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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, SEPT. 5, 1906.

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Kind Words to Give Away

"Oh living were a bitter thing,
A riddle without reasons,
If each sat lonely, gathering
Within his own heart's narrow ring
The hopes and fears encumbering
The flight of earthly seasons.

"Thank God that in life's little day,
Between its dawn and setting,
We have kind words to give away,
Sad hearts for which our own may pray,
And strength when we are wronged,
To stay; forgiving and forgetting.

"We are all travelers who throng
Life's stormy way together;
And if some one not so strong as I,
Yet footsore, does me wrong,
I'll make excuse, the way's so long,
And stormy is the weather.

"What comfort will it yield the day
Whose light shall find us dying,
To know that once we had our way
Against a child of weaker clay,
And bought our triumph in the fray,
With purchase of his sighing.

"Most like our Lord are they who,
Like Him, bear long with the sin-
ning.
The music of long-suffering prayer
Brings angels down God's golden stair,
Like those through Olivet's darkened
air
That saw its first beginning."
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BIRTHS.

On Aug. 19th, 1906, the wife of Dr. T. L. Archibald, 327 College St., of a son.

On Aug. 18th, 1906, at 93 Greenville St., the wife of A. M. Campbell of a daughter.

At Dawson, on Aug. 24th, to Mr. and Mrs. Oswald S. Finlay, a son.

At Rainy River, on Aug. 17th, to Mr. and Mrs. T. P. Morton, a son.

At 256 Clark St., Annex, on Aug. 16th, 1906, to Mr. and Mrs. Norman Nicholson, a daughter.

At Byng Inlet, on 20th Aug., the wife of Stuart Cameron, of a daughter.

At Mississippi, on July 12th, 1906, to Mr. and Mrs. James Gilchrist, a son.

At Alexandria, on Aug. 21, 1906, the wife of Dr. K. MacLennan, of a son.

MARRIAGES.

At Christ Church, Niagara Falls, Ont., by the Rev. Stewart Huston, Dean of Niagara, on Aug. 21, 1906, Lillian Clare Boyd, daughter of Mrs. H. Bender, to J. Wells Fraser, manager Bank of Nova Scotia, Auditor, Ont., and son of the Rev. J. B. Fraser, M.D., Annapolis, Ont.

At Maple Lawn, Bradford, on Aug. 15th, 1906, by the Rev. D. N. Morrison, Ethel May, eldest daughter of Mr. and Mrs. E. Garrett, to Alfred Herbert Robinson, of Toronto.

In the Presbyterian Church, at Lost River, Que., on Aug. 15, 1906, by the Rev. Ephraim W. Florence, Mr. Kenneth D. McCaskill and Miss Catherine Bethune, both of Lost River, Quebec.

At Westminster Manse, Mt. Forest, on Aug. 14th, 1906, by the Rev. Duncan McCall, Miss Evelyn Gillie, of Arthur, to Mr. H. C. Staley, jeweller, of Toledo, Ohio.

DEATHS.

At Watson's Corners, on Thursday, Aug. 9th, John A. Munro, aged 70 years.

At Perth, on Aug. 22, Margaret McNaughton, widow of the late Robt. Ferguson, aged 83 years.

At Canington, on Aug. 21st, 1906, Annie J., beloved wife of Rev. D. M. Martin.

At the General Hospital, Guelph, on August 27 Alexander Crookman of the Imperial Bank, Niagara Falls, Ont.

At Windermere, Georgian Bay, Ont., on Aug. 27, 1906, Francis MacKeehan, K.C., of Hamilton, aged 69 years.

In Montreal, on Aug. 20, 1906, Elizabeth Mann, widow of Donald McLeod, formerly of Cornwall, aged 87 years.

At Cote St. George, Dalhousie Station, on Aug. 17, 1906, Sarah Morrison, aged 94 years, widow of John McNaig.

Suddenly, at Winchester, on Aug. 20, 1906, John Adam Barclay, aged 98 years.

At North Williamsburg, on Aug. 10, 1906, Miss Christie Ann McIntosh, a native of Albany, N.Y., aged 88 years.

On Aug. 22, 1906, at the Royal Victoria Hospital, John MacKay, formerly at Dornoch, Scotland.

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NOTE AND COMMENT.

As soon as Rev. F. B. Meyer completes his term of service at the Christ Church, London, he is to become one of the missionaries of the Free Church Council under whose auspices he will visit South Africa, Australia and America.

Spurgeon's famous church, the Tabernacle, Surrey Side, London, has adopted the midnight meeting plan, and Rev. Thomas Spurgeon and his wife headed a procession, gathering up people into a meeting which lasted until three in the morning.

The marriage of the New England heiress to the physician in charge of the leper camp at Malakal, is only a new evidence of the willfulness of human love—and of its own mystical strength. "Love is a far country," says Margaret, in St. Cuthbert's, "and prodigals take their journey there . . . those who go leave father and mother far behind, but there is no hunger and famine there."

Dr. Andrew D. White delivered a lecture at Cornell University, in which he strongly advocated the study of the Bible in the schools. He said: "No man's training can be finished without it. I would have readings in the schools from the sacred book—the story of Joseph, and the Sermon on the Mount, and the wonderful writings of St. Paul. An educated man who has not those in his memory is to be pitted."

There are 168,000 Indians in Canada. They cultivate 50,000 acres of land; they have 28,000 head of cattle, and 33,000 horses. The total producing value of these Indians is over four millions. There are 298 schools devoted to their education. Of these forty-four are un-denominational, 104 are Roman Catholic, eighty-eight are Church of England, forty-six are Methodist, fifteen are Presbyterian, and one is conducted by the Salvation Army.

The Mormons no longer have the supremacy. The Gentiles outnumber them two to one, even in Salt Lake City. The Presbyterians, Congregationalists, Episcopalians, Catholics and Mormons all have colleges in the city. The Methodists have five church organizations. The Presbyterians, Congregationalists and Baptists each three, the Lutherans and Catholics each two, and the Adventists, Episcopalians and Jews each have one organization. The Christian Scientists, Unitarians and Salvation Army are also there.

The statement has been made, deliberately made, by a London newspaper that "the Government contemplate the nationalization of British railways." Whether there is any ground for the announcement we do not know, but it is interesting in view of the statement to note the opinion of Mr. Clement Edwards, M.P., who has given the subject considerable thought, as to the probable cost of the transformation. He estimates that the lowest cost of the railways of the United Kingdom would be £1,675,000,000—more than the National Debt, now standing at £755,000,000. But it is contended that the profits to the State would be £20,000,000 per year, and that reduced rates which would follow upon nationalization would pay for themselves ultimately by the increased volume of traffic.

Anti-vaccinationists did not get much comfort from the recent meeting of the British Medical Association in Toronto. The president, in his opening address, called attention to the benefits to be derived from vaccination, and claimed that the risks were practically nil. And no one in that great body of scientists apparently took any exception to what he said. That fact ought to be sufficient for those of us who cannot possibly give the matter expert or thorough investigation.

Dr. Josiah Oldfield, referring to the subject of modern dietary discussed before the British Association, says people take their food too sloppy, and the eater, not feeling satisfied, unconsciously over-eats. Drier and more simple foods should be taken; and the secret of health and longevity is the simple life in eating. The stamina of the English race, in Dr. Oldfield's opinion, is being undermined by the increasing use of flesh foods. He recommends as the best diet cereals, such as wheat, barley and oats, and dried fruits, such as raisins, figs, dates, and currants.

It is reported that Dowie and Voliva have made it up, and that the former will remain the spiritual leader of the movement which he organized, while the latter will be the Judas of the company, hold the purse and look after the business interests. After all that has happened, the open rupture and the utter scorning of Dowie, it is hard to imagine things going on in Zion City in the proverbial happy family way. But something, no doubt, has to be done to "save face." Though it seems strangely easy to get a following, being a prophet of a new religion is, after all, beset with difficulties.

We are weary to hear of the squabbling over the wills of people who wait till they die to make gifts to good causes, says the Christian Advocate. Dearly beloved, if you have money to give to a hospital or to a school or to a church, do it now. If you hold on to every dollar till death relaxes your grasp, you are simply setting an example of selfishness for your children or your nephews or your consins to follow after you are dead. And they will follow it, never fear. They will prove in court that you were always weak-minded and that especially about the time you made that bequest you were daft entirely. Charming exhibition of filial affection, isn't it? And you would be so pleased if you could hear their testimony! Do it now!

The talk of Chinese slavery in South Africa was mainly for political effect, and never had any foundation in fact. Chinese were brought over under a three-years' contract, to work in the gold mines and required to live in a compound. The new government in Great Britain offered free transportation to all who desired to return to China, notwithstanding the contract. Although the offer has been open two months, and every opportunity given the Chinese to return, only forty-three out of the thousands have taken advantage of it. They prefer to remain. They have better food than they had in China, and are saving something from their wages. The people of any country have a right to refuse to receive the Chinese for political, social or industrial reasons; but there was nothing in the cry of Chinese slavery in South Africa.

Reports from South America show that for extent of territory covered and damage to property the earthquake was far worse than at first supposed. Valparaiso itself is practically wiped out of existence. Over three thousand of its citizens were killed, and property to the value of \$300,000,000 destroyed. All towns for fifty miles north and south of Valparaiso were also completely wiped out. Santiago and other cities also suffered severely, though not to the same extent. The government is doing all in its power to relieve the situation. An issue of \$8,000,000 in notes has been prepared, and efforts are being made to segregate near all the ruined towns enough cattle on the hoof and general supplies to ward off famine.

Mr. Deakin, the Prime Minister of the Commonwealth, is only fifty—quite young for a statesman—and yet he has just stated that a couple of years ago he contemplated retirement from public life at the close of the present Parliament. But since then unexpected obligations have been thrust upon him. In other words, he was suddenly called to the Premiership. So he has put retirement aside for the present, and will fight the approaching General Election as the leader of the Protectionists. Mr. Deakin is reported to have aged visibly of late, and the strain of leadership was affecting his health severely. He was called to the Melbourne Bar at twenty-one, was a leader-writer on the Melbourne Age at twenty-two, an M.P. at twenty-three, and a Minister at twenty-six.

An evicting connection with one of the evictions which has taken place through the Church crisis in Scotland is worth noting. The Rev. A. Bain, the minister of Kingussie, was at the end of July evicted from his manse by the legal Free Church. Mr. Macintosh, a former Provost of the town, very generously placed at the disposal of Mr. Bain a very comfortable house free of charge. The building was formerly used as a shooting lodge, and has only recently been purchased by Mr. Macintosh, by whom it has been thoroughly renovated and put into order. What is most interesting to learn is that at the Disruption this house was the manse from which the Free Church minister was evicted, and now after a period of sixty-three years it once more becomes the home of a Free Church minister.

The Rev. John McNeill, the well-known evangelist whose practical expulsion from Malta, whither he had gone to conduct a mission, has caused widespread indignation, paid a visit to London on a recent Sabbath. Mr. McNeill was for a few years the minister of Regent Square church, at present vacant through the resignation of the Rev. A. Connell, and though he seldom visits the Metropolis, when he does he always attracts very large audiences. On the present occasion he occupied the pulpit of Marylebone Presbyterian Church (Rev. Dr. Hanson's), and chose as the subject of his sermon "Ruth's decision." Dealing with the story, he remarked that one thing that struck him was its real simplicity and beauty. The Barries and Ian Maclarens and Crocketts had borrowed from it without improving upon it. In illustrating his subject, the preacher's power of story-telling was manifested, and as there were many Scotch people in the congregation the sermon was listened to with deep interest.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH UNION.

By Dr. J. M. Harper.

Article II.

History has been accused of being a great distorter of bottom facts; but its lessons are, all the same, a wholesome guidance when events are in the way of repeating themselves. The echoes of the late contention between the United Free Church of Scotland and the Dissociate F. C.'s. have hardly yet been hushed. When the contention was at its warmest over the allotment of the temporalities, an apology appeared in one of the Scottish newspapers, temporizing with the stridency of the demands of the "Wee Frees," and pointing out how the people of the two churches entering the union, had been too indifferent to make a close and careful enquiry into the details of the terms of the union—having allowed themselves as was said, to be led pretty much as their church leaders had advised. And certainly there is some reason to believe that the genuine popularity of the union movement above referred to, did tend to promote a "laissez aller" polemic, the faith of the majority in the results of a consolidating denominational influence giving too little heed to the remnant of the people who were opposed to the union.

