed, with little of an organization, and the point of the gospel does not seem to have been touched by the venture. There has certainly been, in neither case, loss of the energy of conversion. Nor can there be loss of such energy in any creed revision or polity re-coordination in any church, as long as there is no betrayal of the saving grace of the gospel.

If there be flaws in the suggestions of the committee on Polity for the proposed United Church, there can be no harking back from it to the great main question that has been virtually settled, namely, the desirability for Christian union in whole or in part. A claim has been put forth that differences of opinion as to creed and polity, ministerial ordination and methods of administration among Christian denominations, have been provocative of progress. Sectarian rivalry has not been without its results of revived activity. But may not the same be said of the rivalry of nations and the issues of war. If "the love of Christ as a means for the conversion and edification of souls," using the pulpit throne in its fullest and most forcible meaning, can fulfil its mission of peace and good will among men in times of theological unrest and sectarian distrust, how much more may be expected from it when the cause of God and men look to it as an atmosphere favorable to the successful advancement of church union? There can surely be no slackening of missionary effort on the part of a United Church, because Presbyterians, Methodists, and Congregationalists, instead of harking their tongues over differences of creed and polity, now combine to exercise the combative spirit as much as they have a mind to over the encroachments of the alienisms and disintegrating feverish ebulliences of the times that stand as a menace to the solemnly active and slower movements of Christianity. Has there been any marked gain or loss in the general estimation of Presbyterians because they are no longer kept on the outside for the Americanism that was once supposed to be lacking in the very tone of voice of every Methodist minister? Has the strenuousness of Methodism declined, now that there is a ready abundance of pulpits among Methodist, Presbyterian and Congregational pastors? And what likelihood is there that the subscription to the simplified creed and modified ecclesiology which have been formulated by the sub-committee on union, will induce the members of the United Church to be less enthusiastic over Christian work than they have been.

The report on polity is more or less the skeleton of a constitution for further filling out. Matters of doctrine, discipline, government and worship are to be subject to the one great condition, namely, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of either the annual conferences or district councils. So says Section 6. And if there be not in such a constitutional guarding of an open door wide enough to admit Anglicans and Baptists, in any later treating for the very widest church union, then is it impossible to conceive of a regulation that could be made to go further. There is certainly no Presbyterian who can consistently lift up his voice against it, since it is dem-

ocratic from comma to comma, and Presbyterian to the core. Indeed, if the finding of the committee on polity is to be decided it must be on the score of brevity, or on the plea that there is "something in a name." For where, in all the nine sections of that precious document, is to be found the name of deacon or elder or church-manager openly mentioned? And how, it has been asked rather covertly, does any one expect the proposals for union to be made acceptable to Presbyterian congregations without the aid of the "ruling elder?" Even the Rev. Dr. Macrae has the least little bit of a note of bewailing at the possible passing of that official, while another severer critic ventures a challenge in these words:

"The elders of the Presbyterian Church are not only the chosen, but, on the whole, also the choicest of the membership, and as representing the people they carry weight in all the councils of the church. Whoever faces these bodies realizes that he has before him, in the elders present, such a select force of intelligence and moral and spiritual strength as cannot but lend weight to their deliberations and secure a cautious and consistent series of deliberations."

And, if there be no irony in the above certificate it certainly embodies an incentive to the indulging in a little irony on the part of those who are not prepared to be so unctious in their ecumenisms. The General Assembly, Synods or Presbyteries, have ascribed to the ruling elder a place—rather an humble place—in their deliberations which is so well known that it need not be spoken of. The elder is more or less an exponent of the voice of the session than of the voice of the congregation. Like the members of the Senate of Canada he is a little set in his ways. He is certainly a factor—an important factor if you will—in the strength of the Presbyterian polity, and few Presbyterians would care to make too much or too little of his second-hand influences under the aegis of the pulpit. No one would think of wishing him harm and it would be a pity if even his name should become extinct. Hence the challenge, that would lift the influence of the eldership above the straight rule in favour of union, has to be accepted.

"In the outline draft issued by the Union sub-committee on Polity, no suggestion is offered that the eldership, shall be continued in the United Church."

The challenge has to be accepted, or the elder's vote and influence will be lost in the cause of union. A man is not expected to vote himself out of office, any more than a Senator is expected to vote himself off the list of Senators by supporting a change in the constitution of the country. There has, therefore, been found a flaw in the "draft issued." The name "elder" or some substitute must find some place in the constitution of the new church, for, of a surety, the new church cannot be run without deacons or elders or church managers. If there be no other way of meeting the challenge of the man who sees a serious difficulty in the way of union, because the elder has been unwittingly overlooked in person as an important factor in church government, one can at least quote this sentence from the report on the ministry, which says that no candidate can be received for the ministry unless he has been first recommended by a body "corresponding to a session." One can hardly have a session without its component parts, whatever be the title they go under.

If all the objections to the "details of the terms" could be as easily obviated as this mishap of a penman over sight of the elder, one might pass to the reports of the other sub-committees with a measure of assurance. But, since the minister in the pulpit is confessedly a more important functionary than the elder in the session-chamber, it can hardly be expected that only one flaw as easy of remedy will be discovered in the report of the sub-committee on the ministry, when one considers, under that heading, the co-ordination of our divinity curricula, the amalgamation of our college resources, the periods of probation work, the transfers from one living to another, and all that is involved in the phrase, "A call to the Ministry." And in this connection it may be said, there has been issued another challenge, in these words, "A coach and six it has been said, might be driven through any Act of Parliament. But, using a like figure of exaggeration, through the proposed formulae for ordination in the United Church might easily pass a two hundred horse-power automobile or a whole railway train."

"A serious challenge!" any one may well exclaim—a challenge which requires even more than a separate article all by itself, to make it good or to set it aside as a stumbling block in the way of union.

A REMARKABLE PEOPLE.

The history of the Jews is perhaps the strangest of that of any nation in the world. The dwellers in a little mountain city, with their divine revelation and sacred temple and holy worship of God today are conspicuous in the world. Still racial hatred pours out their life-blood. Their ancient traditions people this earth with angels, but in Russia they meet with men who are almost devils. The widening out of Judaism in ancient days is shown in the fact that the naturally exclusive Jews named their children after Alexander the Great, and every nation with whom they have come in contact is represented in their names—Chaldee, Greek, Latin and German appellations are found among them. Rome the ancient London of the world, had its collection of all nationalities, and religions, and here Horace notices the Jew, *Satire I, ix, 69*, and Juvenal, *Satire XIV*. They intermarried with Greeks, but the Roman ever feared their rebellious spirit, as he strove to put his iron heel on the necks of this noble race, whose intense courage had anciently shone out in the Maccabees. The unity of God and the thunders of Sinai's law ever sounded in their ears in heathen lands. The customs of Moses kept the nation peculiar, while the old men dreamed dreams and the young men saw visions of the glory of the coming Messiah to eclipse the splendors of the reigns of David and Solomon. Isaac Taylor speaks of the Jews as holding human nature as in a mould, and God made them a chosen and separate people for a special purpose to show His name to the heathen, and yet to keep the line between themselves and heathen idolaters. Now the mould is breaking. Still the old Egyptian bondage casts its shadow over them, and a murmur rises from the dying throats like that in the wilderness.

As Taylor Lewis shows in Lang's Commentary on Genesis, x, the Jew and a "world idea," in Messianic promise, which "Grecian culture and Roman conquest lacked." "In time and in thy seed shall all the families of the earth be blessed." Genesis, 28:14.—Philadelphia Ledger.

The best banks are in heaven; but the receiving tellers are likely to be in some back alley there.

THE MISSIONARY SPIRIT.

The recovery of the missionary spirit is the most outstanding feature of modern Christianity. The sad wonder is that it was ever lost; but lost, indeed, it was; and for long, dreary centuries no effort was made anywhere to rediscover it. "Young man, sit down," said Dr. Ryland to Carey, and he was speaking for all the Churches, "when God pleases to convert the heathen, He will do it without your aid or mine." Indeed, the reason Christianity had come to its lowest point in the closing years of the eighteenth century, was because its missionary spirit was dead; and Bishop Butler tells us that it was agreed among so many that Christianity had been discovered to be fictitious. No wonder that we have Voltaire and David Hume and many others prophesying that in fifty or a hundred years there will not be a trace of the Christian religion left among civilized nations. They would have been right had the missionary spirit been totally lost in the Churches. Christianity can only live and thrive as a mission religion, for its founder was a great missionary, and His Gospel is simply a missionary message, and all His disciples were missionaries, and the work of the Apostolic Church was missionary in all its phases and development. It is only as it is true to its early character that Christianity can spread and prosper, otherwise it would become extinct, as it did in the case of the seven churches in Asia.

We cannot say too often or too emphatically that the missionary spirit is the spirit of Biblical religion. In the olden dispensations, when God put Himself in communication with man to save and bless man, he was doing the work of the missionary. Why the leadership of His people in the wilderness, the revelations He gave them through Moses, the institution of worship, and the teaching in schools of the camp, were just one continuous missionary effort; and the prophets, as they appeared from time to time, were above all things missionaries for truth and righteousness, and the true ideals of worship. Into such an inheritance did Christianity come through the Incarnation of Jesus-Christ; and it could not be otherwise than missionary, and it made a splendid start as a missionary religion on its great career. But, alas! in the process of time it lost its spirit and power, through the ignorance and faithlessness of the Church, and its growing ecclesiasticism. But the recovery of its missionary character is no less interesting than its early manifestation. It was in such faith and zeal, and consuming desire for the salvation of the world, that it was made. In such a simple and humble way the foreign mission work of modern Christianity began, in that back parlor at Kettering, with a financial contribution of £13 2s. 6d., but with a spiritual impetus that is unexhausted and inexhaustible. Behind that meeting of Kettering of 1792 there was the memory and inspiration of Carey's famous sermon, "Expect great things from God; attempt great things for God." It was but the planting of the grain of mustard seed, "but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

We take leave to think that there is no enterprise in modern life to be compared with that of modern missions. Considering what church life had been up to the end of the eighteenth century, it is marvellous how this spirit has grown up among us. What has produced this wonderful change? Does not that prince of missionaries, Dr. Duff, give us the clue to it, when he tells us that "there was a time when I had no care or concern for the heathen; that was the time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad." Latterly, we find the missionary in every

sphere of life—the missionary of science, commerce, and Empire, as well as of Socialism, Agnosticism, and revolution, but it was the religion of the Cross that made the missionary, and the world has only conformed to its type, and borrowed its methods, when it has gone forth to propagate its own ideas and ideals, but it is the Christian missionary that is doing the best work of the world. He it is that has added language after language to civilization, that has found new fields for trade and colonization, and that has planted schools and colleges and churches for the salvation and humanizing of the people of heathen lands, nobly giving his life to disease and death, that all nations might be taught the saving truths of the Gospel. It is the missionary spirit that is saving and blessing the Church to-day, and it is through its presence and power that "she is looking forth as the morning fair as the moon, clear as the sun and terrible as an army with banners."

