

Dominion Presbyterian

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SONGS IN THE NIGHT

(BY MARY MACNAB)

As in the gloom of sorrow's night A soul her vigil kept These words, soft-whispered on the air, Into her sad heart crept, "Mourn not as bird with broken wing But lift your heart and voice and sing."	"Sing, for the Lord is ever good, His memory lasts forever; Sing, though the burden heavy be, His strength will fail thee never; The voice of song will surely bring Peace to thy troubled soul—then sing!"
In that poor crushed and wearied soul Was naught but pain and grief: How could she sing, when even tears Brought but a poor relief? Still in her ears the words would ring, "Lift up your heart and voice and sing."	She sang—at first a feeble lay, Broken with tears and sighs, But soon the sound grew full and sweet And floated to the skies; "The Lord is still my strength and light, He giveth me songs in the night."

Songs in the night that lighten all
The dark and toilsome way—
Songs in the night that courage give
To struggle on till day.
To every soul let these words ring,
"Lift up your heart and voice and sing."

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MARRIAGES.

In Old St. Andrew's Church, Tuesday, May 27, by Rev. Dr. G. M. Milligan, Minnie May Smith, daughter of Rev. Nathaniel and Mrs. Smith, 508 Church street, Toronto, to Mr. W. Edgar Robertson, M.B., L.R.C.P., and S. Edinburgh, M.B., C.S. (England), of Milton, Ontario.

On May 31, 1906, at 297 Florence street, Ottawa, by the Rev. F. G. Lett, Jessie, eldest daughter of C. S. Gamble, to H. G. W. Braithwaite.

At 301 Bay street south, Hamilton, Ontario, on Friday, June 1st, by Rev. Dr. R. Drummond, B.D., Alice Muriel, daughter of Mrs. E. S. Malloch, to D. A. Murray, professor of mathematics in Dalhousie University, Halifax.

At Montreal, on June 6, 1906, at Stanley Street Presbyterian Church, by the Rev. F. M. Dewey, Emily Violet, youngest daughter of the late Mr. J. Benn, to Leslie M. Campbell, Vankeek Hill, Ont.

On June 6, 1906, at the Glebe Presbyterian Church, Ottawa, by Rev. J. W. H. Milne, Ethel E., youngest daughter of Mr. F. J. George, to Robert J. Lafleur, of Ottawa.

At Hamilton, on Saturday, June 9, by the Rev. Beverley Ketchen, assisted by Rev. Dr. Fletcher, Mabel Agnes Malloy to William Field.

In the Presbyterian Church, Collingwood, on June 11, by the Rev. J. A. Cranston, assisted by the Rev. Wm. Sinclair, of St. Thomas, Mr. Henry Byrne O'Brien to Miss Euphemia Pauline Simpson, both of Collingwood.

On June 12, 1906, at the residence of Rev. R. W. Ross, Florence, second daughter of T. D. Fenwick, to C. D. Hastings, both of Guelph.

DEATHS.

On May 6, 1906, at Autenil, Paris, Elizabeth Siddall, widow of the Rev. R. W. McAll, D.D., F.L.S., founder of the McAll Mission to the Workmen of France.

At Earl Grey, Saskatchewan, on Thursday, May 24, Robert Innes Fraser, formerly of Brantford and Barrie, Ont., aged 53 years.

At the Mansie, Buehgrove, Que., on Saturday, May 26, 1906, of pneumonia, Alice Marguerite, youngest beloved daughter of the Rev. H. T. and Mrs. Kalem, at the age of one year and nine days.

Entered into rest at Martintown, Ont., May 26, 1906, Isabella Fleming, widow of the late Peter A. McArthur, of Ottawa, aged 77 years.

At Brampton, Ont., on May 29, 1906, the Rev. William Herridge, his 44th year.

At Fenella, in the County of Northumberland, Alexander Ferguson, a native of Scotland, died May 30, aged 69 years.

At Ayr, on June 8, infant son of Mr. and Mrs. John Goldie.

At Brantford, Ont., on May 29, 1906, James Winnlett Digby, M.D., aged 64 years.

At Vankeek Hill, on May 23, 1906, Hannah Drake, widow of Rev. John McLaurin, aged 91 years.

At his late residence, 15 Woodlawn avenue, Toronto, on Saturday, June 9, 1906, John Keith, coal merchant.

In Lindsay, on Saturday, June 9, 1906, George Lytle, proprietor The Watchman-Warder, aged 52 years.

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ECHOES FROM GENERAL ASSEMBLY.

We make the following extracts from the clever "gallery" notes which appeared from day to day in the London Advertiser:

One of the notable figures at the assembly is the Rev. Dr. D. D. McLeod, of Barrie. He is the only man in the church, as far as this contributor remembers, who can wear D.D. at both ends of his name. He is a D.D. whichever way you take him. Dr. McLeod is a strikingly handsome man and a fine debater. Anyone who has listened to a debate in the British House of Commons knows what is meant by a true parliamentary style. We don't know any other minister of the church who possesses this style in a higher degree than Dr. McLeod.

An interesting feature of every General Assembly is the devotional hour with which the second day of the meetings always begins. This hour is given up entirely to praise, prayer and the reading of the Word of God, and is taken part in by a large number of the members. It is a most impressive hour. The singing is without instrumental accompaniment, and impresses one with the thought, that after all, there is no music like that of the human voice. To hear more than 400 men sing the grand old historic psalms and hymns of the church is "like the sound of many waters." If one has any music in him at all, he is thrilled and inspired in a way he cannot soon forget. What an uplifting power cultured congregational singing would be if we could only have it in all our churches!