It is not easy to keep the restraint of patience on an overwhelming majority. There is always an inclination to depend more on numbers to gain one's end than on argument, and whether or not an intrinsic blame had to be laid at the door of the very latest church union party in Scotland, that has just gained its ends of a partial Presbyterian Union, there can be no doubt of the pertinency of the lesson which the movement, with all its historic "pros and cons," and mixed exaggerations of feeling and statement, has handed over to the very latest church union party in Canada that would have a partial union of our Protestant churches. The fitness of leadership does not always involve the bias of partisanship. Neither is a vice in itself. But it is certain that if the lesson of the campaign in favour of Presbyterian Union as an initial step towards a wider church union in Scotland is to be of full service to Canadians, all supercilious neglect of the leadership of the "smaller followings" should be frowned down from the very beginning. The canvass for any share of church union that is practicable ought to be in the very largest measure one of fair-mindedness, with a single eye to what is for the best of society. The warnings of professionalism and traditional prejudice should be warily treated in the discussions that are sure to follow the preliminary deliberations and findings of the Union Committees, now that the question has been sent down to the minor church courts and the laity for a final verdict. Nay, the frictional illogical plea and inflammatory appeal, borrowed as it may be from our political models, have to be gingerly dealt with for truth's sake, in face of an awakened opposition that gives utterance to those peevish words, even before the hall has well been opened.

"So ardent is the feeling of the friends of the Union that they are disposed to be impatient at the attitude of any one who calls in question the wisdom of the project or ventures to criticize the steps which have been taken in dealing with the subject."

Such a warning, premature as it is from the standpoint of fact, is one of the opening sentences of a pamphlet which has lately been issued, combating the findings of the Union Committees, not only in one phase, but in every phase of their movement. And any critic of the thesis of the pamphlet will certainly earn a certificate for an all-enduring patience, if he

can keep his equanimity while analyzing the special pleading and untenable logic indulged in by the author.

In a first article of mine, lately published, reference was made to the partial union that might or might not be a prelude to a general union. The possible and the practical in a minor proposal should not be stultified by the impossible and the impracticable in a wider proposal. Union gave us our enduring wider content. The hint in the proposal for Maritime federation of provinces, just as the hint in this partial union of Presbyterians, Methodists and Congregationalists may save the way for a general Protestant Union. But had the wider union involved in Confederation been found to be impossible and impracticable the project of a Maritime Union would have had to be dealt with, all the same. Our failing to secure what cannot be secured does not inhibit us from securing what can be secured. One thing at a time is the key-note of a right process. Unit to unit is the simplest problem in arithmetic. And whatever reports are likely to be uttered over the fact that only three of our Protestant denominations in Canada have been counselling themselves into a union, these reports can in no way be logically advanced as argument against the virtue of the movement now afoot. Unit to unit is the easiest problem, especially when to all appearances it is the only possible one. The Anglican body has a problem of unification of its own to solve, before it can present itself as a unit waiting to be added to a unit, as also have the Baptists, Methodists, the Presbyterians and Methodists have already passed through the process of self-unification, and now present themselves to be added as units to one another and to the Congregational body. If there were to be found any word in the report of the sub-committees on Union or in their schedule of terms, which could be taken as a barrier to a general Protestant Union, when the time comes for such, the plea, that the aim in favour of partial union is too narrow to be entertained, might have had some little force. But not one word is to be found in the reports on doctrine, on polity or on the ministry, administration and law, which can be turned into a stumbling block in the way of the Anglicans and the Baptists negotiating for union with the new United Church. It is to be hoped therefore, that no prejudice will take the place of sound reasoning, when the empty assertion is made that the proposals for union do not go far enough. The history of the movement so far shows, in the most unmistakable way, that there has been neither haste nor any inclination to discourtesy in the confining of the negotiations to these churches. A treaty with the impossible may be a thing of interest to the theological dialectician in his elaborations of what might be, if things were only otherwise. But the same of such treaty making is, none the less, looked upon as a folly by the practical age in which we live. Of course the responsibility of proving that there is a non-time impossible in the way of a wider union rests with those who justify the negotiations on the narrower basis adopted—a task which will no doubt be undertaken "in extenso" if necessity demands it before the laity have made up their minds on the nearer elements of the details of the terms of the union under consideration. Indeed, there can now be adopted no safer plan on the part of the laity than to analyse with conscientious care, what the sub-committees actually say in their reports before taking up with the pleadings of those who are opposed to the proposed union on the strength of the rather untenable argument advanced by the supporters of the amendment that was lost in the last Presbyterian

General Assembly, namely, that the united church may not realize the success that has been vouchsafed to the three churches working in the cause of Christ independently.

An examination of the report of the sub-committee on Doctrine reveals a wonderful simplicity and comprehensiveness in its nineteen articles. There may be an over-hastening to do well in the spirit of the present age as well as a hastening to do ill. Theories have to be curtailed, it has been said, to meet the practicalities of life. But we all know how church standards become sacred things from age and how, even when they fall into disuse as conduct canons, the faithful are reluctant to take any steps towards their remodelling. Creeds, however, at their best are but incrustations, embodying or preserving the fundamentals of gospel truth within them. The gospel was made for man and not man for the gospel; and, as man changes in his slow hereditary way, so must man's creed change for gospel needs. The suggested confession of faith for the proposed United Church presents a document much needed, as some would say—that involves only a very few secondary losses. The gospel needs have certainly not been impaired by any verbal limitations of the projected creed-incrustation. The divine absolutism as set forth in the older standards has been sublimed into the grace of God in Christ, as the fundamental of fundamentals in the Christian faith; and from article to article the theme of God as a Father, and Christ as an exemplar of the perfection of human life, indwelling and reconciling, is judiciously developed in the phrasing of a current Christian experience, until, in the nineteenth article it presents a summary of duty that rises to something like eloquence, and, as the Rev. Dr. Macrae has said in his excellent discourse on the proposed union of the churches in Canada "glows with a fervor of homage to the practical and with a hope that the Christian faith, as a living power in the movements of conduct and history, shall finally be triumphant and universal."

In a document whose most marked feature is its brevity, there cannot but be omissions to be noticed by the older members of the churches proposing union. The committee on doctrine has already been possessed of a desire to deal with what could be agreed upon as a common foothold than with all that might be included in the most concisely comprehensive statement of a creed possible. As it is, the new creed is a marvel of conciseness. This in itself is a great gain to the Christian world. Speaking of the omissions that have already been detected Dr. Macrae good-humouredly admits that it omits all mention of slavery institution, the virility of fore-ordination, the representative covenant with Adam, the doctrine of election and the perseverance of the saints. And whatever he writes of the loss of these, he has every sympathy with the burying of the distinctions between Calvinists and Armenians, and the literature of the restorative denunciations indulged in by the polemics of other days. Conduct and service, in this revised unification of gospel needs, are made to take no second place amid theological dubieties, that tend to promote division more than communion. The greatest thing in the world—love to God and charity towards man—has its deservedly prominent place in the new creed; and while some may find too much in the so-called Nineteen Articles and others too little, altogether the proposal, like church union itself, may be taken as being in keeping with the spirit of the times and the zeal of the members of the church of Christ, under any denomination, to further the uniting of the people into line with the highest morality there is.

—namely the Christian morality. This spirit of the times is a veritable heart-sore to the reverend pamphleteer referred to, who finds a logic of his own against every proposal favouring union. But the spirit of the times is a factor to be dealt with all the same, and certainly the Committee on Doctrine deserves the highest credit for meeting it half way in their deliberations, in order to make a missionary of it in the service of God and man.

WHO WILL BE FIRST?

By Rev. James Hastie.

I would like to reach the ear of the moneyed men and women of the Presbyterian church in this article, and direct their attention to the clamant need for new churches to be built in the new mission fields of the West.

Look at the situation in scores of places. For lack of church edifices, services are held in bachelors' shacks; in a family house; or in a school house, if such exists; or in the open.

These conditions are not favorable for regular and permanent work, all must admit.

Prayer meetings, Sabbath schools, special services, entertainments, etc., cannot be held to advantage, if held at all. Nor do the people get the idea of permanence and progress where there is no church building, while the feeling of reverence and sanctity is not fostered by the blank.

For these and other reasons church buildings are a pressing necessity in every new mission field. How is this sine qua non to be supplied? By the people themselves, of course, is the off-hand answer; who else should do it?

But, what of those scores of mission fields which cannot build churches forthwith, because of their paucity of numbers and also their poverty? Or, if they do build, they must be handicapped at the outset with a heavy church debt, and accruing interest.

What likelihood, then, that the missionary will get his salary in full, or the full amount from the people? Are such conditions fitted to attract the careless and godless to divine service; or induce non-descripts to connect themselves with the Presbyterian church?

What help is now furnished for church erection, does some one ask? And what more is needed? Through the efforts of the late Rev. Dr. Robertson, Superintendent of Missions, a church and manse building fund was created with a capital of one hundred thousand dollars—headquarters at Winnipeg. Help is given by this board for church and manse building in two ways, viz., by grants, and by loans. Where a grant is given the amount must not exceed one-fifth of the cost of the building, i.e., if the church is to cost one thousand dollars the maximum grant will not exceed two hundred dollars. Where a loan is made, the interest charged is five per cent.

Sometimes the board is unable to give a grant, when willing to do so, on account of lack of funds, loans being made only from the interest that is paid in from loans; the principal must never be used.

Exceedingly valuable service has been rendered by the church and manse B. B., but more is needed, and it is the purpose of this paper to point out how that "more" can be supplied.

After a grant of two hundred dollars has been received there is often a debt of from five to eight hundred dollars on the church with interest.

This in many cases is a heavy incubus upon a new and weak field, and the chief sufferer is usually the missionary whose salary is held back, or not paid in full. My present plea is that some of our wealthier people would devote one thousand dollars each (or two might unite to give five hundred a piece for the same building), to erect a church edifice in

some needy place, and this with what the people would be able to give would erect a suitable edifice free of debt.

To find out where such churches should be erected, the donors need only write to Rev. Dr. Herdman, of Calgary, or Rev. Dr. Carmichael, of Winnipeg, Home Mission Superintendents, and they will give information needed.

It is impossible to exaggerate the importance of prompt action in building churches in the West. The competition between the different denominations is intense. There is a rush for strategic points on the part of all. The body which shows the greatest energy and speed in providing church accommodation becomes the popular church, and thither the mass will resort. They want to belong to the winning side. Is it, then, too much to ask that ten wealthy Presbyterians in Ontario, say, give one thousand dollars each to erect ten new churches in the West this fall? Such seed-sowing would yield a hundred fold to the cause at least, and perhaps ten times that.

Who will be the first to respond?

JAMES HASTIE.

DID NOT WANT INDEMNITY.

A fine Christian feeling has been evinced by the widow of the late Rev. W. Labaree, an American missionary who was murdered in Urumia, Persia, and Mrs. Labaree sent in an earnest protest against the exaction by the United States Government of an indemnity of \$50,000 for the murder of her husband, Rev. W. Labaree, a missionary killed in Mount Ararat by religious fanatics. Mrs. Labaree made the following declaration: "I believe that the great mission to which my husband and I dedicated our lives, and which has become dearer to me because of the terrible sacrifice I have been called upon to make for it, may receive serious injury if my children and I accept the indemnity for the murder. The matter would not be understood by the great mass of the people in this district, who would inevitably know of it, and Persian ideas of blood money are so different from our civilized understanding of an indemnity. Thus serious and lasting injury might be done to the mission cause for which we have already sacrificed so much that I prefer to waive my right as an American citizen rather than to see the cause suffer. She further protested against the size of the indemnity, saying that while her husband's life could not be measured in value by the standards prevailing in that country, which fixed the life of a Christian at 33 toman (dollars), and the maximum value of the life of a Moslem at 1,000 toman, yet the disproportion between the sum demanded in this case with the sums paid in similar circumstances by other governments was too great. Mrs. Labaree asked that the strongest measures be taken by the United States government to see that if any indemnity in the end was exacted, it should not be extorted from the Persian government from the innocent people of province where the murder occurred.

In spite of her protest, \$30,000 was actually paid to her by Persia before the 30 days' period named in the ultimatum of the United States had expired. This sum was three times greater than the should not be extorted by the Persian government for the murder of a private person. Minister Pearson obtained a promise that the money should not be levied under any guise of special tax upon the inhabitants of the province.

During the twelve months ending with March the number of letters, post-cards, halfpenny packets, newspapers and parcels that passed through the post office was 4,686,200,000. This means an average of 108 postal deliveries to each person in the United Kingdom.

PRESBYTERIANS IN WESTERN CANADA.