The missionary is the true Imperialist. No one at home or abroad would speak of him as a Little Englander. With the religion of the Cross in his heart, and the religion of the New Testament in his hands, and the world for his parish, and the seals of imperialism in his ordination vows, he is, wherever he goes, at the service of God and humanity. It is only in the ring of the Gospel that the true tones of Imperialism are heard. When the corrupt civilizations of the earth have perished, when the shout of party strife and passion shall have ceased, when race jealousies have exhausted themselves, and when our Church controversies have burned themselves down into grey ashes, then will come the opportunity of that angel whom John saw flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." But is he not as the missionary doing this very work to-day, in so many different lands, and midst so diverse peoples? Not only has the missionary spirit revived and reconsecrated the Church at home, but it is coming back from the foreign field with multiplying blessings for her. That union and brotherhood of the mission field, that equality of membership in Church life, those new elements of Eastern thought and experience that are entering into Western Christianity, and the new visions of the purpose and power of the Gospel that arise on the vast plains of heathen barrenness and desolation, will send the missionary back to us, with such a conception of Christianity that we will be ashamed of ourselves for our divisions and contentings and sectarianism. For it is on the foreign field that the union of the Churches will begin, and it will work its way back to the Churches at home. It was the first foreign mission report submitted by Barnabas and Paul to the Church at Jerusalem that saved her from disunion, and that united Jew and Gentile in fellowship of the Gospel. What the missionary has done in the past, that he will, by God's grace, do in the future. When Henry Martyn lay ill with fever in Persia, he wrote an old Cambridge companion, "You ask me what you are to do to increase the interest of Christians at home in foreign missions. My answer is, get nearer to Christ, for the spirit of Christ is the spirit of missions." It is the missionary spirit that is the secret and the strength of all our mission work. H.

The Biblelet for September contains reprint of an essay by William Hazlitt "On Going a Journey." The few pages have a fine literary air and also in neat form this great essayist's philosophy of travel; he tells what should be enjoyed in silence and what demands eloquent speech. Thomas Moulter, Portland, Me.

Trials, difficulties and large black clouds are threatening, but bring blessings.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS SILENCED THE PHARISEES
AND SADDUCEES*

By Rev. Clarence McKinnon, B.D.

Master, we know that Thou art true, v. 14. The writer saw, the other day, a beautiful sun-dial made of the finest brass. The construction of the sun-dial is very simple. On a circular disk marked off into divisions like the hour spaces of a clock, is placed a vertical triangular plate, called the "gnomon," or "style." This is so adjusted that, at a certain time, its shadow will just reach a particular point on the disk. By observing the shadow, we can tell the time of day. Now, the value of the dial, as a time-keeper, depends wholly on the gnomon's being so placed that its shadow will reach any given hour figure just when it is that hour by the sun. The sun rises the sun, or it is wrong. Jesus is the Sun in the moral and spiritual world. Whatever He says or does is true and right. And only when our lives measure to His is there truth and righteousness in them. When they so measure, every one can discern the Christlikeness in us.

Why tempt ye me? v. 15. "Thou temptest God to suffer," they look to be cut, when thou art so bold as to lay thy head in the lap of temptation," said the devout and quaint William Gurnall. It is not necessary to come with a Herodian quibble on one's tongue in order to tempt the Master. Our idleness will do it. There is no presumption like that of indifference on the part of the creature toward his Creator. We are oftentimes tempting Him most, when we are thinking least about temptation. As Ralph Erskine said, "There is no devil so bad as no devil."

More, the treacherous calm I dread, Than tempest rolling overhead." Whose is this image? v. 16. In the mint, an instrument like a human hand carries along disks of metal to a die, which presses itself upon them and converts them into coin of the realm. Thus our flexible natures are borne, by no machine-moved hand, but to receive their stamp in this life of good or evil, of Christ or the devil, according as we permit them to be marked. This discontented, selfish, or dissipated countenance, whose image and superscription is it? Satan's. These happy eyes and this hopeful, affectionate and self-forgetful face, whose image and superscription is it? Christ's. He stamped those features with His own likeness. Into whose hands have we entrusted our own lives that we should bear His image? That is the great practical question of life.

The things that are God's, v. 17. "Go with me to the concert this afternoon," said the fashionable salesman to the new clerk in the store. "I cannot," was the unexpected reply. "Why?" "My time is not my own; it belongs to my employer, who has instructed me not to leave without permission." On Sabbath afternoon, the same salesman said to that faithful clerk, "Well, come for a ride with us this evening." "I cannot," was again the response. "Why not?" "Because my time is not my own; it belongs to Him who said, 'Remember the Sabbath day, to keep it holy.'" Let us give to God the hours, the talents, the tithes, the obedience and the love, which He justly demands, and we shall never rue it.

Ye know not the scriptures, v. 24. An ingenious inventor boasted that he had

contrived an artificial bee that could not be distinguished from a live bee. It buzzed, too, like an ordinary bee. "I can tell the difference every time," said a friend; and he proceeded to place before the two bees a drop of honey. It had no effect upon the artificial one, of course, but the real bee took to it at once. The counterfeit Christian finds no attractive interest in the scriptures; they contain no honey for him. But the truly pious soul exclaims, "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!"

The God of the living, v. 27. I knew one who gave his life to God from his very childhood. Coming to years of manhood, he devoted himself to the work of the ministry. After a few years, full of usefulness, he was stricken with a moral disease, and was taken away from his work and loved ones here, before he had reached the zenith of his powers. Had God cast away that precious gift of a life yielded to Himself with such rare completeness, and suffered it to perish? No earthly friend would so treat a gift of love. The life and work here was ended, to be sure; but it was only that the infinitely more glorious life in God's own presence above should begin.

FRET NOT THYSELF.

The little sharp vexations,

And the briars that sting and fret,

Why not take all to the Helper

Who has never failed us yet?

Tell Him about the heartache

And tell Him the longings, too;

Tell Him the baffled purpose,

When we scarce knew what to do;

Then, leaving all our weakness

With the One divinely strong,

Forget that we bore the burden,

And carry away the song.

—Phillips Brooks.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

HERODIANS—Were a political party attached to the dynasty of Herod. They had no objection to the tribute. What they longed for was the re-establishment of the Herodian kingdom, because it was preferable to a direct heathen rule, and seemed to enable the Jew to make the best of both worlds. Such a kingdom was hindered by the preachers of Messianism, of whom they took Jesus to be one; for the Messiah, as soon as recognized, would, they believed, overthrow the family of Herod and depose the present Jewish officials.

CAESAR—Was the surname of Julius Caesar, and was afterwards adopted by his successors, and made a part of the title of Roman emperors. The Caesar who ruled at this time was Tiberius, who in his early life had shown himself a general and statesman, simple in his life and reserved in his manner. But during the latter part of his reign, his avarice, suspiciousness, and hypocrisy became fiendish. A strange terror possessed him, hatred and vengeance filled his heart, and he sank into sensuality and cruelty. He retired to the island of Capreae, and lived in disgusting debauchery. In his last illness he fainted and was thought to be dead, and his successor was proclaimed; but he recovered, and asked for something to eat. A nobleman drew the bedclothes over his head, and smothered him.

To teach a downcast soul its worth,
Into some fettered life to take
Thy freeing power.

—Phillip Phillips, Jr.

A TIMELY EXAMPLE.

Perhaps as timely and impressive and forcible a lesson for the spirit and temper of today as is to be found anywhere in the Good Book, is that which is readily to be drawn from the story of the conversion of Zacchaeus.

We all remember the incident well,—how he was anxious to catch a glimpse of the new Teacher of whom he had heard so much, but being short of stature and unable to see because of the press, he ran ahead and climbed into a sycamore tree. And how, when Jesus came to the place, He looked up and saw him, and called to him to come down.

Then and there followed such a remarkable and thorough and complete conversion as the world has seldom since seen. One look full at the Master, one glance from His meaningful eyes, one call to service from His lips, and the little publican was won, at once—to the uttermost. In spite of his love of gain and anxiety to obtain it, in spite of his riches and worldly possessions already acquired, all were as nothing, completely forgotten, in the light of this new experience; and not for a moment did he hesitate between the two. Instantly he made haste to come down and receive Christ joyfully.

"Oh, what a glorious awakening of the human soul! No priest, no altar, no pomp, no formality; no ritual, no ceremony; no display, no appeal to superstition; no attempt to overawe, no threat nor compulsion; no appeal to an ulterior motive, no suggestion or thought of reward; no importunity; no convulsion of passions; no dethroning of reason; no hysteria! Just the sudden dawn of a great light and the influx of an overwhelming sense of joy! And then the coming of one controlling and steadfast purpose,—to do justly, and more; to give one-half of all possession to relieve the distress of humanity, and to return fourfold for all wrongfully taken. Restitution; the making of wrong right; true repentance!

We are told that never before were there such loose and questionable methods in vogue throughout the business and commercial world as at present; that men are playing fast and loose with the aforesaid recognized principles of justice and uprightiness; that in the all-absorbing quest for gain everywhere present, never before were there such compromises made with conscience.

If this is true, what an impressive and meaningful incident is to be found in the experience of Zacchaeus and his soul's awakening—the man whose life had been devoted to the getting of gain until the day of his meeting with the Master! Let us give it thoughtful consideration!—R. B. Buckham in the Interior.

If we would grow we must study true things. If we would grow we must speak true things. If we would grow we must do true things.—R. E. Speer.

Just see how it is, in these respectable lives of ours; see how almost all our trivial shortcomings have their root back in this one shameful sin of cowardice. . . . Take extravagance, which means theft; take affectation, which means untruthfulness; take worry, which means distrust—and is not distrust an irreverence of the mind, if not of the lips?—take concern about small physical ills, which means selfish narrowness—ah, well, the list grows as long as the Ten Commandments as we think it over.—Margaret Deland.

* S.S. Lesson, September 16, 1901. Mark 12: 13-27. Commit to memory v. 27. Read Mark 11: 12 to 12: 2 Luke 2: 20-40. Golden Text—Render to Caesar the things that are Caesar's, and to God the things that are God's.—Mark 12: 17.

WHAT PREACHING IS.

"In a sublime regard the preacher's vocation is to give himself. Preacher, what are you working at? And he without stopping to look up or wipe the sweat away answers like a leaping sword: "Giving myself." Pour out himself. Sun at the morning's east, what is your day's toil? And the sun lifts and spills the bowl of the world full of light and the inverted bowl of the sky full of daylight and shouts like a soldier swinging into battle's sword play: "To give myself." The sun's business is the preacher's business. And the sun learned his occupation from the Christ who would teach things and spirits that all we exist for is to give ourselves.

"Preaching is the art of making a sermon and delivering it? Why no, that is not preaching. Preaching is the art of making that a preacher and delivering that. Preaching is the art of the man giving himself to the throng by means of voice and gesture and face and brains and heart, and the background of all these, himself. Florence maid work, or a cameo-cut fine as the veinings of a flower, or 'Dawn' or 'Noes' chiseled from the white drift of marble snow as Angelo did—is this a sermon? A cunning mosaic of multi-colored, multi-shaped loveliness put together with chaste care—is this a sermon? Making a herbarium of flowers pressed and dried, especially dried—is this a sermon? Well, no! Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preached. It is no trouble to preach, but a vast trouble to construct a preacher."—Zion's Herald.