The Province of Quebec is not all of our way of thinking, nevertheless up comes Principal Scrimger, of Montreal, who knows Hebrew, Greek, systematic theology, how to translate the Psalms in meter, and many other things; John Mackay, the brilliant young scholar and orator of Crescent Street Church; Rev. Dr. Scott, the staid editor of the Record; Dr. Mowatt, the man of weight; W. R. Cruickshank, the man of "sweetness and light," and S. J. Taylor, the secretary of French evangelization, who, though an Ontario man, preaches as delightfully in pure French as he does in English. We notice David Morrice, the big cotton man, and Mr. Justice Archibald as two greatly respected Montreal elders.

One can't look at these fathers and listen to these debaters without feeling profoundly that this is a gathering not only of earnest men, but of brainy men. It has been said that the Maritime Provinces have given more brainy men to the Canadian Parliament than any other part of Canada. These provinces have certainly given their full share of brainy men to the church.

Dr. Sedgwick is one of the splendid "young old men." He has been 46 years in the ministry, and can tell more really good stories than perhaps any other wise man from the east. He is a son of the muse, and a recognized authority in ecclesiastical law and procedure. His brother is a judge of the supreme court of Canada, at Ottawa. He has recently been acting as deputy governor-general, during his Excellency's absence from the Capital.

One of the new officials whom the General Assembly will get acquainted with at this meeting is the Rev. J. C. Robertson, the general secretary for Sabbath school. Mr. Robertson is evidently the right man in the right place, and his appointment by last year's assembly has already been amply justified. He will be heard in connection with the presentation of the Sabbath school report.

Manitoba comes up with a perfect whirlwind of great names. Besides those already mentioned, we have Rev. Principal Patrick, a splendid Scotch importation; Dr. Baird, Dr. Hart, Dr. Gordon (Ralph Connor), Mr. J. Brown, the new leader of the Liberal party in the Legislature; the Hon. Colin H. Campbell, attorney-general of the province, and Hon. D. Laird, a former minister of inland revenue in the Dominion cabinet, all from the Presbytery of Winnipeg. Rev. M. C. Kumball, of Morden, the strong, all-round pastor and preacher, and Rev. R. W. Dickie, of Brandon, "a lad o' parts," and a preacher of power, from our own province.

This great conclave is met primarily and paramountly for the forwarding of the kingdom of God. It says, to every member "If you have anything to say, say it, and be done." Occasionally a speaker even among the grave and revered fathers and brethren comes to the platform and pitches into a contested subject as if he would raise Cain. But that audience will soon quiet him down. He must either quiet down or sit down.

There is a delightful breeziness about the speeches and manners of the western commissioners. The free air of the great prairies and mountains is fatal to all stiltedness and tediousness, either in manner or speech.

Alberta sends Rev. Dr. D. G. McQueen, of Edmonton, perhaps the most influential minister in the whole province. Dr. Herdman, the missionary superintendent, is not only a man of missionary zeal and statesmanlike outlook, but a noted mountain-climber, and a man of the finest literary taste. From Saskatchewan Rev. Dr. Carmichael, another missionary superintendent, went from Columbus, Ont., to Regina many years ago. He resigned his pastorate there to accept his present position. He was born in London Township, and like most people born in this part of the country, has sound sense and weight of character. Hon. W. R. Motherwell is a member of Premier Scott's cabinet as minister of agriculture for the new province. Mr. Motherwell had a somewhat hard row to hoe in the beginning of his political career, but as he believed in the "perseverance of the Saints," he got there, and he stays there. One of the youngest elders at the assembly is George E. McCraney, LL.B., M.P., of Prince Albert. Mr. McCraney is a son of the former member of the Commons.

The vast amount of work which the Presbyterian Parliament sets itself to accomplish in eight days may be inferred from the fact that on the docket of business there are reports from no less than 34 standing committees. Each deals with an important department of church work. The stitched reports of these committees, together with special reports and other items of business which have been printed and distributed to the commissioners takes up 751 pages.

There are actually 131 items of business noted on the docket as presented by the clerk of the assembly, many of these being matters of vast and far-reaching importance. And all of them to be taken up, considered and disposed of in eight days! Who will say that the members of our church parliament are not a body of hard and diligent workers?

One of the most striking figures of the assembly is the senior clerk, Dr. Robert Campbell, of St. Gabriel Church, Montreal. He is a Canadian born, was the first medalist of Queen's College, Kingston, was ordained in 1862, the same year as the new moderator, and has been in his present charge since 1865. He is the author of essays and reviews in various magazines. Dr. Campbell is a great botanist, a prominent member of the Natural History Society of Montreal, and makes frequent excursions to the Mountain Park, Black River, and other rural scenes about the metropolis, in pursuit of his favorite pastime. He is one of the best versed ministers in ecclesiastical law in the church. As clerk he is precise, accurate and always courteous and obliging to all, especially to newspaper men. In private he is a lively and delightful conversationalist and companion. Mrs. Campbell is a sister of the late revered and beloved D. J. Macdonnell, of St. Andrew's church, Toronto.

Among the laymen present is Sir Thomas W. Taylor, formerly chief justice of Manitoba, now for some time retired from the bench. Sir Thomas is a staunch Presbyterian, and is an elder of St. Paul's Church, Hamilton, of which congregation the Rev. D. R. Drummond, so well and favorably known in London, is pastor. He is most courteous in his bearing and speech and takes the deepest interest in the whole work of the assembly.