Under the above heading a correspondent of the Belfast Witness writes from one of our new provinces as follows:

Of the different denominations represented in this part of North America the Presbyterian is strongest in numbers, and probably also in finance. Persons arriving from the North of Ireland will find the services somewhat different from what they are accustomed to at home. Coming to the church on Sabbath evening, we are met at the door by young men, who act very efficiently as ushers, finding seats for strangers, and for those members whose places have been filled up before their arrival. Tenant-right has no place in the building. Though sittings are allocated to families and individuals, there are no pew rents, and only by occupation can fixity of tenure be enjoyed. When comfortably seated we look around, and at once our attention is arrested by an organ in the choir loft behind the preacher's platform. The organist comes in a few minutes before the hour of service, and plays a voluntary until the members of the choir file in and take their seats.

We take up a book of praise, and on opening it we see that the larger portion of it is made up of hymns, just as we have in our books at home. In the part of the book devoted to the Psalms, instead of the complete metrical edition to which we have been accustomed, there are certain selections approved by the Assembly for use in the praise service. It is strange that Presbyterians, by such a process of exclusion, should appear to brand certain Psalms as unsuited for singing in the house of God. Before the service commences we notice that some taste is shown in the arrangement of a few fresh, bright flowers in vases on the reading desk. As the clergyman takes his place the choir rises and sings "Praise God, from whom all blessings flow," after which the congregation, which is mostly composed of young men, bows in prayer, and the service goes on. Few Psalms are sung. Both the words and the music of the hymns appeal more to many of the congregation. With this preference for the hymns (and also with the disregard, in homes and in Sabbath-school, of the Shorter Catechism) we cannot help associating a want of strength of character observable in some of the younger Canadians. We think that if the Shorter Catechism and the Psalms were given their proper place it would help to improve the disposition of the rising generation. Before giving out his text the clergyman makes announcements of the several meetings to be held during the week, and in Canada, as at home, it is necessary to urge upon the people that they should attend the mid-week prayer-meeting.

The Ladies' Aid is an organization which meets periodically, and engages energetically in Church work. The Young People's Society of Christian Endeavor holds out an invitation to its weekly meetings, at which strangers may get acquainted with members of the congregation. After the announcements comes the offering. Strangers generally give well to the open collection, while the regular members of the congregation generally give periodically in envelopes in fulfillment of promise to contribute a certain amount to the Church work.

Next there is an anthem rendered by the choir, or a solo or duet, which attracts many "casuals," but does not always conform with our idea of what is in keeping with the aim of the service. Then the minister proceeds with his sermon, and sometimes even in it we are surprised by expressions which we scarcely associate with the dignity of the pulpit; but there are able and earnest preachers, who give cultured and practical exhortations. After another hymn is sung the people remain standing for the benediction, then, as they sit down and bow their heads for a few moments before dispersing, the choir softly sings "Saviour, breathe an evening blessing."

12th June, 1906.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS ENTERS JERUSALEM IN TRIUMPH*

By Rev. Clarence McKinnon, B.D.

Go, and ye shall find, v. 2. A story of the middle ages tells of a painter who was begged by his friends to join them in a search for the philosopher's stone, which could turn all it touched into gold. By way of answer he took them into his studio, and showed them a picture just sold for a great price. And every one has the philosopher's stone. In his genius and industry he already possessed the true philosopher's stone. And every one has the surance of genuine success and happiness, who gives himself to a life of honest toil, be it ever so lowly, in the service of Jesus.

The Lord hath need of them, v. 3. It was only a tiny axle that the skilled mechanic smoothed with such patient skill. It was only a small, insignificant wheel into which he fitted it with such painstaking care. But without the tiny axle and the insignificant wheel, the chronometer would have hung useless, and without the chronometer, England's fleet could not have been successfully guided to Trafalgar. So everything has a place in God's comprehensive plan. The money in the bank of the millionaire, the thoughts in the brain of the scholar, the knowledge in the printed page of the book, the little restless tongue of childhood, the active hands and feet of the boys and girls, and, above all, the affections of their hearts—"the Lord hath need of them"; they have a place in His great plan.

A very great multitude spread their garments in the way, v. 8. Many have followed, consciously or unconsciously, the example of those enthusiastic crowds. Scholars, using their learning to translate and explain the scriptures; explorers devoting their lives to bring lands hidden into the light of clear and full knowledge; inventors, who have made travel easy with railways and steamships and telegraphs; statesmen, who have extended the boundaries of civilization—all the world's wisest and most powerful—have been paving the way on which King Jesus is advancing to the kingdom that shall embrace all mankind. And even the poorest and the weakest of us, by our smallest gifts and our feeblest efforts, can help to make that road smoother and easier by which this glorious Sovereign shall reach his throne in the hearts of men.

Hosanna. Blessed. Hosanna, v. 9. The recent progress of the Prince and Princess of Wales through India was one great triumphal procession. It was meet that it should be so. For they represented a king who has won his place in the hearts of his subjects chiefly as a peacemaker. But One greater than the representative of any earthly sovereign is amongst us. The very Prince of Peace is here. He has come from heaven, bringing its light and joy into our lives and homes. Who is worthy as He of praise and homage.

Who is this? v. 16. We do not cease to ask the question. A profane man is converted. No longer blasphemous words issue from his lips. A hard drinker is reformed. His home is restored to happiness and peace. A niggardly soul becomes generous, and heads a charitable subscription with a startling sum. A revival breaks out, as it did in Wales; and the saloons are closed, the theatres emptied, the stage managers depart for more genial climes; the most notorious sinners

* S.S. Lesson, September 9, 1906, Matthew 21: 1-17. Commit to memory vs. 9-11. Read Mary 11: 1-11; Luke 19: 29-44. Golden Text—Blessed is he that cometh in the name of the Lord.—Matthew 21: 9.

break into floods of tears and then into shouts of Hosanna; a Presence not of earth is manifest; and men ask, "Who is this?" The answer we know: "Jesus of Nazareth passeth by." It is by His grace that such wonders are wrought in the lives of men.

The temple of God, v. 12. An old Quaker dreamt, that the floor of the meeting house was very filthy, and that the congregation were assembled to discuss how to cleanse it, when one speaker arose and said, "Friends, I think that if each one of us would take a broom and sweep immediately around his own seat, the house would be cleaned." Could anything be simpler? Or more effective? It is a good plan to follow. Let each one see that his own heart is pure; and then the whole church of the living God will be clean.

Out of the mouth of babes, v. 16. Flageolet!" cried the conductor of a musical festival, throwing up his baton. The flageolet had not been doing its part properly. Ordinary people would not, however, have detected the omission; they would have sat entranced by the great volume of music. But one trained ear noted the silence of the flageolet, and could not proceed without it. Older people are sometimes apt to think that children are in the way; at least, they do not feel the omission when they are absent. It is different with Jesus. He misses their happy voices. Their note must be heard in the great chorus of music. The mighty psalm of praise that arises from God's universe will only be perfected out of the mouth of babes and sucklings.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

BETHPHAGE—The place of young figs, was a small village on a ridge at the eastern base of Olivet, about half a mile north of Bethany. It is mentioned in the Talmud as the limit of a Sabbath day's journey from Jerusalem. Some think it was on the site of the Mohammedan village near the summit of Olivet; but the text seems to indicate that it was near the base of the mountain, and the frescoes of the crusaders show that they thought it was there. The Franciscans have built a chapel on the old ruins.

MONEY-CHANGERS — Storekeepers were not then in the habit of furnishing small change, and every purchaser required to have a stock of it about him. He got it from the changer, who charged a commission of from two to four per cent. The vast number of different coinages in the East in all ages made the money-changer an important person. The Jewish tax of half a shekel for every adult male, to maintain the services of the temple, had to be paid in the Jewish, that is, the old Phoenician coin. The high priest's family rented all these booths in the temple, and drew a large revenue from them. So flagrant and scandalous was this abuse, that even the Talmud represents the people as crying out against them, "Go hence, ye sons of Eli; ye defile the temple of Jehovah."

Righteousness is never better for taking a rest.

There can be no finality of truth that comes to fallible men.

You cannot measure a man's righteousness by his reticence.

The polished Christian comes from the mills of adversity.

They lose who win through fraud and sin.

God has promised forgiveness to those who repent, but He has not promised repentance to those who sin.—Augustine.

THE OTHER PRODIGAL.

By Rev. John A. Clark, B.A.

The prodigal son has too often been looked upon as the type of all sinful men. It has been forgotten, that the father, in our Lord's parable, had two sons. The elder son represents man, just as much as his prodigal brother. Turned into the far country and waste one's substance in riotous living, is not any more common, nor is it more dishonoring to the father, than the cultivation of a mean, narrow, grudging, jealous nature. To be respectable and industrious and thrifty and moral, is not the whole of virtue. No man is a true son of the perfect Father, who is not generous and forgiving and loving.

It is not difficult to recognize the elder son. He is a very excellent and useful man. He is one of those steady, industrious men, who do their work and discharge their duties in such a way that no one can possibly charge them with neglect. The neighbors and friends of the family often contrast him with his brother. The prodigal is a lazy, vicious, degraded creature. His brother is a hard working, trustworthy, useful citizen.

But the morality of the elder son is a poor thing after all. It is a mere formal, external, monotonous performance of duty. There is no joy nor power in the daily task. The law of the father is a constraint rather than an impulse. Life is wanting in all the deeper and sweeter emotions. This explains his conduct when his prodigal brother comes home again. The prodigal's absence and folly have been the shame and sorrow of the father and the father's house. It has meant nothing to the elder brother. The prodigal's return and repentance are causes for the greatest rejoicing to his father. They have no interest for his brother. This elder son has no living, loving relations with those around him. He lives at home, but he is not at home; for he has nothing of that sympathetic and fraternal spirit which makes a home. He lives with his father; but he is separated from his father by a distance greater than that of any space, because he has no fellowship with his father's generous and loving spirit. And so his life is empty of all gladness. We know why his father never gave him a kid, that he might make merry with his friends. He had neither time nor inclination for play or the cultivation of cheerful friendship. "Music and dancing" are for living men not for mechanical drudges.

To be worthy and true sons of our heavenly Father, we must be more than dutiful and moral. We need most of all to have that mind and spirit which is warm, pitiful, generous, forgiving, loving. There is a grave temptation to think ourselves excellent and worthy men, because we despise and ignore the vicious, the improvident, the indolent, the foolish. Our prodigal brother is a fool and an outcast. We are thankful that we have nothing whatever to do with him. This sin of selfish indifference, of proud separation, is so great, that it constitutes us prodigals as truly as he who lives in drink and vice. It was this which Jesus affirmed time and again to the respectable and religious men of His day, that publicans and harlots would enter into the kingdom, while they would be thrust out. Would He say anything different to you and me?

Calgary, Alta.

SPARKS FROM OTHER ANVILS.

Michigan Presbyterian: I believe in the old fashioned revival, that it is by no means obsolete, and that it always comes as a great surprise. It comes in answer to prayer, and generally starts in the prayer meeting. I believe in the old fashioned revival, because I was converted in one. Prior to that revival there was no more external promise of its coming than could be seen in the discourse of a clergyman who recently stated that revivals are a thing of the past and referred to the Welch revival to prove his point.

Lutheran Observer: The Christian who carries his religion into everything and shows the spirit and life of Christ everywhere, cannot live and move in society without touching others with formative power and influencing them to ways of righteousness. For a good, happy Christian life is a thing of intrinsic beauty. It is scarcely possible for men to see it without desiring it. They will almost bow down to it as the sheaves of Joseph's brethren did to his.

Southwestern Presbyterian: The supreme aim of the rationalistic criticism of the Bible is to reduce the supernatural in it to either nothing or a minimum. Why this effort to get rid of supernaturalism or to crowd it into the narrowest possible limits? It is because of man's desire to get rid of God. It is atheism's bud.

Presbyterian Witness: The children of today are on the whole better trained, better educated, better treated, than the children of thirty years ago. Granting this, is there not much ground yet to be gained before we can lift up our heads in the presence of God and His people and say, "We have done our whole duty as we could towards the Lord our God; and we have faithfully cared for our children."

Central Presbyterian: Churches that are at loggerheads, where worldly amusements run away with the young people, where the clap-boards rattle under the east wind, where the minister's salary is in default, and ministerial changes are frequent, where the missionary collection is forgotten, where a religious newspaper is a rare visitant in half the homes, where scoffers abound, and the people clamor for the minister to get up such a revival as leaves no permanent results—such churches present a sorry spectacle.

Christian Work and Evangelist: Our relation to a world of physical beauty requires physical media for its expression, if we can judge the future by what we know of the past and the present. The truth is, we must learn to distinguish between a spiritual body and a spirit body. We are nowhere told we shall have a spirit body—boneless, fiberless, nerveless, imperceptible, immaterial; but we are told we shall have a spiritual body, and what is a spiritual body but one adapted to the wants of a perfect spiritual nature? That and not that unphilosophical device—a spirit body—is what we are told we shall have when the earthly veil of this tabernacle is rent and we return to "God who is our home."