God's ways seem dark; but, soon or late,

They touch the shining hills of day;

The evil can not brook delay,

The good can well afford to wait.

—Whittier.

"THOU SHALT KNOW HERE-AFTER."

God keeps a school for His children here on earth, and one of His best teachers is disappointment. My friends, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow; but never did the promises read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment!"—Selected.

PRAYER.

Almighty God. We are not all earthly; we have some presence of the divine. May we live in the direction of that higher consciousness, aspiring to the light, growing in grace, struggling towards God. Yea, though the struggle be most vehement, and sometimes unequal because of the power of the enemy and the weakness of the flesh, yet may our purpose be towards heaven, and our intention be fixed upon God. We praise Thee for as many as have known Christ spiritually, and have been grafted into the true Vine, and have grown up into heaven—gone away from us for a little time, but still in the Vine, and bearing fruit beyond the light of human sight. May we grow up after them, and in Thine own good time may the branches intermingle in the heavens. Amen.

CHRIST AND THE TOILER.

"Labor troubles" come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in "Darkest Africa." Therefore the cloud on the industrial horizon has its silver lining, if one will but look for it.

Many are the signs of development on the part of the workingman, but most hopeful is the spirit of pride that he is taking in his position as a worker and as a citizen. Whatever may be said as to the condition of the toiler in some industries or in some countries, his position as the man upon whom rest the prosperity and the happiness of the whole people is more and more being recognized. The brain of the country is paying tribute to the brawn. That being so, the workingman will soon come to his own. It is in this respect that he has for himself that he is winning the respect of others.

While it is true that the mass of men must of necessity belong to that great company who toil with their hands, nevertheless the dignity of that toil has heightened the worker. It is an inspiration to realize that all toil—even the manual work of the artisan—may become us sacred as that of the preacher and of the priest. Men sometimes make a distinction between secular and religious work. Jesus Christ never did. To Him all work was sacred. Jesus Christ as a carpenter was just as divine as when He blessed the leper or preached to the multitude. In every case He was carrying out the will of God. When Jesus stood by the River Jordan, and the heavens opened and the voice declared: "This is my beloved Son, in whom I am well pleased." He had never, so far as we know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth. He had pleased God as a carpenter.

Here is nerve for the arm and enthusiasm for the skill: "I am working with God in carrying on His world." There was much more to the labor of Jesus than mere food and clothing and money. The sound of that hammer meant more to the world than so many products in wood. Every nail reached down to the coffin-lid of some old tyranny or superstition. Every chip of the chisel released a hundred slaves. Not so far-reaching will be the result of every worker's efforts in this century, but it is a privilege to have at least a part in the work of the world's redemption by being a co-laborer with Christ in whatever field He may send us.

Helpful the thought, too, that in the daily grind we have One who has passed through it all, so that He can sympathize with us in the abuse, the misunderstanding, the bitterness and all the suffering that comes to us in the performance of duty.

"This is the gospel of Labor—

Ring it, ye bells of the kirk!

The Lord of Love came down from above

To live with the men who work.

This is the rose He planted,

Here is the thorn-cursed soil;

Heaven is blessed with perfect rest,

But the blessing of earth is toil."

—The Rev. Charles Steble, in N. Y.

Christian Advocate.

Character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted.—Theodore L. Cuyler.

Cultivate the habit of truth; let it become the very spirit of your life; it will strike all compromise with evil out of your life; it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is—truthful.—J. F. Carson.

A STRONG WILL

Some Bible Hints.

There is only one sound armor against temptation, and that is the mind of Christ (v. 1).

No one can "live to the will of God" without knowing that will, meditating on it, applying it to every corner of his life (v. 2).

We must work the will either of God or of "the Gentiles"—the world; which shall we choose? (v. 3).

We are forming our will now for all eternity,—and an entrance upon the eternal ages is close "at hand" (v. 7).

Suggestive Thoughts.

Our "won'ts" are as important as our "wills" in forming our characters.

A book has been written on "The 'I Wills' of Christ." It is matter worth looking into.

Disagreeable duties are best worth doing just because they are disagreeable, and so have will-strengthening power.

If you would cultivate a strong will, begin every day by something hard for you to do, such as early rising, a cold bath, vigorous exercise, substantial Bible-reading.

A Few Illustrations.

When a man "makes his will," he does it with a view to death; but the will of his character he forms for eternal life.

A will in the wrong way is like a train on the wrong track,—the more force, the more danger.

The hopeless trees are not the gnarly, crooked ones, but the weaklings; the hopeless men are not the vigorous bad ones, but those with weak wills—good or bad.

The test of a locomotive is not the whistle but the load and the speed; the test of a will is not the bluster but the deed.

To Think About.

Is my will Christ's will?

Am I as enthusiastic in religious as in secular affairs?

Is my will growing stronger for the right?

A Cluster of Quotations.

As long as the soldier slinks outside the battle he carries a whole skin; but let him plunge in and follow the captain, and he will soon have the bullets flying about him.—F. B. Meyer.

Men do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if he will.—D. L. Moody.

Self-indulgence is the besetting sin of the times.—Theodore L. Cuyler.

Temptation is necessary for the moral development of a moral being.—A. C. A. Hall.

DAILY READINGS

M., Sept. 17. A will against temptation. Ps. 141: 1-10.

T., Sept. 18. A will for the right. Ps. 144: 1-11.

W., Sept. 19. A will to break appetite. Mark 5: 1-16.

T., Sept. 20. A will to defy custom. Acts 15: 1-14.

F., Sept. 21. A will to help another. Philom. 8-19.

S., Sept. 22. A will to abstain. Num. 6: 1-15.

S., Sept. 23. Tople—A strong will: how to get it, and use it for temperance. 1 Pet. 4: 1-11.

The hardest enemy to conquer is self. It might have been worse, so don't complain.

A beacon among the rocks is the Bible to storm-tossed humanity.

The Dominion Presbyterian

is published at

323 FRANK ST. • • OTTAWA
and at

Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months 75

CLUBS of Five, at same time..... 5.00

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

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

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

Letters should be addressed:

THE DOMINION PRESBYTERIAN

P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, SEPT 12, 1906.

The Chicago Interior defines a "weak church" as one reporting 50 members or less, and says there are 2,500 such Presbyterian churches in the United States.

The "White Plague" is attracting attention on the Pacific Coast. We see it stated that Lieut. Gov. Dunsmuir has ordered, upon \$90,000 being raised to build and equip a tuberculosis sanatorium in the dry belt of British Columbia, to augment the amount by \$10,000. The provincial government also promises substantial aid.

"Edinburgh Under Walter Scott" is the title of a new book by W. T. Fyfe which Messrs. Archibald Constable & Co. will publish. The scheme of the work is to picture the remarkable social life of Edinburgh during the period in which the Wizard of the North was its central figure.

Messrs. A. and C. Black will soon publish the correspondence of Dr. John Brown, author of "Ish and His Friends," and the intimate friend of many great men of the nineteenth century. The book will contain letters from Erskine, Thackeray, Ruskin, and many others.

Surely some one is joking with the reverend editor of the Globe, says The Pembroke Standard, when it is suggested that he is the man to fill the place of Hon. G. W. Ross, as leader of the Liberal party in Ontario. Rev. J. A. MacDonald is by no means a prentice hand at editorial work, for since he was editor of Knox College Monthly some twenty years ago till now, he has always been gabbling in editorial work, but as a leader of a political party we "have our doubts" whether he would make as great a success as an editor. By the way, when a clergyman goes into politics, whether it be editorially or in a more practical form, he should drop the "Rev." and be debarred from exercising his clerical functions.

THE DOMINION PRESBYTERIAN.

A USEFUL MANUAL.

The Lord's Supper, by the Rev. George C. Pidgeon, D.D., is a small book containing a series of expositions of the passages relating to the Lord's Supper and is intended to be a manual for use in Bible and Communicant Classes. The Rev. Principal Springer, of the Presbyterian College, Montreal, furnishes a word of introduction and commendation. He tells us that a glance through this little work at once makes it clear that it differs from other manuals on the same subject, in that it is an exposition of the Biblical passages relating to the Lord's Supper, rather than a topical or devotional treatment of the ordinance. Yet the passages are grouped in such a way as to make the exposition consecutive, etc.

We have much pleasure in commending this modest book to the attention of pastors and young people as being admirably adapted for the purpose for which it is intended. There never was a time when it was more important that young people in our churches should be trained to a reverent and intelligent appreciation of this central ordinance. Careless neglect on the one hand, and ignorant suggestion on the other need equally to be avoided. We like the plan of the book. At the present time, and for the purpose in hand, the expository has great advantage over the dogmatic methods. Dealing with the various passages in the way of giving interesting expositions, the author gains the opportunity of looking at all sides of this important subject. On the whole the style is clear and the illustrations attractive and illuminating, so that young people will not find any difficulty in following the line of thought.

A severe critic might find weaknesses in the style here and there; for example, a sentence more dignified and musical for the final word of a book than the following might easily have been chosen:

Those who won't come when God wants them, won't be allowed to come when they want to themselves. However, this belongs to the realm of taste, and in the main the author shows both sound learning and good taste. The Mussen Book Company, Toronto.

Rev. Dr. A. F. Forrest, pastor of the Kenneth Street C. F. Church, Glasgow, has been in Canada and United States for four months looking up young men who had grown up under his care and left for this country. Those Dr. Forrest had located are nearly all in comfortable circumstances and amid Christian surroundings. When asked by The Toronto News what he thought of Canada, Dr. Forrest replied: "I told the people over the border that by the end of the century Canada would be ahead of the States. They are in too great haste and hurry so much that they have not time to think. As a great Chinaman said, 'They have lost the art of repose.'" He thought that there was comparatively little profanity in Canada, much less than in the United States. The people of the Canadian West appeared to Dr. Forrest to be very unsettled and inclined to a great deal of speculation. The West, though now bearing great harvests, has great opportunities, and he could see possibilities of its feeding the world. With regard to church union, Dr. Forrest remarked: "I found the lady in favor of the movement, but I cannot say it was so popular with the ministers."

A COMPLICATED SUBJECT.