One was impressed with the dignity and decorum with which the business of the great conclave was conducted. The occasional flashes of wit and humor tended to relieve the tedium of long and strenuous days and nights of hard work. Most of these commissioners seem to be possessed of a "saving sense of humor," which helps to solve or at least relieve many a difficult situation.

There have been many great General Assemblies in the history of the Presbyterian Church in Canada, but with the exception of the great union assembly of 1875 in Montreal, the London Assembly of 1906 will go down in history as the greatest of them all. The names of Principal Patrick and the brilliant young member Rev. John MacKay, of Montreal, the leaders for and against union, will be memorable in the history of the church. And the rest of them who participated in the great debate were scarcely behind them.

We came into contact continually with nearly all the commissioners and we did not hear a single complaint of any kind. On the other hand, we heard constantly expressions of appreciation of the perfect arrangements and the generous hospitality of London Presbyterianism. The commissioners were charmed with their hosts and hostesses and the hosts and hostesses were charmed with their guests. New friendships were formed, and old friendships renewed. The assembly has every reason to cherish the most pleasant memories of the good city, and we have every reason to cherish pleasant memories of the assembly.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS AND THE CHILDREN*

By Rev. J. W. McMillan, M.A.

The greatest in the kingdom of heaven, v. 1. The greatest in finance is the clever business man, who can buy the most railroads, steamships, mines, houses, lands. The greatest in worldly society is the one who can dress finest, say the wittiest and gayest things, and give the grandest parties. The greatest in the school, as many judge, is the boy who can stay top of his class and win all the first prizes. But in the kingdom of heaven it is quite different. There the greatest is the humblest, the gentlest, the kindest, the least thoughtful of self, the most thoughtful of others. That is why it is called the kingdom of heaven.

Except ye be converted, v. 3. Instead of "be converted" the Rev. Ver. has "turn." Both these words refer to the change of heart required, if we would enter the kingdom of God. "Be converted" points to the Holy Spirit's part in bringing about this change. Our Lord said to Nicodemus, "Ye must be born again" (see John 3:3, 5, 7). Divine power alone can accomplish the new birth. "Turn" directs attention to our part. It is as if we had been walking in the wrong direction, and must face the other way to reach our destination. A wrong notion sometimes held is, that we are to remain passive, waiting for the Holy Spirit to do His work in us. But the man with the withered hand was commanded to stretch it forth while it was yet helpless. It was in the act of obedience that the new strength came. So Jesus bids us "turn"; and it is ours to obey, in the confident assurance that the Spirit of God will impart to us the enabling power.

Become as little children, v. 3. On an old fresco in Florence is depicted a long procession of wayfarers ascending to a platform in the centre, on which stands the gate of heaven. The procession is formed of full-grown men and women, but no sooner do they place their feet upon the platform that supports the gate, than they become of very small stature, and pass through its portals as little children. Even so must proud men and vain women forget all about their imagined greatness, and become as conscious of their own weakness, as humble and loving in their hearts and as confident of the power of their heavenly Father, as a little child feels in the presence of an earthly parent, if they are to enter the kingdom of God.

Humble himself, v. 4. There is a spurious humility, which parades itself in tone and manner. "I have no humility to brag about," said one. Candidus, the skillful Egyptian architect, in building a watch tower for the king, covered it over with lime and mortar, and then wrote on the top of that the name of the king in letters of gold, thus pretending to honor his sovereign, but knowing that in time the rain would wash away the mortar and leave exposed to future generations his own name in the hard rock. Humility is not pretending to put God first and write His name in letters of gold, while really seeking our own interests; it can exist only where in deed and in truth the Christian seeks first the kingdom of God and His righteousness.

Whoso...cause...little ones...stumble Rev. Ver. v. 6. A father attempted to climb a perilous hill, purposely choosing a time when his children were at play, that they might not be led into danger by attempting to follow him. He was nearing the

most precipitous part when a little voice behind shouted, "Father, take the safest path, for I am coming behind you." With trembling footsteps he hurried back, just in time to rescue his child from danger. The little ones are always following. They are close at our heels. It is a frightful responsibility to lead them through thoughtless conduct into moral danger. Warn unto that man—

Despise not...little ones, v. 10. A certain king demanded of the Spartans fifty of their children as hostages. "We would prefer," they replied, "to give you fifty of our most distinguished men." In the children they saw the warriors and statesmen of the future. It is the children of today who are to make the world of tomorrow a better and a happier place to live in. Any help or encouragement we can give them will be amply repaid. Many a man has owed his success or greatness to the kind assistance or counsel of some older friend at the start. What joy will be ours if we give such timely aid? We shall share the triumph and gladness of all the achievements that follow.