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary hearts something of heaven's music. No one of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace; but we may at least make our life a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough way.—Sel.

He finds no weal who flees all woe.
It's mighty easy to mistake venom for virtue.

PRAYER.

O God, there is no fear for those whose trust is in Thee. Even in the darkest shades of that dark valley which sooner or later we all must tread there is no lurking shape which can affright him who walks the path clasping hands with Christ. O Father, endow us with this courage which flows from Thee. With Thy strength and Thy love to aid us, with the strong hand of Christ to raise us when we fall by the way, what in life or death should affright us? Miserable indeed is he who puts not his trust in Thee. He dies daily; his whole life is but death; but he who walks with Thee feels not the sting of death—broods not upon it as a terror to be met, but as a release from the trial which proves him fitted for Thy service in another and a brighter sphere. Help us to fit ourselves by prayer, by supplication, and by a pure and clean life to so walk with Thee that when our time of translation comes we shall be able to go out into the dark with Christ, no more dreading the blackness than does the child who holds his father's hand fear the gloom of night. Keep us most particularly from looking upon this life as more important than the life to come. Men of old made their whole lives a preparation for death—that death which is but another name for life eternal. May we, as they, so live that the desire to be with Thee may be greater than the wish to remain here unless Thou dost so ordain. Amen.

A GOOD DEFINITION.

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

From Bitlis, in Asiatic Turkey, comes the following story: "A miller bought a copy of the Psalms and Proverbs. He read it at his house continually and with great interest. One day his son, eighteen years old, said, 'Father, I am going away.' The father, much surprised, asked his reason. The boy said, 'This book you are reading cannot be God's Work, for you read it and still go on in your dishonest business, lying and cheating, and violating the Sabbath day. The father bowed his head in shame. A little daughter overheard the conversation and reproved the brother for his offensive words to his father. Then the other children began to weep, and there was general commotion. The upshot of it was that the man resolved to give up his dishonest business. For this he made his arrangements at once, and among other things, visited the Bible depot and procured other portions of the Bible."

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

CHRIST'S TRIUMPHS.

Some Bible Hints.

The goal of Christianity is "all men"; therefore the goal of each Christian must be, "all men whom I can reach." (John 12: 32).

The triumphs of Alexander, Caesar, Napoleon, meant the death of thousands; Christ's triumph means life, life abundant, life eternal. (1 Cor. 15: 22).

The triumph of Christianity is the supremacy of law—of the highest law. (1 Cor. 15: 25).

The majesty of Christianity is the majesty of humility, and its climax is to be in an act of divine humility. (1 Cor. 15: 28).

Suggestive Thoughts.

Christianity is an organization, and triumphs as an organization; but the glorious result consists of the triumphs of individuals—of you and me.

The triumphs of Christianity must be such as Christ would call triumphs,—victories of humility over pride, of love over selfishness, of purity over sin.

How Christ must long for us to make our longings the same as His!

It is no accident that the Christian countries are the lands of civilization and the ruling nations of the world.

A Few Illustrations.

In the "triumph" of a Roman conqueror throngs of the captives he had made were led in chains. In Christ's triumph the captives He had released march in happy freedom.

One of the best illustrations of the growth of Christianity is Ezekiel's river, first covering only the feet, now grown a river to swim in, soon to cover the earth "as the waters cover the sea."

Christ's illustration is of a mustard seed, the tiniest of objects, now become a tree.

The water moves back and forth in an ellipse, but the wave moves on; so Christianity progresses in spite of the slowness of Christians.

To Think About.

What share have I in the present triumphs of Christianity?

How much do I know about the progress of the modern church?

Do I pray as I should for the growth of Christ's kingdom?

A Cluster of Quotations.

If we could only put ourselves into harmony with God, how easily the great work of carrying on the gospel into all the world would be fulfilled!—W. E. Blackstone.

Work enough at home? There will be more work at home if we don't take hold of missions more in earnest.—John A. Broadus.

There is the great commission, "Go ye." Where men are ordered to enroll themselves as soldiers, it is their business to do so thereupon.—William Ashmore.

If your map has less than the world on it, then you cannot truly decide on your field of Christian endeavor.—W. H. P. Faunce.

DAILY READINGS

- M., Sept. 3, Christ's triumphs of grace, Eph. 2: 19.
T., Sept. 4, Triumph over death, John 10: 17, 18.
W., Sept. 5, Triumph over enemies, Ps. 110: 1-7.
T., Sept. 6, Christ's crowning triumph, Zech. 14: 3-11.
F., Sept. 7, The world's homage, Isa. 45: 20-25.
S., Sept. 8, For God's glory, Phil. 1: 19-30.
S., Sept. 9, Praise—The triumphs of Christianity, John 12: 32; 1 Cor. 15: 20-28.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—W. E. Gladstone.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, SEPT 5, 1906.

A Canadian exchange says: In this enlightened twentieth century—only the other day—a bishop, a leading educator, the holder of a university degree and a cultivated gentleman, with his wife, was turned out of a Pullman car and compelled to sit up all night because a passenger in the sleeper objected to sleeping beneath the same roof with him. The bishop's offence lay in the fact that he had a black skin!

Although now in its 74th year the Perth Courier shows no signs of weakness or decay. Indeed, quite the reverse. In all its life of nearly three-fourths of a century the paper, probably, was never better conducted than it is at the present time. It is carefully edited, well printed, and full of interesting local news. Only a few weeks ago a costly newspaper press and a new folding machine—both of the most approved style—were installed; so that the office is better equipped than ever before for giving effective service to its patrons. The enterprising publisher has our best wishes for his continued success.

The August Fortnightly Review (Leonard Scott Publication Co., New York) has a number of most interesting articles, including the following: "An Anglo-Russian Entente: Some Practical Considerations," by Victor E. Marsden; "Kant and the Buddha," by W. S. Lilly; "Charles Lever," by Lewis Melville; "The Higher Education of Working Men," by J. A. R. Marriott; "Dora Greenwell: Her Poems," by Dora Greenwell McChesney; "Pierre Corneille: A Domestic Enigma," by Maurice Gerotwohl; and "John Stuart Mill," by Francis Gribble. A poem, "The Question," by Dora Sigerson Shorter, is most attractive.

Rev. H. B. Price, of the English Presbyterian mission, writes from China, "There was never such an opportunity as is now presented for the spread of the Gospel in China. There is an insatiable demand for the new education. Mission schools are overflowing and their graduates are in demand in all directions. The people are beginning to distrust their idols. Idolatry is beginning to crumble, and the people are reaching out after something better than the old superstitions. The door is opening wide for the preaching of the Gospel, and our missionaries have access everywhere. Aristocratic families are taking missionaries on a social footing with themselves."

THE DOMINION PRESBYTERIAN.

STRONG WORDS AND TRUE.

William J. Bryan, a sturdy Presbyterian elder in the United States, has been making an important speech at New York on his return from a long trip in Europe. The first part of his address was a powerful plea for peace and arbitration among the nations of the earth, in place of the arbitrament of the sword. In this day of increasing armaments, such sentiments from a man who may shortly be President of the United States, is of the highest importance. He was equally emphatic on the huge monopolistic trusts which have done so much to cripple individualism and menace liberty. There is the ring of sincerity as well as eloquence in the closing words of his address: "The time is ripe, for the overthrow of the trust. Let us attack it boldly, making our appeal to the awakened conscience of the nation in the name of the counting room which it has defiled, in the name of business honor which it has sullied, in the name of the people whom it has despoiled, and in the name of religion upon which it has placed the stigma of hypocrisy."

COMIC SUPPLEMENTS.

We trust some of the Toronto newspapers have read the "Atlantic Monthly" for August, on the so-called comic supplements which form part of the Sunday papers of the large cities of the United States. The "Atlantic" says the comic newspaper supplement "seems as if driven by a perverse cynical intention to prove the American sense of humor a thing of national shame and degradation." The so-called comic cartoons include a confusing medley of impossible countrymen, mules, goats, German-Americans and their irreverent progeny, specialized children with a genius for annoying their elders, white-whiskered elders with a genius for playing practical jokes on their grand children, policemen, Chinamen, Irishmen, negroes, inhuman conceptions of the genus tramp, boy inventors whose inventions invariably end in causing somebody to be mirthfully spattered with paint, or joyously torn to pieces by machinery, bright boys with a talent for deceit, laziness, or cruelty, and even the beasts of the jungle dehumanized to the point of practical joking. We do not know whether or not some of the Toronto papers in their Saturday supplements are copying from United States papers, but what they are publishing on the so-called comic cartoon line is idiotic beyond expression and an affront to even the most infantile intelligence.

"The Preparation of Manuscripts for the Printer" will be found useful to everyone who has even a pamphlet to print; but to one who aspires to the authorship of a book, it is indispensable, as it will save time, temper and money. The practical suggestions given on submitting manuscripts for publication are alone worth more than the price of the book. Frank and Wagnalls Company, New York; cloth, 12 mo; net, 75c.

THE NEEDS OF THE SECULAR.

"Rests by the River,"* is the title of the last book written by Dr. George Matheson, of Edinburgh, with whose previously published work our readers are familiar. In the preface we are told: "Religious sentiment, if it is worth anything, must be preceded by religious perception. Accordingly, I have divided each of these pieces into two parts—the first containing a thought and the second either an invocation or a prayer. This is the age of brevity, and I have tried to put intensity in the place of extension. The appeals are to various moods of mind; if some of them should find their way into hearts that have been unconsciously waiting for their message, the aim of this book will have been abundantly achieved."

We reproduce here the short chapter on "The Needs of the Secular" as a fair sample of these delightful devotional meditations:

"Come over into Macedonia and help us." It is the cry of Greece to Judea—the appeal of the secular to the sacred. Greece had every secular possession the heart can name—beauty, philosophy, art, culture, gaiety. Judea had at this moment at all; she had only Christ. Yet rich Greece called for the help of poor Judea! It is no passing picture, no evanescent experience; it is an eternal truth. The secular world can not live without the help of Christ. I do not mean the familiar truism that the things of earth are perishable. I mean that the perishable things of earth themselves require the aid of something beyond them; time cries to eternity, "Come over and help us!" No man can fulfil the duties of the hour by the light of the hour; it is always by a coming light. The school boy works for his prize, the clerk for his promotion. Nothing of value is stimulated by the mere sense of the moment. Not even charity is so stimulated. My benevolence for anything is proportionate to my idea of its longevity. Rome had no hospitals for incurables, no infirmaries for lives useless to the State. Why have we such institutions? It is because we think of these people as possible members of a future state. Our charity has been born of our faith and our hope. Why do we not follow the Roman in eliminating deformed infants? Because we have more pity? Nay, I think the Roman was prompted by pity. We refuse to follow, not because we feel more deeply, but because we see more clearly. We have caught sight of another chance for the deformed infant—a chance which his misfortune will not impair. We have seen that he too is worth training, worth educating, worth moulding—that there is a place waiting for him in a republic even larger than that of Rome.

Come over, and help us, O Christ! Come over, and help that life which we call secular! Come over, and help our charities; teach us the eternal value of our brother's body and soul! Come over, and help our pleasures; give us that self-forgetfulness which imparts zest to every joy! Come over, and help our business; Thy peace can preserve from panic in counting-house and exchange! Come over, and help our manners; Thy grace can make us gracious, the brightness of Thy face can brighten ours! Come over, and help our sense of the beautiful; let us read Thy soul in all things; and all things will be twice lovely! Come over, and

*Rests by the River; Devotional Meditations, by Rev. George Matheson, D. D. LL.D., formerly minister of the parish of St. Bernard's, Edinburgh. Toronto: Upper Canada Tract Society. Cloth, crown 8vo., 365 pp; \$1.50 net.

help our forgiveness; let pity for the injurer take the place of wounded pride! Come over and help our toiling; double work will follow when we shall rest in Thy spirit! No school trains for earth like Thy school of heaven! Come over, and help us O Lord!

THE 20th CENTURY SABBATH.