The Nineteenth Century and After for August contains a number of articles on the usual variety of subjects. We would call special attention to those which deal with The Report of Ecclesiastical Discipline. This is the report of a commission appointed by the late Conservative Government to "Investigate the Condition of Affairs at present existing in the Church of England." An elaborate report has now been presented to Parliament and the awkward question arises: What is to be done about it? In the face of this report it seems that something must be done; and yet it is very difficult to do anything without provoking a controversy which may have serious consequences. This is evidently the opinion of those who do not belong to the ritualistic party. Lady Wimborne says: "Of one thing we may be certain—viz., that if Parliament cannot find means for maintaining law in the Church its disestablishment and disendowment will speedily follow. Canon Hensley Henson makes this strong statement: "Any serious attempt to restrain Ritualistic vagaries by revising the established system on Tractarian principles or, which comes to the same thing, to pass into law the recommendation of the latest Royal Commission on Ecclesiastical Discipline will precipitate Disestablishment." Herbert Paul, M. P., tells us that "The unanimous report of the Royal Commission on Ecclesiastical Discipline is a document of such grave interest and significance that it must directly produce legislation of some kind and may ultimately lead to the disestablishment of the Church." The one gentleman contributing to this discussion who seems to be in strong sympathy with the Ritualistic position, Sir George Arthur, declares in answer to the question what is to be done: "The better course for us who would be fishers of men is to abstain from upsetting one another's boats and from tearing one another's nets to pieces. Let each by scrupulous deference to the Prayer Book as it stands help in forming an atmosphere of obedience in which loyalists of every school may breathe and live and move in confidence and in freedom." This last statement, in view of all circumstances, seems to be nonsense. The last Government felt that something must be done, and so they appointed this Commission. The Commission, we are told, had a preponderance of High Churchmen upon it and yet it brings in a clear condemnation of Ritualism. They say that "The deliberate persistence, in spite of a Bishop's monition, in practices significant of teaching repudiated by the Church of England ought to be met by an attempt at least to assert in a constitutional way the Church's claim to obedience." This is the deliberate judgment arrived at by men who represent different sections of the church and by a commission on which liberal and low churchmen were in a minority. They report that in a large number of the services of Holy Communion the ceremonial is of such a nature as to change the outward character from that of the traditional

service of the Reformed English Church to that of the traditional service of The Church of Rome; or to use their own words, the variations "be on the Romeward side of a line of deep cleavage between the Church of England and that of Rome;" and "that the only question that can arise as to them is not whether they can be sanctioned, but how can they most effectively be dealt with to be made to cease." This seems clear enough, and yet in some respects it seems to favor the High Church party; or as some interpreted it, it suggests a compromise which nobody is likely to accept. The Commissioners complain that the Church lacks the power of self adjustment to meet the new circumstances which continually arise.

As Mr. Paul points out it is interesting to contrast with this the judgment of Lord Halsbury in the case of the Scottish Churches. That judgment, which has caused so much trouble, rested upon the assumption that a Church has no right to modify its doctrine or change its practise. The Church of England is now face to face with a living problem which has been snarled time after time, but which surely cannot be evaded for ever. It may be quite true that in the great majority of parishes the work of the Church is carried on by men who were entirely loyal to the principles of the English Reformation as expressed in the Book of Common Prayer, but the exceptions to this rule are sufficiently numerous to cause great trouble; for example in the diocese of London, there are at least half a dozen churches under discipline, that is the Bishop refuses to visit them because of their illegal practises, and one of the clergymen expressed his views in the following respectful words, "He'd better wait till he's asked." It is evidently a real difficulty that the English Church has to face; should, and we trust that strong wise men will arise to meet the demands of the situation. It is important for England and the world that the English church should, as far as possible, retain its national character and Protestant spirit. A large number of intelligent laymen would subscribe to the following words which we take from Mr. H. Paul's article: We all understand the position of the Roman Catholics. They believe in an infallible Church, with an infallible head at Rome which has the sole right of interpreting the ways of God to man as set forth in the Bible and elsewhere. Protestants believe in neither one or the other. Private judgment, guided of course by knowledge and wisdom, is essential to Protestantism as an open Bible, which has its own lessons for the human mind. These, it may be said, are private and personal questions, with which a stranger should not intermeddle. But then Lord Hugh Cecil and his friends have chosen to proclaim the contrary position, and to assert, at least by implication, that no one has a right to remain in the Church of England who does not agree with them. If they are indeed the Church, the Church as a national institution is at end. The Church of England has endured and flourished because it afforded ample scope and latitude for all varieties of Protestant opinion, from the Highest of the High to the Broadest of the Broad. If it is to sink into a small Anglican clique its severance from the state as from the main body of English opinion, will be speedy, definite and complete."

FAVORING GOVERNMENT CONTROL.

Temperance workers in Prince Edward Island are not yet satisfied with their anti-liquor legislation, which is probably the best and most effective in existence. Under that law certain persons are allowed to sell liquor for permitted purposes, and sometimes are guilty of abusing their privileges. The Grand Division Sons of Temperance, at its quarterly session held last month, discussed this matter, and adopted a resolution declaring in favor of having liquor lawfully sold only by Government officials. Among the declarations of the Grand Division were the following:

So long as vendors and druggists are permitted to sell for personal profit, your committee are of the opinion that the law will be violated. We believe we voice the sentiments of this Grand Division when we say that no vendors should be allowed to sell for personal profits, but should be placed under salary, and all goods supplied by the Government and sold under strict regulations.

Resolved, That the Government be requested to take the whole matter as to the appointment of vendors under our Prohibition Act into consideration; and in order to supply the limited quantity of alcoholic liquors actually required for medicinal scientific and sacramental purposes as specified in the Act, the Grand Division would respectfully recommend that the Government assume direct and complete control of the sale, appointing reliable men on a stated salary, and thus removing from the vendors all temptation to increase their profits by violating the law.

A GERMAN VIEW OF EGYPT.

German papers and periodicals have of late devoted generous space to discussions of Egyptian affairs in the light of British occupation. The latest contribution to the discussion appears in the Schliesische Zeitung, a journal in close touch with official circles. According to this paper, efforts are about to be made by England to limit these special privileges which European powers enjoy in the capitulations. Germany, it is remarked, will do well in the course of the negotiations which must necessarily precede any changes in the judicial system of Egypt to insist on measures for protecting her industries there, which at present labor against the keenest competition. Germany assented to the arrangement of 1904, between France and England, so far as Egypt was concerned because it secured "most-favored-nation" treatment for thirty years.

The Schliesische Zeitung hopes that in the negotiations regarding the further regulation of Egyptian affairs, which must sooner or later take place, German diplomacy will remember the interest which German trade has in maintaining the open door, and will press this point more than was done two years ago. At the present time, the journal observes, Germany is practically excluded from the great State contracts in Egypt, and it is quite possible that in twenty-eight years' time—which is only a short span in the life of a nation—the door may be completely closed against her.

There took place at Cove Head, on the 23d prox., the centennial celebration of the first Presbyterian minister settled in Prince Edward Island, the Rev. Peter Gordon, over the congregation of St. Peter's and Cove Head, in 1806. At the celebration memorial tablets to the Rev. Mr. Gordon, the Rev. Robert Douglas, and the Rev. James Allan, three ministers of that congregation, were unveiled. A series of addresses were delivered, including "Presbyterianism in Canada," by the Rev. Dr. Falconer, of Pietou, moderator of the General Assembly.

LITERARY NOTES.

The Open Court (Chicago) for March and April contains Prof. Deitzsch's third and last lecture on the question of Hebrew and Bible which has caused so much discussion. The following paragraph will show the immense importance that the lecturer attaches to this subject, "Once again let me point out how the restoration of Babylonian and Assyrian antiquity is broadening our spiritual insight; how together with the achievements of Old Testament research it is radically changing our judgment in regard to the essential value of Ancient Hebrew literature, and how it seems destined to shed light on the most vital religious questions. In this lecture several points are discussed. For example an attempt is made from Babylonian sources to throw light on the biblical usage of the paraphrase Son of Man. Babylonian parallels to Hebrew Psalter are quoted, etc.

The Open Court Publishing Company have just issued in a cheap form as one of their philosophical classics Fichte's essay on the Vocation of Man. This stimulating book can be had for the small sum of twenty-five cents.

The same company have just published a volume entitled "Spinoza and Religion," by Elmer Ellsworth Powell, A.M. Ph.D. Professor of Philosophy in Miami University. This volume contains a biographical sketch of the philosopher, and an examination of his system, for the special purpose of determining the significance of his thought for religion. The book is intended for students of philosophy and theology who will find that the author has perfectly definite conclusions on this important subject. We cannot attempt in this journal a detailed review of such a volume but can simply commend it to those who are interested in the history of philosophy of which this is an important chapter. The author has applied himself diligently to his subject, and made use of the latest and best authorities. The conclusion arrived at is that Spinoza's interest is purely intellectual and that he has very little interest in religion properly so-called. He maintains that the correct name for Spinoza's Philosophy is Atheistic Monism. "It represents a worldview which, in its essential features, is the very antithesis of that required by a religious consciousness." It will thus be seen that while the subject is a very difficult one the author of this study is quite convinced that Spinoza's philosophy would destroy all theology and all belief in revelation.

NOTES FROM DR. TORRANCE.

Editor Dominion Presbyterian: I request me to correct a mistake which occurs in your notice of the late Dr. Beattie, and which is found in all the notices I have seen, first in the Globe and afterwards in other papers.

Dr. Beattie was not born in Guelph, but in Puslinch. He did not attend any school, either public or collegiate (Grammar) in Guelph. He never, in fact, attended any High school, either in Guelph or elsewhere. His teacher in No. 10, Puslinch, Mr. Peter McLaren, who is still alive, taught him after school hours, along with other boys who chose to avail themselves of his help. Later, with what he acquired from him, he entered the preparatory classes in Knox College, then under the care of Prof. Young. From these classes he entered the University of Toronto, and worked through his Arts course, taking Theology in Knox College.

He visited his mother and sisters in Guelph, remaining three weeks, and preaching on the Sabbaths in Knox Church with great power and acceptance. He was a good man. Yours truly,

ROBERT TORRANCE.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A MUCH WORRIED WOMAN.

By Cuthbert Davidson.

In this world of ours there are a great number of people who have the word "worry" printed as legitimately on their faces as is a prominent advertisement of some wonderful pill on the pages of a newspaper. They never have a moment to rest; never a moment for quiet thought or contemplation, or thinking of the great hereafter and getting their own house set in order. They are restless mortals, ever seeking something, and ever straining after the impossible.

Just on the outskirts of the village of Killowan there stood three cottages. Each had a plot of ground in front, neatly railed off from the public road. In these little plots grew a number of old-fashioned flowers, full of old-fashioned fragrance. Among these were the "apple-pieing," thyme, lavender, sage, cat-nip, and against the front walls of the cottages were the phloxes of various colors, while clothing the doorways themselves were the sweetpeas with their delicate perfume and the honeysuckle.

In one of these dwellings there lived Robert Brown and his wife, Robert was a douce, well-read man, and a member of the church; he liked a game at the "hoole," and lived on friendly terms with his neighbors, Robert, or "Rubbert," the name he was popularly known by, lived rather in awe of his wife. She was a sharp-featured woman, kept her house as "bright as a pinhead," while her best room was kept as sacred as most people's Bible, not one to be lightly opened and used with daily impunity.

She was a careful woman. She could not abide dirt or dust of any kind. Her neighbors spoke about her with nods and shakings of the head, while the men gave their shoulders an occasional shrug and said, "Fair Rubbert."

Robert Brown and his wife were not poor, in the sense of having no means, but the former's companions all knew wherein the shoe pinched.

"You see, Mr. Davidson, it's like this, Mrs. Brown will rise early twice in the week to give her house an extra reek up. One of the things she delights in is blackleading the litchen grate. She polishes and polishes it until it might serve as a looking-glass. The doorstep is whitened w' pipe-ash, and the floor is that clean you might tak' your meat off it and no' run any risk o' being poisoned.