One of them be gone astray, v. 12. Horace Mann, in opening a reformatory institution for boys, remarked that if only one boy were saved it would pay for all the cost and labor of establishing such an institution. Afterwards a gentleman rallied Mr. Mann upon his statement, saying, "Did you not color that a little, when you said that all expense and labor would be repaid, if it only saved one boy?" "Not if it was my boy," was the reply. And yet every wayward lad is some mother's boy, and therefore has a claim to be sought as earnestly as anyone whom we personally know and love; and in God's eyes all are equally precious. He makes no difference between high and low, rich and poor, young or old. Every child in His great family is dear to the heavenly Father.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Their Angels—Jewish writers elaborated a vast hierarchy of angels, in which every scrap of information regarding them in the Scriptures is greatly expanded. They mediate between God and man, and intercede for those on earth. They carry up men's prayers to the throne, and there an angel set over the prayers weaves them into a crown for the Most High. They write down also all the deeds of men before the face of the Lord. One angel has been set over each of the elements, and every nation has a special angel or prince over it. God determines everything, and then sends an angel to execute His will. Every man has his angel of destiny, who brings about all the good or evil that he experiences. And every man has also one or more guardian angels. A pious Jew, compelled to go into an unclean place, asked his accompanying angels to wait until he came out again. Besides the angel who constantly attended him, others are sometimes appointed as temporary companions to assist or preserve him in a definite work. If a Jew forsake the community of his fathers in its hour of need, his guardian angels lay their hands on his head, saying, "May he have no share in the salvation of the community!"

Opportunities are never advertised in the Lost and Found column.

If you expect your prayers to be answered, you must back them up with a reasonable amount of hustle.

It is best to use the bountiful harvest to the glory of God. He gives them.

We refuse to do one of our greatest duties when we refuse to pray.

We neglect one of our greatest privileges when we neglect to pray.

SPARKS FROM OTHER ANVILS.

Lutheran Observer:—Prayer, and worship in general, is not taken with sufficient seriousness. The dignity and privilege of drawing near to God in His appointed way is not realized, and the result is the irreverence that so often mars the public worship in God's house,—and worship is worship, whatever the service, whether in the church itself, the Sunday-school, or any other meeting for that purpose. Irreverence may be an American trait, but it is none the less one to be deplored. Beginning at the fountain head, in the nursery, in the home, and reaching out to the church itself, let there be the effort to meet the fault and to conquer it.

Herald and Presbyterian:—Spring is advancing. It has some temporary set-backs in the way of cold and storms, and frost and snow, but each day is hastening the consummation of the glories of summer and the harvest. So Christian life has its struggles and difficulties, but to each true child of God is coming the completeness of the perfect life of heaven.

Southwestern Presbyterian:—Unity and union are entirely different things. Where there is unity there should be union. Not to seek it will be sin. Where there is union without unity, the product is evil and only evil. The binding together of discordant elements will only emphasize the disagreement.

Maritime Baptist:—The minister needs helpers. No man is so great and strong as not to need the inspiration and encouragement which the hearty sympathy and co-operation of his brethren can give.

How gratefully Paul recalls the help that came to him through Aquila and Prisca and many others who co-operated with him in the gospel! And if Paul felt the need and appreciated the value of helpers the same is certainly true of the ministers of our own day. There can scarcely be anything so disheartening to the pastor as to feel that he is praying and working alone, with no one to sympathize heartily with his aims or second his efforts, and on the other hand there can scarcely be anything more inspiring for the minister than to know that there are men and women around him full of prayerful sympathy for him and eager to join hands with him in the work.

Southwestern Presbyterian:—How large a proportion of popular skepticism is mere echo! People incapable of thinking out anything for themselves that is profound or that deals with first principles, catch up the expressions of others whose notions suit so admirably their own predisposition, and go about the world pretending that they are wise and intelligent and thoughtful, whereas they are in the baldest sense "agnostics," "understanding neither what they say, nor whereof they affirm." Pin them down to formal statement or proof, and they are usually found incapable of either.

GOD'S WILL.

"Oh, don't let us always be a-talking about bearin' His will, and sufferin' His will. Let's talk about enjoyin' His will. When the baby is pin'n away and sickly, an' dyin', that be His will, perhaps; but that be His will, too, when the baby be a great big thumpin' boy, and thrives uncommon. It be God's will perhaps—if it be'n our carelessness—when the house burnt down, and we cease with our lives. But it be the Lord's will, too, all the days that we come and go, and find all safe and sound. The Father's will isn't that we should be out in a far country perishin' with hunger. His will is the best robe and the fatted calf; the comin' home, and the bein' merry. 'My meditation of Him shall be sweet.' You may say what you like about sufferin' the Lord's will; I shall talk about enjoyin' it, and delightin' in it."—Daniel Quorn.

*S.S. Lesson I. Matthew 18: 1-14. Commit to memory vs. 2, 3. Read Mark 9: 14-50; 10: 13-16. Golden Text—It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18:14.

CONCERNING APPLAUSE.

We quote from the Christian Work and Evangelist:

"Two D.D.'s—Decorum and Dignity—have served to keep applause out of the churches. Every once in a while someone rises, and having cleared his throat, remarks, 'Why shouldn't we have applause in churches to stimulate the preacher?' So the discussion is on, which after a while will die down, until the next brother rises on his number 9's and addresses the chair. The subject has just broken out in Chicago, where the stalwart organ of Western Presbyterianism, the Interior, takes it up and says: 'Nay, but we will not have applause in churches.' 'The best tonic,' it says, 'is a good conscience.' Sometimes, though, a good conscience, subjectively, is not so good objectively: besides, added to a good conscience, a preacher must have some evidence of having the approbation of his people: without that even a good conscience will not save him. Really, though, one of the best arguments advanced against applause is that it is apt to be bestowed at the wrong place. We have seen not a little of that: and we note that audiences have a cruel way sometimes of purposely applauding at the wrong place when they are tired of a speaker: we have known a lovely Presbyterian minister to be silenced and cruelly forced to his seat by an unfeeling audience in Carnegie Music Hall, this city, and it was a Presbyterian missionary meeting, too. When the Interational Evangelical Alliance met in this city thirty years ago, Professor Christlieb remarked that it would be better if not another book on theology was published for a century; and the theologian and lay solons applauded—some with hands, some with their feet and others by wagging their heads up and down like a wooden Chinese mandarin in a tea-store show-window. Well, what of it all? This: that among the very wise, very good, very helpful utterances that fell from the lips of Professor Christlieb on that occasion, this was not one. The utterance could not be defended, for we needed and still need theological books, and some very fine, helpful ones have been published since our Bonn professor spoke, only to mention the books of Stanley, Uhorn, Allen, Morris, Fairhairn, Dodds, Gordon, Prest, A. H. Strong, Jordan P. Bronne, and others. Yet the assembled audience foolishly and thoughtlessly applauded Professor Christlieb's utterance, which many of them did not accept, and all because it served as a peroration or climax and was delivered with unusual force. Of course, we recall that the people shouted and applauded when Ambrose spoke—advocates of applause should not fail to quote Ambrose. But the great man has long been continued and dead: applause in his time does not justify applause now.

"A word more: once admit applause in the churches and what sort of a man would he be on Monday who had written special sentences to make room for the applause that never came to punctuate that Sunday sermon? No, no; it will never do."

LITERARY WORK IN SHANGHAI*

Shanghai is the literary, as well as the missionary and commercial centre of China. As London is the producing and publishing source of the books which influence England and all English-speaking lands, so books prepared and issued in Shanghai reach all China, and indeed the Chinese, in whatever land they dwell. God gave us the printing press and steam to multiply the human voice in its proclamation of the good news. China is so large and populous, that every agency must be used in the tremendous task of letting all the Chinese hear the gospel. Moreover, when won to Christ, the Chinese Christians must be fed and built up with healthy literature, like Christians everywhere else in the world; hence the need of suitable books and papers, both for the heathen and for the growing Christian community.

There is an immense opportunity in China for the dissemination of good literature. Dr. J. C. Gibson estimates that there are 11,250,000 men and 1,125,000 women in China who can read. Until very lately 700,000 candidates every two years tried for their B.A. degree, while every three years 190,000 B.A.'s tried to get their M.A. Besides these, another million of students tried their matriculation examination in various matriculation centres. In all the universities of Europe together there are less than 110,000 men. But the opportunity in China is now the greater, because the government has recently abolished all these examinations and has said that it would substitute modern schools. Some of these will have to be of monstrous size to accommodate the crowds which will rush for admission; for in China all offices are given only to those who pass very high in their examinations. If there are 12,375,000 readers now, how many will there be twenty years hence, when China starts schools everywhere?

The recent change has produced a crisis in the history of the nation. The whole country has turned its back on the old system, which really bound them to the past, steeling their hearts against all things new, including, of course, the new religion which we bring them. Now their minds will be free to take in everything new that comes along. How important that they should be filled with what is true and useful, before Satan introduces what will degrade and destroy!

Up till 1887 there had been Tract Societies in China, but their publications, through lack of funds and other causes, were confined to expositions of the gospel. They provided nothing for the general reader about the world in which we live. They simply printed tracts, which were purely and wholly evangelistic. In 1887 the late Dr. Williamson, of Scotland, saw that China, a great literary nation, would eagerly read history and science, when they would not read anything directly evangelistic. In this way their prejudice might be disarmed, and often they could be reached indirectly by the gospel. He therefore founded the Society for the Diffusion of Christian and General Knowledge among the Chinese, (S.D.K.) which was pledged to print all kinds of literature provided it was based on Christian principles.

After Dr. Williamson's death, Dr. Timothy Richard was asked to take the leadership. Associated with him are four others. These five are all supported by various missionary organizations.

Rev. Donald MacGillivray is the representative of the Presbyterian Church in Canada, which provides for his support. From 1888 to 1890 Mr. MacGillivray was a member of our Homan mission staff, but since the latter date he has been permitted by the Foreign Mission Committee of our church to give himself to literary work. He has translated into Chinese more than a dozen important books, including Bushnell's Character of Jesus; Bruce's, The Kingdom of God; The Life

*Monthly Topic, June 24, by Rev. Donald MacGillivray, B.D., Shanghai.

of Dwight L. Moody; and Andrew Murray's The Spirit of Christ, and is now engaged in translating S. D. Gordon's popular books on Prayer and Power. Besides this work of translating, Mr. MacGillivray has written a book on the Holy Spirit, of which 200 copies were ordered at one time by one Mission. The other members of the translating staff are:—Rev. Dr. Y. J. Allen, of the Methodist Episcopal Church (South) in the United States; Rev. W. A. Cornaby, English Wesleyan Mission; and Rev. W. Gilbert Walshe, Church Missionary Society.

The society has home auxiliaries, which raise money to pay rent of office, printing of books, hire of Chinese assistants and general running expenses. Merchants and missionaries of China also give money. The salaries of the translators, including the rent of houses, is paid by the various organizations who lend the men for this literary work. The books bring in some revenue, but that in the meantime is very little. Large profits cannot be made if the books are to have a wide circulation. Since its beginning in 1887 the S.D.K. printed about 180,000,000 pages, most of which have gone forth on their holy errand of enlightenment. These pages, divided among the 12,375,000 readers, would give each about fourteen pages, not a very liberal supply. Much more remains to be done.