"We are told that the complicated civilization of the twentieth century" requires that Sabbath observance and Sabbath laws should be relaxed. Nay, this is a new reason why they should be maintained and strengthened. At Sinai, where the Sabbath law was re-proclaimed, did those Hebrew herdsmen, moving on at three miles an hour, need a law to protect them against an overstrain more than the engineers of to-day, who drive their iron dragons a mile a minute, with hand on the throttle, eye on the track, every power alert? Did those dozen farmers, from whose plowing-bee Elisha was called to be a prophet—I have seen in that region a modern plowing-bee of 18—did those farmers, gossiping together as they kept step with their slow oxen, need a Sabbath law more than the men in the Northwestern saw-mills, who saw each a hundred thousand feet of lumber per day, and must watch the swift-moving circular saw lest it mistake one of them for a log? Did the employees of Boaz, where capital said to labor, "The Lord be with you," and labor answered, "The Lord bless thee," require a Sabbath law for protection of servants more than it is required by the millions of employees to-day, whose master is "neither man or woman, neither brute nor human," but the ghoul without a soul, we call a corporation? Did Dorcas sit in the sunlight beside her cottage, distaff in hand, leisurely spinning and weaving the coats and garments for the little orphans that played at her feet—did she require the protection of a Sabbath law more than the young girl of fourteen in a modern mill, working a dozen hours per day in the close air and clanging noise, under a hard master? Was there less excuse for our fathers to issue Sunday papers, when news crossed the Atlantic in two months, than there is for us, when the news of Europe reaches us by telegraph the day before it happens?"—(Crafts.)

The International Sunday School Lesson Committee has prepared the course of study as far as the end of the year 1911. The whole of the present year being spent upon the "Words and Works of Jesus" as recorded in the Synoptic Gospels, next year will be devoted to the times of the Patriarchs and the Judges. Five lessons will be given to the history of the "Beginning of Man-kind"; from the sixth lesson of the first quarter to the sixth of the second quarter, the subject will be "The Beginnings of God's Chosen People"; and the rest of the year to "The Beginnings of the Hebrew Nation," as far as the end of the period of the Judges. In the first six months of 1908 the theme will be "The Witness of John (Fourth Gospel) to Jesus," and in the latter half of the year the "United Kingdom" (Saul, David and Solomon). The whole of 1909 will be spent on the Acts and Epistles, studying "The Expansion of the Early Church." In 1910 the books from Kings to Malachi will furnish the text, the subject being "The Kings and Prophets of Judah and Israel," the sub-topics being "The Division of the Kingdom, the Captivity and the Return," or "The Glory, Decline and Restoration of Israel." The year 1911 will be devoted entirely to Matthew's Gospel, the general theme being "The Gospel of the Kingdom."

DEATH OF DR. F. R. BEATTIE.

The announcement contained in the following despatch will be read with regret by many Canadians.

Louisville, Ky., Sept. 4.—Dr. Francis R. Beattie, one of the widely known ministers of the Presbyterian Church, and president of the Presbyterian Theological Seminary, died suddenly today at his residence here of heart failure. He was a native of Canada.

Rev. Francis Robert Beattie was born in Guelph, March 31, 1848, and was the son of Robert Beattie.

After passing through the Guelph Public and High Schools he entered Toronto University and graduated in 1875. He graduated from Knox College in 1878, and gained his B. D. degree from the same institution in 1882.

He was the recipient of many other degrees among them the following: Ph.D., Illinois University; D. D., Presbyterian College, Montreal; LL.D., Central University, Kentucky.

He was ordained to the Presbyterian ministry in 1878, and filled with great success different pulpits in Canada mainly that of the Park street Presbyterian Church, Brantford, until 1888, when he became professor in the Presbyterian seminary at Columbia, S.C.

From 1893 to the present he had been professor of apologetics and systematic theology in the Presbyterian Theological Seminary of Kentucky.

He was associate editor of the Christian Observer, associate editor Presbyterian Quarterly. He was a member of the Executive Committee of the Alliance of Reformed Churches.

Dr. Beattie was twice married, first in publishing, among other works "The Utilitarian Theory of Morals," "Methods of Theism," "Radical Criticism," "Presbyterian Standards," "Apologetics," "Calvinism and Modern Thought," "Christianity and Modern Evolution."

He was also the editor of the memorial volume of the Westminster Assembly celebration at Charlotte, N. C.

Dr. Beattie was twice married, first in 1879, to Miss Jean G. Galbraith, who died in 1897, and second in 1901 to Miss Lily R. Satterwhite.

"Quiet Talks About Jesus," a new book by S. D. Gordon, is announced by William Briggs, Toronto. People who are familiar with this writer's "Quiet Talks on Prayer," and "Quiet Talks on Power," will require no urging to secure his last and best book. Cloth, 12 mo.; net, 75c.

To merely name the articles in the August number of "The Contemporary Review" is sufficient to indicate the rich feast provided by this standard publication. Here they are: "The First Six Months" (of the Liberal administration) by J. A. Spender; "Goethe's Orientalism," by Yusuf Ali; Socialism in France; The Parliamentary Duel between M. M. Jaures and Clemenceau; Economic Army Reform, by Col. F. N. Maude, C. B.; The Evolution of the Lord's Prayer, by Monsignor Barnes; Culture Among the Poor, by Miss M. Loane; The Ecclesiastical Discipline Report, by Canon Hensley Henson; Form and Color, by L. March Phillips; Foreign Affairs, by Dr. E. J. Dillon.

Children and Chinamen are fond of noise, but to many persons the excessive din of large centres has become a nerve-killing and sleep-destroying nuisance. Surely, much of this noise is unnecessary. Did you ever notice how much noise even the average waggon can make as it rumbles and creaks along the streets? All sorts of inventive geniuses are all the time hard at work inventing all sorts of contrivances. Will not some of them see what can be done to rid cities and towns of unnecessary noises, and thereby earn the benedictions of thousands of invalids and thousands more on the sure way to invalidism?

BRITISH AND FOREIGN

Marconi is building a station in Ireland for regular wireless traffic across the Atlantic.

Rev. Dr. Mackenzie, Kingussie, wants a colleague and successor. He celebrates his jubilee this year.

In Japan there are families that have conducted the same business for 500, 700 and even 1,000 years.

Rev. Lauchlan Maclean Watt, parish minister of Alloa, is well known for his poetical and devotional writings.

Glasgow had a distinguished visitor on the 7th inst.—Sir Daniel Hunter McMillan, Lieut.-Governor of Manitoba.

The late Rev. James Parlane, Burntisland, has left three-fourths of his estate (about £10,000) to missions of the U. F. Church.

Rev. Adam Ross, of Rattray, U. F. Church, who is now in his 94th year, is the second oldest graduate of King's College, Aberdeen.

London has purchased Hainault Forest for a new park. In 1857 about 100,000 trees were felled there, but there is a new growth of 30,000.

The Scots Guards are infantry, quite distinct from the Scots Greys, a cavalry regiment which is never likely to be known by any other name.

The consumption of wine averages only three pints a year per head of the population of Great Britain. It has decreased nearly 50 per cent in the last six years.

Right Hon. John Morley, along with Mrs. Morley, spend part of the Parliamentary recess as the guests of Mr. Andrew Carnegie at Skibo Castle.

Rev. Mr. Dryburgh, Presbyterian minister of Swalwell, near Newcastle, is about to resign owing to ill-health. He was the last schoolmaster connected with the Free Church of Comrie.

A new decorative picture by Mr. W. Hole, R.S.A., has been placed in the banquetting hall of the City Chambers. The subject is King Robert the Bruce granting a charter to Edinburgh, 1320.

The tallest men in Great Britain are to be found in Galloway, where the records taken show the average height of 5 ft. 10.12 inches without shoes.

The doyen of Scottish journalists is Mr. A. B. Todd, of New Cumnock. He is now in his 85th year, and for two generations he has been connected with the press, chiefly with the Cumnock Express and Ayr Observer.

Dr. O'Dwyer, Roman Catholic Bishop of Limerick, asks if it is not incredible that last year the people of Ireland paid for drink four times the amount of money that would make them owners of all the soil of Ireland.

A policeman, while bathing on the 6th inst., near Twin Islands, Belfast, had a most unpleasant experience. He was 150 yards from the shore when he was suddenly attacked by a porpoise. He did not take it into custody.

The British Museum has recently acquired a document of considerable historical interest, this being the original proclamation in manuscript, signed by the Lords Justices of England, offering £30,000 for the person of Prince Charles Edward Stuart. The document is dated 1st Aug., 1745.

Sir Henry Campbell-Bannerman derives a great part of his income from house property in Glasgow. He is no great landowner. His Belmont Castle estate on the borders of Perthshire and Forfarshire extends to less than 2,000 acres. It is good agricultural land, however, and is worth more than £4,000 a year.

A family circle has been broken at Portpatrick by death of one of its members. It consisted of two brothers and two sisters, aged 77, 75, 73 and 70. None of them ever married, and the quartette had stayed in the same house all their lives, and had never slept outside the shade of the roof.

The Bodleian Library has added during the past year a total of 75,539 pieces, in print and manuscript. Among them were a number of manuscripts and block books purchased in Tibet and presented by the Indian Government.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

PRICILLA'S DILEMMA.

By Marie Deacon Hanson.

"Prisca, hurry and dress, and come for a drive."

"You come indoors for a few minutes, Nathalie," Priscilla answered, smiling from the open window at her cousin, seated in her dog cart. As the visitor joined her, Priscilla added: "Huldah is visiting Susie Price in Watertown, and mamma says I may give a luncheon for the girls next week."

"How delightful!" Nathalie exclaimed, following her cousin into the library.

"Apartment dining-rooms are not built to accommodate large parties, and I can only entertain about eight of the girls," Priscilla went on a trifle regretfully.

"Eight is a comfortable number," Nathalie suggested. "Hurry and dress, dear. I want to take you to see the violets out Arlington way; we can talk as we drive."

"I might have been dressed and have had the invitations written, if I hadn't laced the morning away," Priscilla confessed. "Do you wonder that mamma sometimes calls me Procrastinator Popham? It is 'the sin that doth so easily beset' me." Priscilla opened a desk and added: "You write so beautifully, Thalie; do write the invitations for me while I go dress?"

Nathalie good-naturedly consented. Priscilla handed her a sheet of paper on which she had scribbled the names and addresses of the girls to be invited, together with a rough sketch of the invitation, and disappeared.

Priscilla was a small creature, spite of her sixteen and one-half years, and when she presently appeared, she seemed a veritable fairy in the fluffiest of soft, white dresses. Her big blue eyes looked out smilingly from beneath the broad-brimmed hat of white embroidery and delicate pink roses that crowned her head of gold. Nathalie sealed the last invitation and arose.

"Hail, Queen of the Spring!" she cried, making a deep curtsy. "With your majesty's permission, we will mail the invitations at the corner, and then for a drive in your majesty's own domain!"

The week of the luncheon was a holiday for the young ladies in Miss Carleton's private school. Priscilla, having planned to spend Monday morning putting her room in order, Priscilla-like was easily tempted, instead, to go in quest of violets, nor did she return in time to decorate the place-cards for her guests, as she had intended. However, she comforted herself thinking she would have plenty of time on Tuesday and Wednesday, the luncheon being on Thursday.

Nine o'clock Tuesday morning found Priscilla still in bed, sleephead that she was! Not even the bird singing joyously on her window-sill had power to lure her from her soft nest, and there she lay, half awake, half asleep, when her mother entered, holding an open letter in her hand.

"It's from your Aunt Kate," Mrs. Popham said, raising the blinds. "She is coming in on the nine o'clock train, and asks me to meet her at Parker's to select a coat for wrandma. Hannah is ironing, though she is suffering dreadfully with toothache, and I was just urging her to go to the dentist when the letter came."

"Why did you let me sleep so long, mumsie?" Priscilla cried, springing out of bed. "You hurry right off, dear. I'll wash the dishes and tend to things while Hannah goes to the dentist."

"I wish you would, Prisca," Mrs. Popham replied, with evident relief. "I'll lunch with Aunt Katie down town, so don't wait for me."

Priscilla ran out in her little, bare feet, and bade Hannah go at once to the doctor. Then she took her bath, made a leisurely semi-toilet, and sat down to her breakfast and the newspaper. It was after eleven o'clock when Priscilla finally arose and be-

gan to gather the dishes together. And, at this moment, the front door bell rang. "It can't be a caller so early," Priscilla said, looking in dismay at the long, tatted blue kimono she had donned as good enough in which to wash dishes and dust. "It must be a peddler." A second peal sounded as she deliberated. The next moment, Priscilla opened the door, then stepped back, gasping. Three radiant visions in white confronted her.

"We came unfashionably early, Prisca, because Huldah was so anxious to see you," Nathalie said smilingly. "Susie and she called for me on their way from the train."

"You dear!" Huldah cried, taking the shrinking Priscilla into her arms and smothering her with kisses. "Never mind if you aren't ready. We can talk while you are dressing."

"But the luncheon isn't to-day; it's Thursday," Priscilla said miserably.

"I'm sure the invitation read Tuesday," Susie replied.

Priscilla ushered her guests into the library, fortunately tidy, and broke into a cold perspiration at thought of the other guests soon to arrive, and the condition of the other rooms.