"And then what happens when Rubbert comes in frae his work? He has to tak' off his dirty boots at the door-step, put on his slippers, gang awa' ben to the outhouse and carefully wash his hands and face before he sits down to his tea. Cleanliness is next to godliness—maybe it is, Mr. Davidson; but I think it folk, and especially working men's wives, had godliness of the right kind in their hearts they wouldn't mak' their ain men gang outside to find comfort and comradeship.

"When Rubbert gets his meal by he likes to hae a draw o' the pipe. And he likes to hae his chair close in by the fire-side and mak' the smoke he draws from the pipe gang puff, puff up the chimney. Noo, what comfort can a man hae in a smoke o' that kind? Unless he can sit and see the smoke curling, curling, like a when feathers o' different shapes and sizes, he canna enjoy himself. And then, if he happens to spit, and that on the nobly-cleaned grate, you would almost think Rubbert was one of the resurrectors o' Scripture.

"She is a weel-meaning woman, Mrs. Brown; she is like us a', anxious to mak' a little money for a rainy day. But what

puzzles me is this: she has no bairns to leave it to, and yet, if she doesna get her rooms let in the summer time, she is an ill-used woman. Fair Rubbert."

Of course, I had, in spite of all I could do to prevent myself hearing tales, to listen to a little scandal. And while preaching in the kirk I have often allowed my eyes to rove over the various members of the congregation. There was Mrs. Robert Brown sitting beside her husband in one of the pews. On the "board" in front of her was her open Bible, and beside it something green. I knew this from experience to be a piece of "apple-pieing," which was sniffed at occasionally, and with as much relish as the voracious snuffler did who opened his maw and took a pinch to keep him awake.

I knew Mrs. Brown was an earnest hearer of the Gospel, but I am afraid that on a few occasions she enjoyed a pleasant forty winks because she felt tired indeed.

When the month of May came round there was, in addition to the spring cleaning, an extra turning out of furniture and washing of bed clothes, preparatory to receiving expected visitors. And when they came Mrs. Brown stayed indoors and gave them what was known as "attendance," because this brought in a little additional money. And Mrs. Brown managed to buy a tidy sum of money just, because her husband also made a good wage.

One of my informants had told me that Mrs. Brown had no "bairns" to whom she might leave the money she was talking to amass. In this, however, my informant was wrong. One son there had been, a bright, cheery, manly fellow. "But we hae plenty to keep us a' on; he wanted to see life and had at last emigrated to Canada.

Much as his mother loved her son she would never allow him to have any companions indoors, because their boots made an extra mess; she wanted quietness and many other things. And now, when she had obtained the quietness I am afraid that she wished her son back again. But he came not; neither had any letters been received from him for a whole year or eighteen months.

Robert Brown missed his son Robert. They had many things in common. The occasional game of draughts, the political debates, the quiet rambles of an evening in the woods. But he smoked his pipe and his thoughts about it all, and wondered whether this life of his was the one his Maker really intended him to lead.

And then, suddenly, in the midst of the summer season, when Mrs. Brown had her rooms let, a letter came from Canada. It brought unexpected and startling news. Their son was going to be married!

After the letter was read—and it proved a long one—Mrs. Brown broke out.

"It is just the way wi' every man that I kent o'. They never consider onybody but themselves. If they are all right then the world is right. And if not then we sune ken about it. Robert gann to be married! Hoo auld is he? Let me see. Ay, just six and twenty come December; that is in four months' time. He says the lass is bonnie and has a bit 'tocher.' But he might have stayed at hame and helped his mither and father instead o' gang awa' to outlandish parts to spend a 'his days.'

"But we hae plenty to keep us a' our days, said her husband.

"And what way should we no' hap plenty? Wha is it that has slaved and wrought themselves to nearly skin and

bone if it hasna been me? Tell me that. It says a guid lot for you, Robert Brown, that you are as you are the day. Let me tell you, for you hain't got a wife o' some sense you would very likely been a pair, throwless creature. But my Robert gann to be married! Weel, weel, miracles will never end."

"But did you no' see what he has added at the end o' his letter?" asked Mrs. Brown's husband, when he could get in a word.

"What's there?"

"I expect to arrive hame in the middle of August," he says, "and we will possibly stay a month with you at Killowan."

"What! stay a whole month in my house! In all the world, what will I do? She will likely be a woman wha canna dree a hand's turn. And we will hae to feel them an' keep them. Ah, weel, if I dee I maun jist dee it I'm no' much thought o' anyway.

In this sentiment Mrs. Brown was certainly mistaken, as her husband could have told her any day.

Day by day passed. Mrs. Brown could not rest during the day for thinking of her visitors, and she fairly worried herself into ill-health. Indeed, one day she felt so utterly worn out that she had actually to lie down on the top of her bed.

"I'm feared I'm failing," she said to her husband when he came home in the evening.

"Toots, wife, you're nothing o' the kind," was his reply. "All you are needing is a complete rest, or change o' air. What say you to a week at the seaside?"

"Such extravagance! And the air o' Killowan is unequalled. Na, na; I'll stay whaur I am."

When next day came Mrs. Brown was no better. The doctor was sent for, and he told her what almost any one in the village could have done, that her system was run down through worry and over-work.

But even when in bed Mrs. Brown could not keep her mind from thinking over trivial details. And when I called to see her and found her in bed, and observed the thin, pinched features, the anxious restless eyes, and the nervous working of the fingers, I was afraid that the inward state had been neglected, that she even then could not think on those things essential to her eternal salvation.

God puts many of us on our backs for the express purpose that we can only look one way, and that is upwards. All other means failing this often succeeds when we are left alone with ourselves.

I tried to speak to Mrs. Brown, to lead her thoughts to other things than those of her own immediate surroundings; but I made little headway. I scarcely got a "No" or a "Yes" to my inquiries. Still she had her own moments. I have no doubt, of anxious thought.

And then the fateful day arrived when she was to meet her daughter-in-law. About twelve o'clock Mrs. Brown was able to get out of bed. She went to the front door. The sun was shining, and she got a glimpse of the vari-colored trees, with their wondrous foliage, a sight of the river in the dell, and then her thoughts turned to the expected ones.

Her husband was standing by her side.

"I hope you are not over-exerting your self, Elsie," he said.

"There is nothing the mairter wi' me," was her reply. "I feel just a wee bit tired. I seem to be so easily wearied now-a-days. I wish Robert would come. If it hadna been for me he might never hae

gane awa'. But I'll tell him that when I see him. He is my ain bairn, an' I aye liked him, although I was whiles a wee bit thravn. But isn't that some stang'ers coming in that machine? Look in 'em them?"

Sure enough it was "them." Two handkerchiefs were seen waving in the sun-shine. Mrs. Brown's face grew suddenly crimson. She rose to her feet. Then her face grew white as she tottered and fell into her husband's arms.

"I'm dootin' it's a' by Rubbert," she almost whispered. "Hurry up the bairns; would like to see them."

Fortunately the machine was not far distant. In a few minutes it had stopped at the door. Two young people descended. It was the expected guests.

Robert Brown, junior, rushed to his mother's side.

"I have come back, mother," he cried, as he held his mother's hands in his own. "I am awfu' glad tae see you back," was the reply. "Welcome—hame—to Kilbowan."

And with a faint sigh, and a smile on her face, the spirit of Mrs. Brown returned to the God who gave it.

Some sixty miles from Toronto may be seen a prosperous farm. It is known as "Kilbowan," and here Robert Brown intends to spend the remainder of his days in the company of his son, his daughter-in-law, and his grandson. And if he sometimes casts his thoughts away back to the home-land, to that grand old Scotland dear to the hearts of all her children, he thinks of his wife, who, but for her worry and anxiety, might have lived to spend a good old age in peace and comfort, and to have seen her children's children, "which are the crown of old men's age."

Martha's work cannot be done without it; it is essential. But unless one possesses the peace which cometh through believing we are all apt to miss the real purpose in life—namely, to shorten our days, and grieve loving hearts which might otherwise have been strengthened.—Saint Andrew.

TWO CURIOUS CUCUMBERS.

Among the curious animals which inhabit the sea we may take the holothuria, or sea cucumber, so called from its resemblance to the common vegetable cucumber, says the London "Fit-Bits." When this animal is attacked by an enemy it does not stand up and fight, but by a sudden movement it ejects its teeth, stomach, digestive apparatus and nearly all its intestines, and then shrivels its body up to almost nothing. When, however, the danger is past, the animal commences to replace the organs which it has voluntarily parted with, and in a short time the animal is as perfect as ever it was.

Dr. Johnstone kept one in water for a long time, and one day he forgot to change the water. The creature in consequence ejected its intestines and shrivelled up, but when the water was changed all its organs were reproduced. Although the animal is not eaten in Europe, it is a favorite with the Chinese, and the fishing forms an important part of the industry of the East. Thousands of junks are annually used in fishing for trepan, as the animals are called.

Another curious cucumber is the squinting cucumber of the Mediterranean sea-coast. This peculiar plant alarms goats and cattle by discharging its ripe fruits explosively in their faces the moment the stem is touched. The cucumbers contain a pungent juice, which discharges itself into the eye of its opponent, and the smarting sensation which results is hard to bear.

Our ordinary little cucumber might perhaps feel itself unworthy to be classed with its curious namesakes. Yet it need not, for it has been known to double-up a good, strong boy.

The beauty about castles in the air is that they need no plumbers.

TALKING "SHOPS."

People are never really at their best except when they are talking what is commonly called shop; for it is only then that they thoroughly forget themselves, and lose themselves in their subject. Even a plumber, if he talked pure plumb would be worth listening to; he must enlighten even the most enlightened among us as to why he always leaves his inevitable white lead at home, and has to go back again to fetch it before he can do anything; and why he usually begins his days work half an hour before dinner time; and might explain other mysterious matters connected with his own peculiar profession which the lay mind has long striven in vain to grasp. But take him of his own subject, and then probably he will be very poor company indeed.

And what is true of him is more or less true of us all. It must be admitted, however, that women are less blameworthy in this respect than men, principally because, though frequently less selfish, they are, as a rule, more egotistic. They rarely shrink from talking pure and unadulterated shop, especially with each other. If the shop happens to be in any sense of the word a workshop, all well and good; the talker is usually worth listening to; but if the elation resolves itself into nothing more than a cookshop or a baby-linen warehouse, well, then Heaven help the listener.—Ellen T. Fowler.

A HAPPY DAY.

By Ethel Morrison Mackay.

Said four little girls to their mother one day:

"Oh, mayn't we go down to the meadow and play,

Where the grass is so nice and the daisies grow thick,

And, oh, mother dear, may we have a picnic?"

Mother said yes, and went along too,

With Polly and Pattie, and Bessie and Sue;

She took baby-brother so he wouldn't cry,

And a big softy quilt on which he could lie.

They tied daisy chains, and made mother look

While they waded and paddled about in the brook;

And when all the games they knew had been played,

They spread out their lunch in the apple-tree's shade.

Then when they were tired and sat down to rest,

Mother told all the stories that they loved the best,

And when it was time to go home, they each said,

"Here's a kiss, mither dear, for the fun we have had."

It is not to be supposed that a fish is absolutely comfortable away from his own element, but it is nevertheless true that he sometimes sees fit to live on the land for a short period. Of all land-frequenting fish, the most famous is the climbing perch of India, which not only walks out of the water, but also mounts into trees by means of sharp spines situated near its head and tail. It has a peculiar breathing apparatus, which enables it to extract oxygen from the water, stored up within a small chamber near its gills, for use while on land.