What is the fruit of all these things? Missionaries have preached and doctors healed, and schools have been taught, and books have been scattered—these and other great influences have been steadily at work. The good seed has been sown and there has been the expected harvest. There are over 150,000 Christians in China; a little flock, but it is the Father's good pleasure to give them the kingdom, and thousands will soon enter into it. A whole nation has been roused from the sleep of ages, and is shaking herself from the shackles of a dead past. These are wonders which God hath wrought, so great that we can not take them in, any more than we can really take in the vast figures of the distances of the stars from the earth in astronomy.

We are looking forward to the starting of new schools all over China. Instead of only 12,000,000 who can read and write, we hope to have to see the time when there will be 208,000,000. When that time comes, our present efforts will seem insignificant in comparison with what those now growing up in Christian lands will be doing to provide these vast millions with the bread of life.

THE CAPE TO CAIRO TELEGRAPH.

A writer in the Glasgow Herald states the line has now reached Ujiji, on the eastern shore of Lake Tanganyika. Construction work is suspended, while the route northward is carefully surveyed and the sections of the line erected are got into working order. From a purely commercial point the line is fully coming up to, if not exceeding, the expectations concerning it. The engineers, however, face a difficulty in their preparation for carrying it forward from Ujiji, the country for nearly 100 miles through which the line would have to pass being very swampy and unfit for the erection of a telegraph pole. It was at first thought a wide detour would have to be made in order to escape this region, but other counsels have prevailed, and a much more daring experiment is likely to be tried. This is the installation of the Marconi system of wireless telegraphy, in order to bridge over this belt. This combination of an African jungle swamp with the latest triumph of scientific discovery is only another instance of the onward march of civilization.

DAILY READINGS.

- M.—Knowledge and peace. Isa. 11: 1-9.
T.—A great light. Isa. 9: 1-7.
W.—Learning His ways. Isa. 2: 1-5.
T.—Lack of knowledge. Hosea 4: 1-9.
F.—Bad books destroyed. Acts 19: 13-20.
S.—Idolatrous because ignorant. Isa. 45: 20-25.
Sun. Topic.—Literary Work in Shanghai. Acts 17: 16-34.

Presbyterian General Assembly

Great Debate on Union.

FIFTH DAY.

London, June 10.—In the Assembly, this morning, Principal Patrick moved the resolution of which he had given notice, approving the report on Church union, and inviting the Anglican and Baptist Churches to take part in the subsequent negotiations. He had never for a moment wavered in the conviction that they were following the clearest indications of Divine Providence. Time, he ventured to remind them, was the essence of the question. It could not be despatched in a few months. They had been blamed by some for making less progress than was expected, but progress was to be measured by ultimate results. There was nothing final or ultimate in the report, the documents being purely provisional and having still to be scrutinized by the Joint Committee. The report on doctrine represented a substantial measure of unanimity on all the articles of the Christian faith. The Methodist committee had suggested very few changes. Both churches were evangelical and he had found as much evangelical Arminianism in the Presbyterian Church as in the Methodist. He would not say it was conscious and deliberate, but it was there. He had no hesitation in saying that from a catholic and Church point of view the new document was more in accord with the doctrine of the New Testament than the Confession of Faith, and therefore more in harmony with Christian experience. He commended also the simplicity, directness and warmth of the language used. It represented Scripture in breadth and fullness, and affirmed truth as greater than any system of philosophy or ideology. In the report the ministry, the pastorate, the training of students and the fund were dealt with. Questions to be answered at ordination were not to be repeated, one assurance from an honest man being sufficient. The clause, as he understood it, had been introduced to suit men of sensitive consciences missing the declaration, and not in order to tolerate laxity of sentiment, and would be omitted if desired. In policy much was yet to be done. As to administration, the Methodists had expressed themselves in gratifying terms about the eldership and would like to retain the functions of the office, if not the name. In connection with provision for ministers he reminded them of Matthew Henry's phrase, "A scandalous maintenance makes a scandalous ministry."

A People's Question.

Nothing in any of the reports would prevent the prosecution of the endeavor for union. But from first to last the question must be a people's question. At this stage it was their duty to inform and teach the people. They were not expecting a judgment even from the Assembly. What an incompetent committee they would be to ask judgment on results not yet passed upon. They had given the fullest press publicity to all the proceedings, so that the whole Church should know what they were doing, and the fullest opportunity for consideration would be given. They must know, in the amplest manner, the mind of the Church. He wished to say that the clause inviting Anglican and Baptist Churches to the negotiations had been framed independently the day before the visit of the Bishop of Huron. They cherished the ideal of one national Protestant Church, and behind the Methodist body was the same ideal. The Bishop's address was a noble challenge, and he wanted no great Protestant Church left out of the conference. The work of the committee was the most arduous enterprise any body of Protestants had before

it since the Reformation. The title of the spirit of union was rising steadily in all hearts. He believed that it was the spirit of God. Inquiries had come from all quarters. What could be done in Canada, it was thought, could be done in Australia, New Zealand and South Africa, and could not fail of influence on Scotland. Nothing, he was sure, would be said but from the most honorable motive, and nothing but the most generous interpretation would be placed on any criticism offered.

Rev. Dr. Armstrong seconded the motion. The tide of democracy had set in and the people, he said, would assert their views in the matter.

Reaction Since Last Year.