"I must see for myself," she murmured, slipping down on her knees beside the waste basket and searching feverishly for a coveted slip of paper. If only it were Nathalie's fault. But no! Here was the slip, and in her own handwriting the day—Tuesday. She had dashed off the copy hurriedly at the last minute, and had written Tuesday unthinkingly.

"Never mind if a mistake has been made, Prisca. It isn't the luncheon we care about, it's the visit with you," Huldah said lovingly.

"Effie Carruthers always has things so elegant at her house, and this was going to be the nicest luncheon I've ever given," Priscilla groaned. "Oh, dear!" A sob threatened to develop into tears, till Priscilla suddenly remembered that something was due the guests already assembled. The next moment she straightened and went on bravely, spite of the tremble in her voice: "Girls, I invited you to a luncheon, with hand-painted place-cards and—and things. But you've come to a plain lunch, and to that you are very welcome. I'm going to make it ready now, and get dressed."

"We'll help you," Nathalie cried.

"It will be much more fun than finding everything ready," supplemented Susie. Priscilla despatched Nathalie to the delicatessen store, a few blocks away, to buy whatever she could find that was nice. By the time the four other guests arrived, the rooms were in order, the meal on the table, and Priscilla dressed, though looking a little tired around her eyes.

The girls apparently enjoyed to the full their plain lunch, and were as merry as bees in clover. Not so Priscilla. Hours later, she pillowed her aching head on her mother's bosom and whispered in her ear the story of the day's tension. And she added fervently:

"It was just dreadful, trying to smile and make believe things were as they should have been. Oh, mumsie, dear, Procrastinator Popham left your home forever to-day."—The Girl's Companion.

The interesting person is the one who gives a little over. You say of a certain person that he is just, implying you don't quite like him. You say of another person that he is generous, implying that you do like him. It is because of that which he does beyond what he is obliged to do. If there is any life where this applies with utmost force it is to the religious life. Your piety must make the cup overflow. If you do only what you are obliged to do, or do exactly your duty and nothing else, your life is no comfort to you and little help to any one else.—Alexander McKenzie.

SAVING SPACE IN CITY FLAT.

By Margaret E. Sangster.

Apartment flats are now so common in Ottawa, Montreal and other Canadian cities that the following hints may prove useful to some of our readers:

Living in a flat in a big city is being packed like sardines in a box with others packed equally as close and equally requiring to save space.

The greatest benefit that could possibly happen to a great many flat-dwellers would be to have a big bonfire nearby in a vacant lot while some despoiler seized upon their goods and chattels and threw them in. Everybody who has kept house over five years owns more furniture and accumulates more articles than are actually essential to comfort and luxury. Nobody can bear to part with a single thing. This was a wedding present; that was bought the day when the baby had her first birthday; the other was brought by a visiting cousin from Australia. Somebody has said—was it Emerson?—"Things are in the saddle, and ride mankind." They certainly are in the saddle and ride mankind with a vengeance when the home is in a flat.

The first suggestion as to saving space is the practical one of eliminating sternly whatever can be spared. The storage warehouse should accommodate very superfluous stick of furniture until a time comes when wider quarters and ampler environment may be secured.

A city flat is a thing of makeshifts. Possibly, in one or two rooms a bedstead with springs, mattresses and pillows, a bedstead that announces itself for what it is and stands in full view all day long will be tolerated. Ordinarily, people who live in flats take to folding beds. These masquerade by day as bureaus, bookcases, sideboards, and other contrivances. The folding bed that successfully deceives the elect has not yet been invented. It looks like a bookcase on casual inspection, but the cloven feet peep out and a closer glance reveals the reality. Divans and lounges are less objectionable and more popular because a room with a divan looks like a living room, a library or a drawing room and does not shout at you the fact that at night this is a bedroom. Added to this, divans are often long chested and hollow in which all sorts of things are kept.

I remember a small flat reached by several flights of stairs and made aluring by a little stairway leading up to a great airy roof. This was the home one winter of what I may call a colony of girls. They were art students, journalists and newspaper women. Every inch of space in their flat was made available, and the bewilderment of the pretty Southern matron mother of one sweet maiden, a woman who had come from an ample home in Kentucky to hover over this brood, with her motherly wings, was both amusing and pathetic. She had been used to a large house with wide verandas, high ceilings and a vast attic. Imagine her dismay when fitted into a spot that covered its tenants as a very tight glove covers a plump hand. But she made the best of the situation and helped the girls to get fun out of it.

In order to save space in a city flat one must be clever, original and quick-witted. One must do without some conveniences. One must be contented to take a good deal of trouble. In the downtown tenements it is said that bath-

tubs are converted into coal bins. This is done by people who, having had the good fortune to rent a model tenement in some of the newer houses, are not yet educated so far as to appreciate a daily bath.

Refined and fastidious people cannot save space for utilizing the bathtub for anything beyond its design. This, however, is almost their only restriction. Notwithstanding continual objections and prohibitions, few women resist the opportunities offered by the fire-escape, and, in short, whenever there is a jutting edge or a convenient ledge or a peg or a shelf, something is found to stand on it and it serves a double purpose.

Notwithstanding so much planning and managing, the city flat makes the shell of many a very pleasant home. It does not lend itself well to a family of growing children. By the time baby No. 5 arrives mothers make up their minds that they must go further up-town or emigrate to a suburb. For young married people, for wage-earning women keeping house on a co-operative basis, the city flat has its advantages.

One of the most beautiful of these little apartments that I ever saw was from end to end by day and until late in the evening an artist's studio. Here the man of genius worked and his gifted wife wrote books, while they often exercised an attractive hospitality. Here they also ate and slept, and the little flat was a nest that held much happiness.

A PERSIAN HORSE.

"Persian horses," says Mrs. Bishop in "Journeys in Persia and Kurdistan," "are to be admired and liked. Their beauty is a source of constant enjoyment, and they are almost invariably gentle and docile. It is in vain to form any resolution against making a pet of one of them. My new acquisition 'Boy,' insists on being petted, and his enticing ways are irresistible. He is always tethered in front of my tent, with a rope long enough to give him considerable liberty, and he took advantage of it the very first day to come into the tent and make it apparent that he wanted me to divide a lemon with him. Grapes were his preference, then came cucumber, bread, and biscuits. Finally he drank milk out of a soup plate. He comes up to me and puts down his head to have his ears rubbed, and if I do not attend to him, he gives me a gentle but admonitory thump. I dine outside the tent and he is tied to my chair, and waits with wonderful patience for the odds and ends, only occasionally rubbing his soft nose against my face to remind me he is there. A friendly snuffle is the only sound he makes. He does not know how to fight, or that teeth and heels are for any other uses than eating and drinking and walking. He is really the gentlest and most docile of his race. The point at which he draws the line is being led; then he draws back and a mullish look comes into his sweet eyes. But he follows like a dog, and when I walk he is always with me. He comes when I call him, stops when I do, accompanies when I leave the road in search of flowers, and usually puts his head either on my shoulder or under my arm. To him I am an embodiment of melons, cucumbers, grapes, peaches, biscuits, and sugar, with a good deal of petting and ear-rubbing thrown in."

In Sweden the total number of farms is about 351,000, averaging about 25 acres of cultivated land, and a remarkable feature of the developments of recent years has been the multiplication of small holdings. There is no cry of "back to the land" in Sweden. They begin at the other end, and make the conditions of land tenure so agreeable that people have no desire to leave it.

THE BORROWING HABIT.

Says a writer in an exchange: One of the worst habits among young people of the present day is the borrowing habit. There is nothing that should be so much discouraged as this, for it not only is detrimental to the borrower (he is his own worst enemy in this respect) but to the person who loans.

Shakespeare has aptly said: "Neither a borrower nor a lender be, for loan oft loses both itself and friend, and borrowing dulls the edges of husbandry." Nothing tends so frequently to break up friendship as this borrowing habit, and nothing puts people to so much inconvenience. An acquaintance calls at my home, and if perchance I have a piece of new music she wishes to borrow 't for a day or two to "try" it, but of all these "try-outs" I have never received any of my music back again.

If I have a new book invariably one of my friends wants to read it, and good-by book. I do not think this is my personal experience only, but in conversation with others I find that there are many offenders in this way. Let's get up a crusade against this borrowing habit.

A CANADA MAN PAYS MESSAMOURS?

By Rev. W. M. MacKeracher, M.A.

O Canada, my country and my love,
Held in my heart all other lands above;
To thee to whom my homage should be

I pay the cheerful tribute of my song,
And swear allegiance as on bended knee,
And vow undying fealty to thee,
O Canada, my country and my love.

I crave no land of epic story cast
In giant shadows on the misty past;
No land illustrious in former time,
Which has outlived the vigor of its prime;
No lordlier land renowned across the sea,
Nor any other land on earth but thee,
O Canada, my country and my love.

Past is thy night of darkness and of
 tears;
Thy radiant dawn has driv'n away our
 fears;

Thy sun in morning splendor mounts the
 sky;
Thy hopes, thy aims, thy destinies are
 high;
God make thee great, as thou art fair and
 free.

And give thee sons and daughters worthy
 thee,
O Canada, my country and my love.

Eternal blessing rest upon thy head!
Abounding Plenty heap thy board with
 bread!

Justice and Peace upon thy steps at-
 tend,
And Virtue be thy guardian and thy
 friend!

And Righteousness, like thine own maple
 tree
Flourish and rear her shelter over thee.
O Canada, my country and my love.

Montreal Witness.

Of pearls, a few black ones of great value are obtained in the Gulf of California, while some of those from Panama and Australia are of very superior quality; but practically all the small pearls come from India, as well as a large proportion of the medium and large ones.

Snow is sold in the north of Sicily, where it fetches about a halfpenny a pound. It is a government monopoly, and the Prince of Palermo derives the greater part of his income from it. The snow, which is gathered on the mountains, in felt-covered baskets, is widely bought in the cities for refrigerating purposes.

Natural gas has been flowing for many years in several of the Caucasian provinces bordering the Caspian Sea. Some of these gas wells, which have emitted flames for a period beyond the memory of living men, are superstitiously called the "eternal fires."

TEETHING TIME.

Every mother dreads that period in her baby's life known as teething time. The little gums are swollen, inflamed and tender; the child suffers greatly, and is so cross and irritable that the whole household is on edge. All this is changed in homes where Baby's Own Tablets are used. This medicine allays the inflammation, softens the swollen, tender gums, brings the teeth through painlessly. In proof Mrs. W. C. McCay, Denbigh, Ont., says: "I have found Baby's Own Tablets a splendid medicine at teething time. My baby was very sick at that time, was cross, restless and had no appetite. After giving her the Tablets there was a marked improvement, and in the course of a few days she was not like the same child. The Tablets are just the medicine to help little ones over the trying teething time." You can get Baby's Own Tablets from any druggist or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

THE CURE FOR GOSSIP.

What is the cure for gossip? Simply, culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in galleries of art, we have caught glimpses of them going from a bookstore, or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.

Wool of two quite distinct qualities is shorn from the same sheep. That on the neck is different in texture from the wool on the lower part of the creature. The former, which is extremely fine, is used for making much finer and softer goods than the other and coarser variety growing on the lower part of the animal.

The ancient city of Delos, in Greece, is being excavated, and treasures of archaeology are daily being brought to light. The sacred and the commercial sections of Delos are being laid bare, and inscriptions and relics are being amassed which will permit the complete reconstruction of the life of the old city. Delos will be for Greece almost what Pompeii is for Italy.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The next meeting of Ottawa Presbytery will be held in Bank Street Church, on Tuesday, 6th Nov.

The Sacrament of the Lord's Supper will be observed in St. Paul's Church, next Sunday morning. Preparatory service on Friday evening at 7 o'clock.

Rev. W. T. Pretty, of Vernon, has been appointed to convey the Ottawa Presbytery greetings to the W. F. M. Presbyterial which meets in Erskine Church on 6th Nov. next.

The Metcalfe session has been granted permission to build a church near Edward's station for the purpose of accommodating the people who live in that vicinity.

At the meeting of Ottawa Presbytery on Tuesday, Rev. A. E. Mitchell, M.A., minister of Erskine Church, was elected moderator. There was a full attendance of members, and much business was transacted.

The committee on systematic benevolence, of Ottawa Presbytery, was authorized to take the whole matter of contributions to the different schemes of the church into consideration with a view to having the funds increased by the end of the year.

Important reports were presented to Ottawa Presbytery, by the Rev. Dr. Ramsay, on Augmentation, recommending the necessary grants to different fields; by Rev. M. H. Scott, M.A., on French Evangelization; and from Rev. Dr. Armstrong, upon Home Missions.