There is a tree in India and Africa from which butter is made. This tree bears pretty yellow flowers. The fruit grows to the size of a pigeon's egg. Inside the fruit are seeds, which are pressed, and from the oily substance a very good butter is made. It has a great advantage over our butter, in that it will keep its color and sweetness a long time, even in a hot climate.

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 clock 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.

HEART FAILURE FROM OVER-EATING.

The heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labors during the early infancy, and goes on until the last moment of life, without intermission for seventy-five years or more. At every beat it propels two ounces of blood through its structure. At 75 pulsations a minute, 9 pounds of blood is sucked in and pumped out. Every hour, 540 pounds; every day, 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds. Now, the heart, as for a neighbor an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between, and when it fills with gas it is like a small balloon, and lifts up until it interferes directly with the heart's action.

The stomach never generates food fermentation, takes place and gas is formed and the interference depends upon the amount of gas in the stomach. To overcome this obstruction, the heart has to exert itself in proportion to the interference, more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache. These symptoms are usually relieved when the gas is expelled from the stomach.

Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene: a large quantity of blood is sent to the brain, some vessel ruptures and a blood clot in the brain is the result, and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended, but fermentation goes on, and gas is generated as before stated. A man is found dead in bed and the physician pronounces it the result of heart failure. Now, the man was out late, maybe, partook of a large dinner of roast beef, turkey, chicken, lobsters, oysters, mince pie, plum pudding, ice cream, cake, an orange, nuts and raisins, coffee, etc., went home at midnight and died of heart failure before morning. The heart failed from overloading, just as a horse might do. Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure; but what has his diet been during the sickness? At present it is very fashionable to commence at once with what might well be called the stuffing process. Feed milk, which is so cool and grateful to the patient, from three pints to one gallon during the day and night.

How unwise. Moral: If you don't want to have your heart fail, don't abuse it, don't overload it.—Journal of Hygiene.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. George Kendall, of Coun, has been visiting friends in Chatham.

Work has commenced on the new Knox Church Sunday school, Stratford, Ont.

Rev. Mr. Bailey, of Camlachie, occupied the pulpit in the Presbyterian Church, Petrolia, last Sunday.

Rev. W. A. Bremner, of Bracebridge, has accepted a call to Ripley and Bervie, much to the regret of his present charge.

Rev. J. W. Martin, Brantford, conducted preparatory service in St. John Church, Hamilton, last Friday evening.

Rev. George B. McLeod, M.A., First Church, Truro, Nova Scotia, preached in Knox Church, Hamilton, last Sunday, both morning and evening.

At the last communion in King Street Church, London, twenty-two new members were received. Rev. T. H. Mitchell, of New St. James' Church, conducted the preparatory service on Friday evening.

On the return of Rev. J. A. Grant, of Richmond Hill, from a two months' vacation spent in the old land, the members of his congregation gave him a warm welcome at a reception held for that purpose.

Rev. T. J. Thompson, the newly-elected pastor of St. Andrew's Presbyterian church, with wife and family, have arrived in Stratford and are the guests of Mr. and Mrs. Thos. Ballylone, jr. Rev. Mr. Thompson preached at Mitchell last Sunday, and Rev. J. W. McIntosh occupied the pulpit at St. Andrew's.

Rev. S. Lawrence reported to London Presbytery the holding of the jubilee services of the congregation of Cowal, on June 17 and 24. Dr. Pidgeon, of Toronto Junction, and Rev. A. Henderson, of London, conducted the services. The banquet was held on June 18, and was a great success. Five years ago this congregation built their new church and aids, and made other improvements, amounting to over \$5,000. All this indebtedness has been wiped out, with the exception of about \$400. This small balance will be paid off shortly. The contributions of the congregation to missions has increased from \$1.75 to \$5.50 per family.

The resignation of Rev. A. W. Craw, B.A., pastor of English Settlement and Elberton, was laid on the table by the London Presbytery, to be taken up at a special meeting on Sept. 29. Rev. W. H. Anderson, M.A., formerly of Aberdeen, Scotland, was received and warmly welcomed as a member of the Presbyterian Church in Canada, leave having been granted by the General Assembly. The Sabbath School Committee recommended that the Presbytery be divided into four districts for the establishment of teachers' training institutes. London, St. Thomas, Glenora and Dutton were named as centres, with Rev. Dr. Ross, J. Rae, E. L. Pidgeon and Dr. Merchant as leaders in these centres.

In the local paper we find the following relative to a worthy and well known minister of our church: Rev. John Thompson, pastor of Knox church, Ayr, arrived home on Thursday evening from an extended visit to his native land, Auld Scotia, and occupied his own pulpit on Sunday, when good-sized congregations assembled and extended to him a hearty welcome back to the duties he has so conscientiously and acceptably performed during the past 35 years. During his sermons on the Lord's Day, particularly in the evening, the reverend gentleman gave his auditors some interesting glimpses of things as he found them in the old land, especially in reference to religious affairs. He had the pleasure of hearing some of the ablest divines in Glasgow and Edinburgh and found that so far as their preaching was concerned the message

they had for the people were very similar to the pulpit ministrations in Canada. The Scotch ministers have long since ceased any attempt to instil doctrinal points, contenting themselves with a free and full presentation of the Gospel, and Mr. Thomson was so impressed with the breadth and beauty of the sermons he heard that he could have wished to weave them into a message for his people in Ayr, but that was a difficult undertaking and he could only give them such glimpses as occurred to him from time to time.

EASTERN ONTARIO.

Springville, in Peterboro Presbytery, is still vacant.

The Presbyterians of Cobalt are advertising for tenders for the erection of a church in that locality.

Rev. J. M. Whitelaw, B.D., of Omenaca, has received a unanimous call to the Fairbank Church, Toronto.

Rev. S. S. Burns, late of Stirling, was inducted into the charge at Lakefield on Thursday of last week.

Mrs. (Rev.) David MacLaren, of Alexandria, is visiting with Mrs. John MacLaren, "Riverside," Brockville.

Rev. Alex. H. McFarlane, of Franktown, has returned to his work after a pleasant visit to Scotland.

Rev. G. A. Woodside, of St. Andrew's church, Carleton Place, is suffering from an attack of typhoid. He is reported as doing well.

Dr. A. Nugent, medical missionary to Ujain, India, preached in the Presbyterian Church, Omenaca, on a recent Sunday. He is summering with his family at Sturgeon Point.

Rev. F. A. Robinson, B.A., has been taking Rev. D. M. Martin's work at Cannington during the illness of the late Mrs. Martin.

Rev. Mr. Rattray, of Eganville, on a recent Sunday took the services at Killaloe mission, while the services in Melville church were taken by Mr. Dickson, student, who has had charge of the Killaloe mission this summer.

Rev. Mr. Straehan, of Brockville, conducted the services in Lyn, Mallorytown and Caintown last Sunday, and made announcements as to the settlement of Rev. C. E. A. Pocock, which is to be at an early date. Mr. Ian Billings took the services in St. John's Church.

Rev. A. H. Scott and family of Perth, have returned from their summer home, Elmsbank Crescent, Williamstown, after a pleasant holiday outing. The sacrament of the Lord's Supper will be observed in St. Andrew's Church next Sabbath morning, when the pastor will take the services.

Rev. A. Mackenzie, who some time ago received a call to the pastorate of the Presbyterian congregation of St. Elmo, in Glengarry township, has declined and decided to remain in Douglas. The reverend gentleman's decision is doubtless received with pleasure by the members of his congregation, and Douglas people in general.

There was little of public interest at the Lanark and Renfrew presbytery meeting at Carleton Place on Tuesday. Rev. G. A. Woodside was elected moderator, but owing to illness, was unable to be present, and the retiring moderator, Rev. W. W. Peck, of Arnprior, continued to preside. The resignation of Rev. Mr. Menzies, of Beachburg, was received. Mr. Menzies has accepted a position under the Board of French Evangelization. Arrangements were made for the designation of Miss Thompson for foreign mission work at Lanark on Wednesday, Rev. Mr. Daly being appointed to address Miss Thompson.

MOVEMENTS IN QUEBEC PRESBYTERY.

Presbytery of Quebec meets in Sherbrooke, on the 14th December.

Rev. H. Carmichael, B.B., Richmond, was appointed Moderator of the vacant congregation of Kingsbury and Flodden.

Mr. H. P. S. Lattreil, recently ordained, has been placed in charge of Hillhurst and Massawippi.

The congregation of Hampden, vacant by the translation of Mr. H. M. MacLean to Glengarry, after some patient waiting, is again settled, having called and secured the Rev. R. MacLean, of Valleyfield, P.E.I., a man who gave about twenty years to that field.

The congregation of Levis, vacant since May, rejoices in the prospect of an induction. Rev. J. A. Macfarlane, formerly of Ottawa, having accepted their call. On the 11th September, the congregation begins under new auspices which are full of promise.

Considerable difficulty has been experienced in this Presbytery in securing men to man the fields. Were it not that hands were laid on French speaking missionaries, at the eleventh hour, some two or three English speaking fields would be without supply.

Scotstown, recently granted the status of a congregation, extended a call to Rev. Duncan MacLeod, presently of the U. F. congregation of Carleton Place, North Scotland. A telegram, to the regret of the Presbytery and congregation, announces Mr. MacLeod's purpose of remaining meantime in Scotland.

Rev. Wylie C. Clark has been recently elected Moderator of the Presbytery (Quebec); and the following have been appointed conveners of the Presbytery's standing committees, viz.: Augmentation, Dr. Kellock; home missions, Rev. H. C. Sutherland; French missions, Rev. C. A. Tanner; Sunday schools, Rev. P. D. Muir; Young P. S., Rev. H. Carmichael; Church Life and Work, Rev. E. Macqueen.

At the late meeting of Presbytery much anxious consideration was given to a call to Rev. J. B. MacLeod, B.D., of Kingsbury and Flodden, from the united congregations of Martintown, in the Presbytery of Glengarry. Mr. MacLeod's congregation was represented by six commissioners, viz.: Major Williamson, Messrs. M. G. Crombie, A. Waters, E. Dunbar, G. Stalker and A. Ewing. All these expressed their own and the congregation's unanimous desire to retain Mr. MacLeod, whose work has been appreciated very highly. Though happy in his work there, he felt constrained to say that he believed it his duty to respond to this call. The Presbytery very reluctantly agreed to his translation. This is the second time (within a year) that the Presbytery of Glengarry succeeded in securing from Quebec excellent workmen.

Rev. W. J. Clark, of the First Church, London, on a recent afternoon, laid the foundation stone of the new edifice which Chalmers' congregation is erecting in that city. Since his induction, nine years ago, Rev. Mr. Moffat has had many difficulties to overcome, and deserves much credit for the manner in which he has succeeded. Through his zealous work he has succeeded in clearing the debt of the old building and the congregation has now a surplus of over \$3,000 to commence on the new building.