Rev. John MacKay, Montreal, moved in amendment that "the report be received with an expression of satisfaction in the fraternal and Christian spirit with which the negotiations had been conducted, but that, after consideration of the conclusions to which the committee had come, the Assembly was constrained to declare, and hereby do declare, that the proposed union would not in their judgment be in the best interest of the Presbyterian Church in particular, nor of Christian life and work in Canada in general, and, therefore, request that any further negotiations may be in the line of federal or co-operative union." No man had a right to say that the Lord's Prayer indicated that there should be one Church. The whole talk was the outgrowth and survival of the old Catholic conception. He maintained that the committee had not done what it had been appointed for, which was to gather statistics showing the extent of the evils complained of. He cared more about the production of Christian character than of a big Church, which could go to Ottawa and ask the government for all that the Roman Catholics got. It would be a supreme sacrifice, he asserted, for him to go into a Church composed of three Churches now negotiating. The great west as a whole did not want union. Competition was the best thing for them, and it was an advantage to have two or three men working in the western towns.

Rev. D. Campbell, Kamloops, seconded the amendment. So far as he knew, there was no possibility of carrying the Church unanimously for union. There had been a reaction against it since last year.

Principal Falconer spoke in strong support of Dr. Patrick's motion. Mr. MacKay's amendment, said Dr. Falconer, implied the questions: Was the union desirable? Was it feasible? The sense of the amendment was that the union was desirable. No scholar would dream of saying we must return to the conditions of the Apostolic age. Their Master had spoken of the Holy Spirit that would lead them into all truth. Co-operation meant brotherhood, and that meant love, a word created by Christianity. The use of the word in the amendment admitted the desirability of union. It was their duty to prove if union were feasible. From the commencement he had put it in the forefront that it would be utter madness to go forward to a union that did not carry the whole Church with it. It was absurd to think that the Assembly could force its will on the people. They must give the people their chance. The amendment would dictate to the people that they cannot have union, and would cast the movement out of the sphere of practical politics. Let the people know the situation and they would say whether further ac-

tion was to be taken. These young men seemed to hesitate because they could not see every step in the future. They could not tell what the Spirit of God would do with a people like those of Canada. There might be a vitality and power in the nation such as history had not yet revealed. The Spirit of Christianity took shape under different conditions than these of today. Were the conditions of the past to be stamped upon them? They were not Scotch or Irish; they were a new people. It seemed that the older peoples had such a contentment with things as they are they had no desire to do better. No one loved Presbyterianism better than he, nor with better right, but above the denomination was the living body of Christ. If they ceased in their efforts they went back to rivalry, and would be to a certain extent alien from the spirit of the Master.

Rev. W. J. Clark, of London, also thought the amendment a piece of ecclesiastical tyranny. The people were more inclined than they to be swayed by prejudice. It was their duty to educate them out of that. He had gone to the committee prejudiced against union, but as he sat and listened he saw the finger of God at work. Those who opposed it might well pause lest haply they be found to fight against God.

The hour of adjournment having been reached, the discussion will be continued in the morning, Principal MacLaren having the floor.

An Important Fund.

On resuming the aged and infirm ministers' fund report was presented by J. K. Macdonald, who expressed the hope that the committee would not rest until a pension for forty years' service of \$500 had been provided. He anticipated the breaking down of many men before the age of 70 would result from the hard work to be done in the west, and recommended that provision be made by the accumulation of a large capital fund. The report stated that all the annuities had been paid the full amount called for by the rules. Taking the eastern and western branches together, the debt had increased \$842.27, though that in the west had been reduced \$309.90. The debt against the ordinary fund was \$3,739.51. The increase in the givings, particularly in the western section, had been marked. In the west this increase had been \$3,049.02 and in the east \$115.98. Interest on \$1,400.17 over last year, and there had also been an increase of \$1,010.23 in the ministers' rates, indicating that ministers were seeking connection with the fund. In the west the disbursements had amounted to \$31,825.23 and in the east \$7,670.93.

The capital account for assets amounted to \$29,355.50. The agent for the fund, Rev. A. H. Scott of Perth, had met with encouraging success in his work. In all 123 aged ministers had received the benefit of the fund. An appeal for sympathy in aid of the help for these ex-servants of the Church was also made. The report, including the recommendations of the committee and the continuation of Rev. A. H. Scott, Perth, as special agent for the fund, was adopted.

On motion of Messrs. J. K. Macdonald and Walter Paul, the sum of \$200 was voted to the ex-Moderator, and a like sum to the present Moderator towards travelling expenses incurred in attending frequent and various functions.

Sabbath Observance.

Mr. John A. Paterson, K.C., moved the adoption of the report on Sabbath observance and legislation.

Rev. J. G. Shearer of the Lord's Day Alliance stated that it would take generations to estimate the value to the country of the Lord's Day Act, about to be passed. Under it no Sunday excursions, saloons, theatres, professional sports, fishing, hunting, shooting, bathing or amusements of any kind would be allowed, and no Sunday papers, either domestic or

imported, could be sold. The passing of the act was due to the ten year's agitation carried on, and to the calibre and character of Canadian public men. An unworthy conception of these had been created in the minds of some by slanders in the press of both sides of politics. He had been face to face with them for six years, and had a higher opinion of them now than at first. Not one member of the Government nor a leader among the Conservatives was against the bill. He seconded the motion, and the report was adopted.

Board of Trustees' Report.