Visitors to the Ottawa Presbytery were Rev. Principal Mackenzie, of the Elmira Ladies' College, who has been preaching in St. Andrew's Church for a couple of Sundays; Rev. W. W. McCuaig, formerly of Levis, Que.; Rev. D. M. Solandt, lately of Kingston, but now residing in this city; and Rev. Mr. McGregor, who, for sometime has been filling the pulpit at Cumberland. They were all invited to sit as corresponding members.

Provision has been made for the induction of Rev. J. S. Caldwell, B.A., a recent graduate of Queen's, who has accepted a call to Cumberland and Rockland. Rev. A. E. Mitchell, the moderator of Presbytery, will preside; Rev. Mr. Langill of Vars will preach; Rev. Mr. McElroy of Stewarton church, Ottawa, will address the people; and Rev. H. Taylor, of East Templeton, will address the minister. The date of induction will be fixed by the clerk on hearing from Mr. Caldwell.

Ottawa Presbytery has made an important move in appointing Rev. R. J. Craig, of Aylmer, as a special evangelist to take up work of that character in the congregations of the presbytery. Rev. Mr. Craig will cease his duties at Aylmer at the end of this month. In the meantime a successor will be looked for to take charge of his congregation when he leaves. In the new work he will take up he will act under the guidance of a special committee appointed by the presbytery to organize the work and place it on a footing that will make it of the most possible benefit. To the various congregations that he will visit Mr. Craig goes with the full authority and backing and good will of the presbytery. It is expected that this work will prove a living power for good amongst all the congregations.

A Montreal exchange mentions that Rev. Dr. Herridge, of Ottawa, had taken the union services at Murray Bay during the season.

WESTERN ONTARIO.

Mr. Waghorn has been appointed leader of the Wallaceburg Presbyterian choir.

Rev. H. Peckover, of Sunderland, in the absence of the pastor, occupied the pulpit of the Innerkip church.

Rev. Mr. Pogue, assistant minister of Bethany church, Philadelphia, has been preaching at Hamilton and Hespeler.

Rev. Dr. Grant, of Orillia, has returned from his vacation, and resumed his pulpit ministrations last Sunday.

The congregation of St. Andrew's, Creemore, are extending a call to Rev. G. Crawford, of St. Catharines.

Rev. James W. Orr, Alma, is called to Crumlin and Dorchester, to succeed Rev. W. M. Kay, who recently resigned.

Rev. Dr. Smith, of Comber, has been visiting members of his former charge at Bradford and vicinity.

Rev. Donald Currie of Hillsdale has been visiting his parents, Mr. and Mrs. John Currie, of Nottawa.

The members of the Nottawa choir and friends recently spent a pleasant evening at the home of Mr. and Mrs. W. Brown.

Local papers note the marriage at Hespeler, of Rev. Albert V. Brown, B. A., B.D., of Newcastle, Ont., to Miss Wilhelmina V. Rudell, of the former place.

Rev. Dr. McCrac, of Westminster, is taking a month's vacation by exchange with brethren. Last Sunday his pulpit was filled by Rev. E. H. Sawers, of Brucefield.

The Rev. S. O. Nixon, Ph.B., of Ayr, has been unanimously called to succeed the Rev. W. M. Rochester as minister of Knox church, Kenora. The congregation gives the free use of a manse and a salary of \$1,000 a year.

A very pleasing event occurred in the Newtonville church last Wednesday evening, when Miss Stella Barrie, the organist for the past four or five years, was made the recipient of a purse as a slight recognition of her faithful and gratuitous services in that capacity.

Before leaving Mount Forest for Brandon, Miss Tena McCullouch was presented with a Bible and Hymn Book by the teachers of Westminster Sunday school, Miss McCulloch was a valued teacher in the school for a number of years.

At the induction of Rev. James Argo into the pastorate of Lobo and Caradoc, Rev. James Lindsay, of Kintore, presided; Rev. Mr. Mitchell, of London, preached the sermon; Rev. Dr. Nixon, of Hyde Park, addressed the minister, and Rev. W. H. Geddes, of Ailsa Craig, the people.

Ladies of the Embro church met at the home of Mrs. George Murray, of West Zorra, to hold their fifth annual quilting on behalf of the Indians, to whom the Presbyterian church of Embro has been despatching a box of clothing, etc., every summer. The lawn looked quite gay with its knot of busy workers surrounding the large red comforter tied with the brilliant colors so dear to the red man's heart. An interesting feature of the afternoon was the tying of the first and also the last knot of the quilt by Mrs. Murray, who is now in her eighty-eighth year. After the work was over the ladies of the home served a faint tea, which was heartily enjoyed by all.

Rev. James Buchanan, convener of the committee on "Methods of Finance," in Orangeville Presbytery, is making a systematic effort to increase the givings in all the congregations within the bounds. To this end he furnishes necessary information. In a recent circular a table is printed showing averages for the whole church and Orangeville Presbytery. And then it is intimated: "Orange-

ville Presbytery in its givings for schemes is \$1.37 per family and 93 cents per member below the average of the whole church. That fact is not creditable to our people, and demands that we increase our givings."

The farewell to Rev. Dr. Somerville, for so long the honored pastor of Division Street Presbyterian Church, Owen Sound, was the event of last week in that prosperous and busy town. The pulpit had been declared vacant on the previous Sabbath by Rev. Dr. Fraser, of Annapolis, interim moderator, and on Tuesday afternoon the ladies of the congregation turned out en masse to bid farewell to Mrs. Somerville, to whom, at a pleasant social function in the spacious new Sunday school hall, they presented a chaste and beautiful tea service in sterling silver and a very handsome cut-glass berry bowl. After Mrs. Somerville had made her acknowledgments in a very felicitous address, the whole company sat down to tea and spent a very pleasant and sociable hour. In the evening the church auditorium was filled with Dr. Somerville's friends, met to say him farewell and bid him God-speed. Robt. McKnight, Esq., the county registrar, presided. The appreciation, regrets and good wishes of the congregation were embodied in a beautifully illuminated address bound in morocco and gold, which was read by John Armstrong, Esq., K.C., and the elegant volume presented by Mr. H. H. Burgess, public school inspector. After a most cordial expression of gratitude in Dr. Somerville's happiest vein of humor and pathos, a resolution was read by a representative of the town council, expressing their sense of the loss the town sustained through the removal of Dr. Somerville, and representatives from the Presbytery, the Ministerial Association of the town and the sister congregation of Knox church were heard and the benediction was pronounced, hundreds lingered inspecting the elegant presents and bidding a personal farewell to Dr. and Mrs. Somerville, whose unique place in the hearts of the people of the congregation and town it will be hard to fill. Thus ends a rarely extended and successful pastorate and Dr. Somerville leaves for his new sphere of work and new home with the heartiest good will and good wishes, not only of his own congregation, but of practically the whole town of Owen Sound.

HAMILTON.

Most of the city ministers have returned from their vacation and plans for fall work are being laid.

Rev. H. B. Ketchen, pastor of MacNab street church, has returned from his vacation. His last Sunday's subjects were: "Triumphant Faith," and "Creation and Recreation."

Rev. S. B. Russell, of Erskine church, preached last Sabbath morning on "The Unity of the Christian Life," while his evening subject, "Work," was a sermon appropriate to Labor Day.

Knox church is still hearing men. Rev. R. Pogue, formerly of Hespeler, but now assistant pastor to Rev. Dr. Patterson, of Bethany church, Philadelphia, was the preacher on Sunday.

The warm weather this summer made itself noticeably felt on the diminished congregations during July and August. Most of the ministers very wisely cut their services short.

Rev. Neil MacPherson, who about two years ago was called from St. Paul's church, Hamilton, to a leading pulpit in Indianapolis, has been spending part of his vacation in the city, the guest of Rev. John Young, of St. John's church. On Sunday last, Sept. 2nd, he preached both morning and evening for Mr. Young, and a large number of friends from all the congregations embraced the opportunity of hearing him once again.

EASTERN ONTARIO.

The regular meeting of Lanark and Renfrew Presbytery was held yesterday at Carleton Place.

The Presbyterians of Sydney Mines, N.S., have laid the corner stone of a new church, that will cost \$18,000.

Rev. T. H. Mitchell, B.D. of New St. James' church, London, who has been visiting friends in and about Stouffville, preached there on a recent Sunday.

Rev. W. Kannawin preached a sermon in Knox church, Cannington, Sunday evening in memory of the late Mrs. (Rev.) Martin.

Rev. Principal Gordon, of Queen's who has been visiting in Scotland for the past two months, has returned to Kingston, looking well after his outing.

The Rev. Dr. Johnston, of the American Presbyterian church, Montreal, has returned to the city, and occupied his own pulpit last Sunday at both services.

In the absence of Rev. D. W. Best, Mr. Cameron, of Hamilton, conducted services last Sunday week in St. Andrew's church, Beaverton.

Well attended union evangelistic services are being held in the Presbyterian church, Russell. The first meetings of the kind, the result is being watched with interest.

Rev. C. B. Ross, B.D., of Lachine, was the preacher in Knox church, Lancaster, last Sunday. The pastor, Rev. J. D. Mackenzie, is taking his holidays in Western Ontario.

On a recent Sunday evening the Rev. J. E. Duclou and congregation of Valleyfield, attended the service of the Rev. W. Henderson in the Methodist church, on the occasion of the pastor preaching his farewell sermon.

Rev. N. M. Fee, of Alexander, Man., but formerly of the Presbyterian church, Merrickville, was visiting friends in Kemnitzville last week. He had charge of the union service in the Methodist church on Sunday.

Rev. James Wallace, pastor of St. Andrew's church, Lindsay, was in Arncliffe a few days ago looking up old friends. This clever young clergyman was at one time assistant pastor of St. Andrew's church, Arncliffe.

As to the origin and progress of the Rockwood Church, Mr. Alex. Burns furnishes a local contemporary with the following particulars:

In 1861 a few residents of Rockwood and vicinity petitioned the Guelph Presbytery to be erected into a station in connection with the congregation at Eden Mills. They began to worship in the old schoolhouse, now occupied by Mr. John Hill, but afterwards used the old temperance hall, recently converted into a dwelling by Mr. John Pasmore, until the erection of the present substantial church in 1867. In 1862 the two congregations called the Rev. James Thom, who remained with them until 1865. In 1867 there were 27 members with several adherents, and they asked for a separate organization, which was granted, and their first session consisted of Henry Tozland and Wm. Dryden. Mr. Dryden was appointed session clerk and representative elder. In 1868 the Rev. Edward Reeve was inducted as their pastor, and remained with them until 1874. In 1876 Rev. Donald Strachan was inducted as pastor, which position he filled with great acceptance. In 1897 he retired and was followed as pastor by the Rev. J. A. Cranston, M.A., in 1898. Mr. Cranston left in 1901, and was succeeded in 1902 by the present pastor Rev. J. T. Hall. In 1873 the communion roll was 41 and John Burns, Robert Dredge, and Wm. Torrance were added to the session. Since then the following names have been added: James Gordon, J. A. Armstrong, James Gray, John McQueen, and Robert Scott. The progress of this congregation has been gradual but steady. In 1869 the membership was 164.

WINNIPEG AND WEST.

Dev. Dr. Bryce, of Manitoba College, preached in Victoria, B.C., on a recent Sunday.

At a church opening at Glenella, Man., recently, Rev. Thurlow Fraser, B.D. of Portage la Prairie, was chairman of the social function; he and Mrs. Fraser sang a duet in the Chinese tongue, and Mrs. Fraser delighted the audience with her rendition of auld Scottish songs. Mr. Fraser will be remembered by many of our Eastern readers as for some time assistant minister of Bank street church, Ottawa, before going out to Formosa. Since his return to Canada he has been pastor of a large congregation at Portage la Prairie, Man., where he is doing excellent work.

At the induction of Rev. J. W. Inglis to the pastoral charge of Oakville church, the proceedings were presided over by Rev. Dr. Hogg. Rev. Mr. Jones, of St. John's church, Winnipeg, preached the sermon and Rev. R. J. Hay, of Norwood, addressed the congregation. Dr. Hogg besides presiding addressed the newly inducted pastor. After the service, refreshments were served by the ladies and an enjoyable time spent. W. O. Managan, missionary at Salem, gave a very appropriate address. Rev. Mr. Inglis begins work under most favorable circumstances.

The organ purchased by Knox church, Regina, from the managers of Knox church, Winnipeg, is giving unmixed satisfaction. The Leader says: The organ recital in Knox church was a treat of a nature which the people of Regina have not had the pleasure of enjoying in the past, and the opportunity for hearing the new pipe organ played by a master hand was taken advantage of by a large number of people, the body of the church being well filled with a most appreciative audience. The numbers played by Mr. W. Lynnwood Farnam were selected not only to prove pleasing to the audience but also in order to show the range, power and beauty of tone of the new organ, and it is safe to say that the congregation of Knox church are better pleased than ever with their purchase. The organ when in Knox church, Winnipeg, was generally conceded to be one of the sweetest toned instruments in that city.