Rev. Hugh Black, who shortly comes to America to occupy the chair of homiletics and pastoral theology in Union Theological Seminary, lately preached his farewell sermon to his Edinburgh congregation. Notwithstanding that it was mid-summer, his church was crowded, and thousands were unable to gain admittance.

TORONTO.

Rev. Alex. Ester, of Cooke's Church, has commenced his series of sermons on "The Message of the Gospels."

Dr. Milligan, of Old St. Andrew's Church, who has been visiting the Old Country, has returned, and will probably occupy his pulpit next Sabbath.

Toronto Presbytery received the following ministers: Rev. R. E. Welch, M.A. from the English Presbyterian Church; Rev. R. Macdonald of the Irish Presbyterian Church; Rev. J. A. Mestral; and Rev. H. E. Ross, D.D. from the American Presbyterian Church.

St. James Square Church was reopened after alterations and redecoration, last Sunday morning, with special services conducted by Rev. Prof. F. Patrik of Knox College. This beautiful Gothic structure is now rendered increasingly attractive to the worshiper by reason of recent improvements.

The new Presbyterian mission is to be established in the northern part of Toronto Junction. The Presbytery, at its first regular meeting after the summer vacation, referred the question of site to the Church Extension Committee. The building will be erected by the young men. The location of a new mission near the corner of Dupont road and Jones avenue was also left to the committee, as was the matter of any requisite changes in Parkdale district, owing to the closeness of several churches.

The resignation of Rev. T. R. Robinson, Ph.D., as pastor of St. Mark's Church, King street west, was received. Dr. Robinson's removal is occasioned by his appointment to the department of philosophy in the University of Toronto. Calls were sustained from St. Andrew's and Zion, Seaboard, to Rev. Malcolm McArthur (at present of Queensville), the stipend to be \$1,400, with manse and salary from Fairbank and Fisherville, to Rev. J. M. Whitehead, of Ontario; the call to be forwarded to Peterboro' Presbytery.

At the meeting of the Foreign Mission Committee of the Presbyterian Church in Canada in Dr. Mackay's office in the Confession House building these present were the following: Rev. W. A. J. Martin, Brantford (Convener), in the chair; Rev. R. P. Mackay, B.A., D.D., Secretary; Rev. A. E. Armstrong, M.A., Assistant Secretary; Rev. Principal McLaren, I.L.D.; Rev. Dr. I. B. Fraser, Annapolis, Ont.; Rev. Dr. J. Fraser Smith, Comber, Ont.; Rev. Prof. Andrew Baird, D.D., Winnipeg; Rev. Dr. D. McTavish, Toronto; Rev. Dr. E. Scott, Montreal; Rev. John Mackay, B.A., Montreal; Rev. A. Gandler, B.D., Toronto; Rev. J. H. MacVicar, B.A., Fergus; Rev. Dugald Currie, Perth; Rev. G. C. Patterson, Embro; Mr. Hamilton Cassels, K. C., Toronto; and Mr. J. B. McNeillie, Lindsay. The afternoon meeting was taken up with the reading of the minutes of the General Assembly of the Presbyterian Church in India, and of the Missionary Council and the Ladies' Council in Central India. In all of these interesting information was given as to the progress of work, and the deepening interest of the native Christians in the expansion of work both in India and elsewhere, looking to the development of home and foreign work among the native Christians. Mr. K. G. Mackay, a graduate of the Ontario Agricultural College, is being sent out to initiate industrial work along agricultural lines, and is to be supported by Mr. and Mrs. W. L. Hamilton of Taber, Alta. Rev. David F. Smith is also being designated for work in India, and is to be supported by St. Andrew's Church, Winnipeg. Miss Cleburne is the only lady missionary being sent to India.

Estimates for 1907 were considered and adopted for the three fields—India, Honan and Formosa. The indications are that there will be an increase of at least 10 per cent. in the total expenditure over that of 1906.

WINNIPEG AND WEST.

Rev. Mr. Henderson, now assistant in Crescent Street Church, Montreal, will soon remove to Claresholm, Alta.

The pleasant features of the occasion were the presentation to Miss McGill of a Bible by Mrs. McTavish, representing the Women's Foreign Missionary Society of Portage la Prairie, and a purse by R. D. Young, from the congregation of Knox Church, Neepawa.

We are sorry to learn, says the Pincher Creek Echo, that Rev. D. G. MacPhail has resigned his charge as pastor of the Presbyterian Church here and intends leaving about the 1st of October. Last winter Mr. MacPhail had the misfortune to lose his father, and, we understand, it is on this account that he has decided to leave us, as he has to go back east to look after his aged mother. Mr. MacPhail left Picton, Ont., to go to his present charge.

Netpawa, Man., Sept. 4.—Knox Church was filled to overflowing to-night to witness the designation of Miss Edith McGill to the foreign mission field of the Presbyterian Church. This was a service entirely new to church people in this province, as Miss McGill is the first lady missionary to be commissioned. Clergymen throughout the Presbytery were in attendance to the number of about twenty. The designation was by letter from Rev. Prof. Baird, chairman of the Western Committee of the Foreign Mission Board, who is now in Toronto on business. Rev. Griffith, with whom Miss McGill is to be associated in Honan, China, gave an instructive address on the work to which Miss McGill is going and Rev. Thurlow Fraser, of Portage la Prairie, delivered a charge on the duties of a missionary.

OWEN SOUND PRESBYTERY.

The regular monthly meeting of Owen Sound Presbytery held on September 4th in Division street Sunday school hall was largely attended and much important business transacted. It was decided to organize a congregation in Brooke. In the interest of the economy of mission funds and consolidation of fields the congregation of Criedshank was joined to Brooke, and Skipsness to Hepworth and Shallow Lake, leaving Allenford and Elsinore to form a self-sustaining charge. For the same reason the congregations of Daywood and Johnson agreed to unite and were joined to the congregation of Leith and Annapolis. The new arrangements to go into effect on first Sabbath of October. Reports of student-missionaries were heard and approved and they were certified to their respective colleges. Messrs. McNabb and Currie were appointed to introduce M. Boyle to the Skinsness congregation, and Mr. Macalpine and Mr. Matheson, Dr. Fraser to Johnson. Dr. Fraser was instructed to arrange for the details of the organization of Brooke congregation. A resolution of sympathy with the family of the late Mr. George Tolmie, of Holland township, an elder of the church who was so suddenly called away recently by a tragic accident, and the clerk was instructed to transmit it to the bereaved widow. Moderators of vacancies reverted the steps being taken to supply and fill the vacant pulpits. Reports were made by the Presbytery's Home Mission and Augmentation Committees of the fields under their care. Sanction of Presbytery was given to the sale of one half of the manse lot of Knox church, Owen Sound. It was agreed that the clerk be instructed to procure for his own use and the use of conveners of the committees of Presbytery a supply of suitable official stationery. Mr. Boyle, of Shallow Lake, was appointed moderator for the next ensuing term, and to conduct the ensuing devotional exercises at the December meeting. Various accounts were passed and ordered to be paid, and the meeting closed with an hour's very earnest conference on the relation of young men to the ministry of the church, in view of the lessening number choosing it as their

life work. The conference was led by a very able address by Dr. McLaren. Addresses were also given by Mr. Macalpine, Dr. Somerville, Mr. Currie, Dr. Fraser and Mr. Matheson. A very profitable hour was spent. It was unanimously agreed to request Dr. McLaren to send his address to The Presbyterian for publication. Next meeting of Presbytery will be held on Tuesday, December 4th.

THE WIZARD OF THE EAST.

Sir Robert Hart, who is now retiring from the position of Inspector General of Imperial Maritime Customs of China, has won for himself the title, "The Wizard of the East," so able has been his conduct of this difficult department. His work has brought him world-wide fame. It is interesting to note the unanimity of spirit in the two estimates given below—the first from a British magazine, "The Illustrated London News," the second from an American paper, "The Youth's Companion."

"Sir Robert Hart, Bart., Inspector-General of Customs in China since 1863, and of Posts since 1896, is retiring from the position he has held so long and with so much advantage to the Celestial Empire. In Sir Robert, British administrative genius seems to be personified; no task has been too difficult, no diplomatic tangle has been beyond his capacity for setting the crooked straight. He is feared by rogues, loved by honest men, and served by one and all. He is the possessor of some thirty Orders or decorations given by grateful potentates of the East and West, he wears the Peacock's Feather and Red Button of China, and of all the men who boast these coveted decorations none can rival him in knowledge of Chinese life and policy. Sir Robert has been an Irishman for some seventy-two years, and a member of the Consular service for more than half a century."

The Youth's Companion says: "Since 1859 the Imperial Maritime Customs service has been managed by foreigners. The system began with the inspectorate of three powers, France, Great Britain and the United States, over the Shanghai customs, and extended with the increase of the number of treaty ports by the treaty of Peking in 1860. In 1863 Robert Hart, a young Irishman in the Canton service, was made inspector-general, and organized the entire system. When, in 1900, it was thought he had been killed by the Boxers, the London Times pronounced his work of forty years one of the most striking monuments to the genius and labor of an individual Briton."

"Sir Robert's work has not been limited to the collection of the revenues at the thirty-four treaty ports. He has been, by virtue of his personal influence, practically a minister of finance and a secretary of state. He brought about the establishment of the Imperial postal service, the reform of customs in Korea, the founding of the European university in Peking, the organization of the lighthouse service and the harbor police. "By serving China he served the world. Foreign ambassadors accomplished much through him. The Yamen took his advice in foreign affairs. He has been the personal guarantor to Western nations of the ability and will of China to pay its debts."

"The great system which he created includes a force of a thousand foreigners and five thousand Chinese, and handles many million dollars a year. His retirement deprives China of an able adviser. It remains to be seen whether native genius can operate the magnificent instrument erected for it by a foreigner."

Lutheran Observer: Whatever tends to break down family life will ultimately work evil to both Church and State, for as "the hearthstone is the commonwealth's corner stone," so the normal activities of the home underlie the activities of the Church and go far toward conditioning its prosperity and work.

HEALTH AND HOME HINTS.

Stains on white flannel are hard to remove. The best way is to mix equal parts of the yolk of eggs and glycerine, apply it to the stains, and allow it to soak for half an hour or so before the article is washed.

Do not let tea and coffee remain in the paper bags they come in, or they will lose their flavor. All stores should be taken at once out of their paper bags and put away in their different receptacles in the store cupboard.

A simple plan for keeping bread from getting dry is to place in the pan a board pierced with holes and supported so as to be two inches from the bottom. Let there be one inch of water, put bread on the board and cover pan with the lid. The air enclosed in the pan will prevent the bread from becoming too dry.

Glycerine is a remedy which deserves a place in every household. It is safe, simple, and pleasant to take. As a laxative, an occasional teaspoonful of glycerine will be found very efficacious, while, for indigestion of certain kinds, it acts almost as a specific. Cough is sometimes considerably relieved by the administration of a small teaspoonful in water every three or four hours.

Lemon Cocoanut Cream.—Mix juice and grated rind of one lemon with one cup powdered sugar and yolks of two eggs slightly beaten; cook ten minutes in double boiler, stirring constantly; then add one cup shredded cocoanut. Cool and use for cake filling.

Stuffed peppers as they are prepared in Mexico make delicious entrees at luncheon or dinner. Prepare the green peppers as usual for stuffing, scraping the shells rather thin. Stuff with this mixture: Minced boiled beef, chipped pimientos, a few chopped raisins, and blanched almonds, salt and a little butter. Make a thin egg batter and fry in a deep fat for a few minutes.

Stuffed Tomatoes.—Remove seed and pulp from the tomatoes. Chop fine together equal parts of the pulp, cabbage and celery. Prepare in the same way a smaller proportion of cucumber, green pepper, watercress, onion and boned anchovies. Fill the shells with this mixture and cover with olive oil or Hygeia dressing made as per recipe.

Hygeia Salad Dressing.—To one-half cup of heavy cream add the stiffly beaten white of an egg and a teaspoonful of powdered sugar. Whip this mixture until very stiff. Whip the yolk about two minutes, adding slowly a tablespoonful of olive oil and a teaspoonful of lemon juice. Set both yolk and white mixtures on ice until ready to serve, when all are to be mixed and whipped thoroughly again.

Ho, all ye rheumatists! Celery never was finer than that which you find in the market just now. Crop up the stalks in pieces an inch and a half in length, boil them in water until soft, then drain the water. Or stew them in milk and butter, thickened with a little flour and eat warm with toast or potatoes. Rheumatism is impossible, it is said, if the vegetables be cooked and freshly eaten. Besides, there is no greater delicacy than stewed celery. The value of the plant lies in the apical, or parsley-embower it contains. This dilates the blood vessels and has few equals as a diaphoretic and diuretic. Anything that produces a profuse perspiration is good for the rheumatic patient. All the world knows that celery is the best absorbent a drinking man can take, and its action on the kidneys and viscera is most healthful.

The North American Review is now published twice a month. Ninety-one years ago it was first started as a quarterly. After sixty years it became a bi-monthly, and it has been known as a monthly to a generation of readers.

When a fellow knocks his funny bone he doesn't laugh in his sleeve.

SPARKLES.

The good fairy called her assistant and showed her a golden box.

"Take this box," she said, "and lock it carefully in the safe. It contains good advice."

"My mistress," replied the assistant, "why should we lock up good advice? No one will ever take it."

Brown—"There goes a man who has done much to arouse the people."

Jones—"Great labor agitator, eh?"

Brown—"No; manufacturer of alarm clocks."

An aged minister, who has for nearly fifty years ministered to the wants of a United Presbyterian congregation not far from Edinburgh, was asked by a friend how it was that he had remained so long in the place. "Well," said the tenant of the manse, "whenever I got vexed with my people and wanted to go, they wouldn't let me. And whenever they got dissatisfied with me and wanted me to go, I wouldn't go; so here I am still, you see."

"A teacher of a class was disturbed by giggling among certain boys and called upon one of the culprits to tell him the cause.

"Please, sir," responded the lad, "Turner says he knows of a baby who was fed elephant's milk and gained ten pounds a day."

"Turner," said the teacher, sternly, "you should not tell lies."

"But it's true, sir," rejoined the pupil.

"Whose baby was it?"

"The elephant's, sir," replied the lad."

Tourist—"Is property in this vicinity going up or falling?"

Native—"That depends on whether we gets hit by a cyclone or an earthquake."

"I notice the soprano doesn't sing any more solos, Mr. Battong," said the Rev. Dr. Fourthly. "Why is that?"

"Because," answered the leader of the choir, "there's a lot of jealous, ill-natured souls in the congregation that are always knocking her singing. They come to her and say it's 'such a pity she wasn't at her best when she sang that solo,' and they worry her so she can't do her self justice."

"She ought not to let that trouble her. Why, I never preach a sermon without displeasing a lot of people. They don't fail to let me hear of it, either, but it doesn't bother me a particle."

"Yes, but it's different with you, doctor. You haven't the artistic temperament."

It is reported that Prof. Harnack, of Berlin has caused quite a stir among German theologians by his conservative views in his recent publication, "Luke, the Physician." He maintains the genuineness of St. Luke's gospel, as well as of the Acts of the Apostles. He severely criticizes those who hold the opposite view, referring sarcastically to their "soap-bubbles" and "foolhardy" claims! Some one has asked: "Is Harnack also among the prophets?"

SUFFERING WOMEN.

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

From girlhood to middle life the health and happiness of every woman depends upon her blood. If her blood is poor and watery she becomes weak, languid, pale and nervous. If her blood supply is irregular she suffers from head aches and bac kaches, and other unspeakable distress which only women know. At every stage of woman's life Dr. Williams' Pink Pills are her best friend, because they actually make the rich, red blood which gives help and strength and tone to every organ of the body. They help a woman just when nature makes the greatest demand upon her blood supply. Mrs. H. Gagnon, who for twenty years has been one of the best known residents of St. Rochs, Que., says: "Dr. Williams' Pink Pills have been a blessing to me. I was weak, worn out and scarcely able to drag myself about. I suffered from headaches and dizziness, my appetite was poor, and to attempt housework left me utterly worn out. I slept badly at night, and what sleep I got did not refresh me. For nearly three years I was in this condition, and was constantly taking medicine, but found no benefit from it. One of my neighbors, who had used Dr. Williams' Pink Pills with much benefit, advised me to try them. I did so, and the whole story is told in the words 'I am well again.' There are times yet when I take the pills for they seem to me a guarantee against the troubles from which so many women suffer."

Dr. Williams' Pink Pills don't act on the bowels. They contain just the elements that actually make new blood and strengthen the nerves. That's why they cure anaemia, indigestion, neuralgia, rheumatism, lumbago, headaches, backaches and heart palpitation, and skin diseases like pimples and eczema. That is why they are the greatest help in the world for growing girls who need new blood and for women who are troubled with irregular health. Sold by all medicine dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cts. a box or six boxes for \$2.50.

"Our best wish, as regards even our own happiness, is, 'Not my will, but Thine, be done.'"

"Duty and interest are eternally inseparable."

"Current Literature" for September presents a varied and inviting table of contents. "Roosevelt, Bryan and 1908," the leading article in "A Review of the World" department, while of special import to our neighbors, is not without interest to Canadians. Other articles readers will like to see are, "A New Peril to the Eyesight"; "Is the Novel being Superseded?"; "The Seething of the Russian Caldron." In the department of Religion and Ethics are several papers that will claim attention; and in Recent Poetry will be found some good verse. The illustrations in this number are numerous and well executed.

The Current Literature Publishing Co., 34 West 20th street, New York.

UNLIKE EVERY OTHER SYSTEM

KELSEY
WARMING & VENTILATING
IS THE MOST
HEALTHFUL, EFFICIENT, ECONOMICAL.
For the Home, Church, or School.

30,000 PLEASED KELSEY USERS

THE JAMES SMART MFG. CO. LTD. BROCKVILLE, ONT.

CANADIAN PACIFIC

**TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL VIA
NORTH SHORE FROM UNION
STATION:**

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

VIA SHORT LINE FROM CENTRAL STATION:

a 8.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

GEO. DUNCAN

City Passenger Agent, 42 Sparks St.
General Steamship Agency.

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.
11.50 a.m. Express.
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Barry Sound, 11.50 a.m. daily, except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

PERCY M. BUTTLER,

City Passenger and Ticket Agent,
Russell House Block.

Cook's Tours, General Steamship Agency.

New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Conswell	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
9.37 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.35 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 16 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 80 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 title to patent on or before the 2nd June, 1880.

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.

LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

LARGE PAY

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.

Glenarry, Van Kleeck Hill, N.Y. 13.

Ottawa, Ottawa, Bank St., Sept. 1

Lan. and Ren., Carl. Pl. 4 Sept.,

10.20.

Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11

a.m.

Peterboro.

Lindsay.

Whitby, Whitby, Oct. 16, 10.30.

Toronto, Toronto, Monthly, 1st

Tues.

Orangeville, Orangeville, 11 Sept.

North Bay, Powassan, Sept. 11,

10 a.m.

Algona, Bruce Mines, 20 Sept., 8

p.m.

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

a.m.

Saurens, Arthur, 18 Sept., 10 a.m.

Ge'ph, 18th Sept., 10.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe,

Sept. 11, 10.30 a.m.

Paris, Paris, 11th Sept., 10.30.

London, London, Sept. 4, 10.30

a.m.

Chatham, Chatham, 11th Sept., 10

a.m.

Stratford.

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

Mtfield, 10 Sept.

Bruce.

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

Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues.,

11 mo.

Rock Lake.

Glenboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert.

Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL,

QUE

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALL'S

Office—Cor. Cooper Percy
Sts., Ottawa, Ont.

Prompt delivery. Phone 93.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Addition to Supreme Court Library," will be received at this office until Tuesday, September 11, 1906, inclusively, for the construction of an addition to the Supreme Court Library, Ottawa, Ont.

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

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, 24th, Aug., 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

THE
Dominion Life Assurance Co.

Head Office, Waterloo Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantages their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older). It added a greater proportion to its surplus last year than any other.

AGENTS WANTED.

Directors :
John W. Jones,
President.
John Christie,
Vice-President.
A. T. McMahon,
Vice-President.
Robt. Fox,
Dr. F. R. Eccles.

NO SAFER
place
deposit your saving
than with this com-
pany.

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

THE CANADIAN
SAVINGS AND LOAN CO.

M. H. ROWLAND,
London Ont., Manager

LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and
Superior Court Notaries.
Solicitors for Ontario Bank,
Cornwall, Ont.
James Leitch, K.C., E. A. Pringle,
A. G. Cameron, L.L.B.

DEBENTURES

Safe and Profitable Investment

5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

Money received on Deposit. Interest allowed at the rate of 5 per cent, from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMHROSE KENT, Vice-President.
BRANCH OFFICE: BELLEVILLE.

5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before July 1. To this end we make these

EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for one year. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,
Ottawa, Canada.

SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

The Standard Loan Co.,
24 Adelaide Street, East,
TORONTO.
W. S. DINNICK, Manager.

"... Of all the newspapers in 'New York, the one which has approached most closely to what an 'American newspaper should be in 'strengthening values and tone, 'THE NEW YORK TIMES stands 'first.'"

—Harper's Weekly.

THE NEW YORK TIMES

"All the News That's Fit to Print."

Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

The London Times' Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper excels THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and a unique selection of the best short stories about men and women of prominence.

The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognised authority to which the public looks for the best news of books.

THE Weekly Financial Review,

In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER.

or mailed direct from office, as per following rates:

SUBSCRIPTION TERMS:

By Mail.
One Year, Sundays included. \$9.50
Six Months, Sundays included. 4.25
Three Months, Sundays included. 2.25
One Month, Sundays included. .75
Per Week17
Daily, without Sunday, per year 3.00
Daily, without Sunday, six months 1.80
Daily, without Sunday, three months 1.50
Daily, without Sunday, one month50
Daily, without Sunday, one week12
Monday, with Weekly Financial Review, per year 1.00
Saturday, with Section Devoted to Review of Books, per year 1.50
Sunday, with Pictorial Section, per year 2.00
Postage to foreign countries for Daily and Sunday editions, add \$1.05 per month.

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address: Circulation Manager.

THE NEW YORK TIMES,
TIMES SQUARE, NEW YORK.