Mr. Harold Brown, organist of St. John's church, Moncton, N.B., has been appointed organist and musical director at St. Andrew's church, Montreal, in succession to Mr. F. H. Blair, who goes to St. Paul's church in the same city.

A MORE EXCELLENT WAY.

Editor Dominion Presbyterian: In my grandfather's volume of Wesley's discourses on Our Lord's Sermon on the Mount, the following passage is marked: "This is worth a volume of sermons." Love rejoiceth not in iniquity, common as this is, even among those who name the name of Christ; who scruple not to rejoice over their enemy when he falleth either into affliction or error, or sin. Indeed how hardly can they avoid this, who are jealously attached to any party? How difficult is it for them not to be pleased with any fault which they discover in those of the opposite party? With any either real or supposed blemish, either in their principles or practice? What warm defender of any cause is clear of these? Yea, who is so calm as to be altogether free? Who does not rejoice when his adversary makes a false step, which he thinks will advance his own cause? Only a man of love. He alone weeps over the sin or folly of his enemy, takes no pleasure in hearing or repeating it but rather desires that it may be forgotten for ever.

ULSTER PAT.

TORONTO.

Building permit has been issued for the construction of the Avenue road Presbyterian Church, to cost \$45,000.

In accepting the invitation to take part at the conference, Mr. Stezle is anxious to reach the people, and will speak about his work at a gathering in Cooke's church on the evening of Thursday, September 27.

The marriage took place on Wednesday of Miss Margaret Smith MacKay, only daughter of Rev. R. P. MacKay, D.D., General Foreign Missionary Secretary of the Presbyterian Church, to Rev. Andrew Thomson of Owen Sound, a Knox graduate of this year. They will leave in a few days for a mission field in Honan, China.

The opening services in connection with the new Dovercourt Presbyterian Church, corner of Dovercourt road and Hephourne street, will take place on the 9th of September, when Rev. A. B. Meldrum, D.D., of the Old Stone Church, Cleveland, will preach morning and evening, and Rev. Dr. John Potts in the afternoon.

A special series of Sunday evening sermons, under the general head of "The Message of Jesus to the Men of Today," will be begun shortly in Bloor Street Presbyterian Church, of which Rev. Dr. W. G. Wallace is pastor. The preachers will include Rev. Principal MacLaren, Rev. Prof. Kilpatrick, Rev. James A. Macdonald and Rev. Prof. Kennedy, each man taking a special subtopic.

A new school will be established in Toronto, to be known as the Margaret Eaton School of Literature and Expression, a charter having been granted by the Ontario Government. The head office of the company will be in Toronto, and provisional directors are: Rev. N. Burwash, Timothy Eaton, Margaret Prenter Burwash, Emma Scott Raff, Margaret Wilson Eaton, J. C. Eaton, and Harry McGee. The board of directors is composed of well known Methodists.

The Knox College Conference, from September 24 to 27, promises interesting features, not only for the alumni, but for the citizens generally. In addition to papers and addresses by professors and graduates of the college, several others will contribute to the programme. Rev. Prof. G. L. Robinson of Chicago, formerly of Knox College, will read papers before the conference and also give a public address in Bloor Street Presbyterian Church. Perhaps one of the most interesting parts will be taken by Charles Stezle of Chicago. He is the Superintendent of Church and Labor in the American Presbyterian Church, and has accomplished great things in many of the large cities across the line.

Northfield may well congratulate itself on the close of its twenty-fourth conference for Christian Workers which, in numbers, the interest manifested, and the enthusiasm evolved, has certainly surpassed all others, says The Christian Work. The conference is notable in two ways: in the sub-conference on pastoral evangelism and in the presence in Northfield of great Bible teachers both from at home and abroad. In the work of the conference the dominating figures apart from Mr. W. R. Moody, who presided, were Dr. G. Campbell Morgan, of London; Dr. Johnston Ross, of Cambridge, and Dr. John A. Hutton, of Newcastle-on-Tyne. Dr. Morgan continued the series of lectures begun by him two years ago on the Pentateuch. He will also lecture daily during September on Job. Dr. Ross will likewise be at the post-conference addresses and will supplement Dr. Morgan, speaking on St. John. On the educational side the conference has shown its usual widespread interest, taking up the work of Hampton Institute and similar schools. The missionary tone has been unusually high at the sunset meetings on Round Top.

THE NORTH POLE.

Must we conclude that the North Pole is really inaccessible? It appears to us that the annals of Arctic research justify no such conclusion. The attempt which has just been made, although supposed at the outset to have been directed along the most promising of all the routes heretofore tried, turned out to be one of the most difficult and dangerous. Had there been land extending northward (as Sherrad Osborn and others pinned) on the western side of the sea into which Robeson Channel opens, a successful advance might have been made along its shores by sledging. McClintock, in 1853 traveled 1,220 miles in 105 days; Richards, 1,012 miles in 102 days; Meham, 1,203 miles; Richards and Osborn, 1,003 miles; Hamilton, 1,150 miles with a dog-sledge and one man. In 1854 Meham traveled 1,157 miles in only seventy days; Young traveled 1,150 miles, and McClintock 1,330 miles. But these journeys were made overland or over unmoving ice close to a shore line. Over an ice-bound sea journeys of this kind are quite impracticable. But the conditions, while not more favorable in respect of the existence of land, were in other respects altogether less favorable along the American route than along any of the others we have considered in our brief sketch of the attempts hitherto made to reach the Pole. The recent expedition wintered as near as possible to the region of maximum winter cold in the western hemisphere and pushed their journey northward through the region of maximum summer cold. Along the course pursued by Parry's route the cold is far less intense, in corresponding latitudes, than along the American route; and cold is the real enemy which bars the way toward the Pole. All the difficulties and dangers of the journey either have their origin (as directly as the ice itself) in the bitter Arctic cold, or are rendered effective and intensified by the cold. The course to be pursued, therefore, is that indicated by the temperature. Where the guly isotherms, or lines of equal summer heat, run northward a weak place is indicated in the Arctic barrier; where they trend southward, that barrier is strongest. Now there are two longitudes in which the guly Arctic isotherms run far northward of their average latitude. One passes through the Parry Islands, and indicates the sea north-east of Behring Straits as a suitable region for attack; the other passes through Spitzbergen, and indicates the course along which Sir E. Parry's attack was made. The latter is slightly the more promising line of the two, so far as temperature is concerned, the isotherm of thirty-six degrees Fahrenheit (in July), running here as far north as the seventy-seventh parallel, whereas its highest northerly range in the longitude of the Parry Islands is but seventy-six degrees. The difference, however, is neither great nor altogether certain and the fact that Parry found the ice drifting southward, suggests the possibility that that may be the usual course of oceanic currents in that region. North of the Parry Islands the drift may be northwardly, like that which Payer and Weyprecht experienced to the north of Novaia Zemlia. There is one great attraction for men of science in the route by the Parry Islands. The magnetic pole has almost certainly traveled into that region. Sir J. Ross found it, indeed, to be near Boothia Gulf, far to the east of the Parry Islands, in 1837. But the variations of the needle all over the world since then indicate unmistakably that the magnetic poles have been traveling round toward the west.

Mrs. Jane Grieve or Rigg, a native of Langholm, is now in her 102nd year, having been born in the year 1804. She now lives at Wimbledon, London. Her father, Wm. Grieve, was superintendent of the antimony mines on the estate of Sir F. Johnstone of Westerhall.

SPARKLES.

Fish Lady—"And what do you do for a living sor?" Gentleman—"Oh, I am a living sor?" "So is me son; he's a traveler too. He travels up and down a ledger wid bricks and motar."

A gentleman was fishing in the Tweed one day at Melrose accompanied by a boatman, who was a bit of a character. He said to the boatman—"Can you tell me how it is, John, that they get far bigger fish up at Peebles than we ever get down at Melrose?" "Oh, it's just the same fish, sir," replied John; "just the same fish, but, ye see, they're bigger leers up at Peebles than we are doon at Melrose."

Wife—"You were late last night." Husband—"No, I wasn't. As I came in the front door the clock struck eleven." Wife—"But what time did you arrive at the top of the stairs?"

Amy—"Mabel, do you ever think about marriage?" Mabel—"Think is no name for it. I worry."

How unconsciously humorous are the sayings of little people ament the arrival of a new brother or sister. The small stranger is usually warmly welcomed, though in different ways. One proud father approached his four-year old son and heir with—"Eddie, you have a dear little sister." "Have I?" said Eddie. "Is she pretty?" "No-o, not very," said his father, dubiously; "she has rather red little face." "Oh, that's nothing," said Eddie encouragingly, "that'll go off. I expect she got red 'cos she was so excited at coming to live with us."

Edna—Georgie, doesn't my hair look too sweet for anything in this style?

Georgie—I should say so. Why, it looks as though the only comb suitable for such a sweet puff would be a honeycomb.

THE WISEST WAY.

Said Peter Paul Augustus: "When I am grown a man I'll help my dearest mother the very best I can.

I'll wait upon her kindly; she'll lean upon my arm;

I'll lead her very gently, and keep her safe from harm.

"But, when I think upon it, the time will be so long."

Said Peter Paul Augustus, "before I'm tall and strong,

I think it would be wiser to be her pride and joy

By helping her my very best while I'm a little boy."

"You advertise that there 's a fine stream of water on the place, but I don't see it." remarked a stranger who wanted to rent a small farm. "Just work that pump handle a little," said the landlord, "and you will see a fine stream of water. You don't expect to have the Niagara Falls on the place for \$27.50 a month, do you?"

HEALTH AND HOME HINTS.

Pickles should never be kept in glazed ware, as the vinegar forms a poisonous compound with the glazing.

To drive a nail or tack easily and not split the wood, first stick the point into a cake of yellow laundry soap.

When purchasing tinned meat notice the tin. If it bulges outward in any part the meat is probably unfit to eat, an outward bulge being a sign that the tin was not properly sealed, and air has got in.

A person's eyes are out of line in two cases out of five, and one eye is stronger than the other in seven persons out of ten. The right is also, as a rule, higher than the left. Only one person in fifteen has perfect eyes, the largest percentage of defects prevailing among fair-haired people.

Currant Rice.—Boil one cupful of rice in a quart of water until perfectly tender. Drain, and add a cupful of fresh red currants; return to the fire, closely cover and cook for five minutes, or until the currants burst. Serve with hard sauce flavored with currant juice.

Stuffed Tomatoes.—Cut the tops off six large tomatoes and remove the pulp; crop two shallots, quarter-pound lean cooked ham, a teaspoonful of parsley, a few bread crumbs, and half-ounce butter, mix all together with the pulp and a little pepper and salt; fill the tomatoes with the ingredients and replace the tops; bake in a moderate oven till nicely browned, and serve hot on buttered toast.

Rhubarb and Custard.—Cut stale sponge cake in slices, and arrange in a glass dish in alternate layers with rich stewed rhubarb. Just before serving, cover with cold-boiled custard made as follows: Beat the yolks of three eggs with a fourth of a cupful of sugar, pour over them a pint of hot milk and cook in a double boiler until it will coat the spoon, stirring constantly. Flavor with lemon. Spread the whites of the eggs, whipped to stiff froth with three tablespoonfuls of powdered sugar, over the top.

After his plain talk about school instructors at the British Association, Prof. Armstrong attended another sectional meeting and condemned fads in food. "We were," he said, "always being told that white flour was a mistake, and that wholemeal bread was better, whereas most of the things thrown out in making white flour were absolutely indigestible. The faddy talk about wholemeal bread was nonsense for the most part."

THE KILLARNEY OF AMERICA.

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

VIA SHORT LINE FROM CENTRAL STATION:

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

BETWEEN OTTAWA, 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.

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9.38 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.85 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 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 provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 100 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

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 Kleekhill, Nov. 13.

Ottawa, Ottawa, Bank St., Sept. 4

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

10.30.

Brookville.

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, Powasson, Sept. 11,

10 a.m.

Algoma, Bruce Mines, 20 Sept., 8

p.m.

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

a.m.

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

Guelph, 18th Sept., 10.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe,

Sept. 11, 10.30 a.m.

Paris, Paris, 11th Sept., 10.30.

London, London, Sept. 4, 10.30

a.m.

Chatham, Chatham, 11th Sept., 10

a.m.

Stratford.

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

Maitland, 10 Sept.

Bruce.

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

Synod of Manitoba.

Superior, Winnipeg, College, 2nd Tues.,

11 a.m.

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.

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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. GEJINAS,
Secretary.

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

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