The Board of Trustees reported that the receipts for the schemes of the church (western section) were greatly in advance on the preceding year. The amounts were—Home missions, \$169,356.67; augmentation, \$32,796.98; foreign missions, \$172,939.74; foreign missions (Macao), \$4,655.99; India famine, \$3,666.18; French evangelization, \$24,000.42; Pointe-aux-Trembles, \$14,373.00; widows and orphans, \$18,088.50; aged and infirm ministers, \$23,022.34; assembly fund, \$5,211.06; Knox College, \$12,649.53; Queen's College, \$3,407.83; Montreal College, \$2,389.00; Manitoba College, \$4,274.20; Sabbath School Committee, \$9,500.94; a total of \$409,982.75. The death of Dr. Warden and the retirement of the auditor, Mr. Andrew Jeffrey, were sympathetically referred to. The board, in view of the great increase in rents, suggested the expediency of purchasing or erecting a building for the various business offices of the Church.

Report of Hymnal Committee.

A decrease in the sales of the Book of Praise and the royalties thereon was reported by the Hymnal Committee through the canvasser, the Rev. Dr. Tregea. The sales amounted to \$69,659, as compared with \$81,872, the previous year. The royalties, \$2,670, it was recommended should be divided, two-thirds to the aged and infirm ministers' fund and one-third to the ministers' widows and orphans' fund. Reports from thirty-eight Presbyteries had been received concerning the new metrical version of the Psalms prepared by a joint Canadian and United States committee. Only two expressed an unfavorable opinion. The contract with the publishers of the Book of Praise expires this year, and the committee arranged to extend it for five years. They recommended that an improved selection of Psalms be prepared and progress reported annually, so that the work be ready for the edition of the Book of Praise of 1911.

Committee on Sabbath Schools.

Rev. John Neil presented the report of the Committee on Sabbath Schools at the evening sederunt. A gain of about one thousand scholars over last year was reported. A general gain in efficiency was indicated by an increase in the diplomas granted for memorizing Scripture and the Shorter Catechism of 709, in teacher training course of 544, in contributions to the children's day fund of \$1,058, and of those coming into full communion with the Church a gain of 648. The appointment of Rev. J. C. Robertson as General Secretary has been more than justified, says the report, by the work done. He is at present maturing a plan of correspondence to come into helpful contact with every school. In the 2,835 schools reporting there were 22,265, officers and teachers, a loss of 17, and 182,891 scholars, a gain of 950, with an average attendance of 127,404, a gain of 262. The home department had an enrollment of 7,169, a gain of 792. For correctly repeating the entire Shorter Catechism at one continuous sitting there were awarded 646 diplomas, an increase of 94. The contributions for all purposes were \$142,778, an increase of \$10,692.

Rev. J. C. Robertson, Secretary to the committee, gave a glowing account of the work. The reception of the report

was moved by Walter Paul and seconded by Rev. W. R. Cruickshanks. Both spoke warmly of the success attending the Sabbath school work under the new methods adopted.

Church Life and Work.

Rev. A. B. Winchester presented the report on Church life and work in an animated address, in which he laid stress on the necessity for family worship.

The Committee reported a larger number of returns sent in than usual. The most serious neglect was on the part of the sessions. Family prayer is judged to be a steadily waning institution. Of the rapt communion of souls, "or anything approaching to it, the almost universal testimony is that there is a melancholy lack." An ominous reduction in the birthrate is noted, and it is deemed opportune to point out that in the five Provinces without divorce courts there have been 85 divorces granted in 54 years, while in the three other Provinces the courts have granted 271. Home influence upon the community is considered to have increased in the past ten years. The dearth of candidates for the ministry is marked by the statement that, "of twenty sons of ministers, not one has entered the ministry."

Rev. Mr. Winchester moved the reception of the report, which was seconded by Rev. H. Gracey. Rev. J. McKay also spoke. The motion was carried, and the recommendations, except to print the report for distribution, were agreed to.

SIXTH DAY.

Principal MacLaren resumed the discussion on Church union with the remark that whatever conclusion was arrived at would be of great importance to the interests of religion. He had not voted for the movement when it was inaugurated. Since the very happy meeting in Toronto he had been reported as a convert to entirely different views, a statement for which there was no foundation. He was on the committee which was instructed to ascertain if union were practicable. He had labored honestly and sincerely to bring about a union if one were practicable. He had never from the first put forth any factious opposition. The statement of doctrine he thought successful, and if the articles were accepted in the same sense by the negotiating parties it would reveal a large measure of real unity, but he thought there was need of further inquiry as to their acceptance in the same sense. They all accepted the Scriptures, but different constructions were put upon them. He thought the document a very valuable one, though not ranking it as highly as Dr. Patrick did.

Was the Statement True?

Was the statement of doctrine true? Did it contain a sufficient body of doctrine to be embodied in the united Church? And was it expressed clearly and intelligibly? He came to the general question from a different standpoint from his brethren. Some thought union a thing to be prosecuted almost at all hazards, that it was what Christ prayed for, and that they failed in their duty if not gathering into one body. He did not see it in that light. The Revised Version indicated that this unity prayer for (John xii., 20-23) was a union in the mystical body of Christ. A spiritual unity might exist without organic unity and be absent with it. The Roman and the ritualistic definition of a church was a society professing the same Christian faith, enjoying the same sacrament, and subject to the same authority. This was an impossible kind of government, according to Protestant conceptions. The Church as defined by Presbyterian standards was entirely different. In the Confession of Faith, chapter 25, occurred the broad definition of the invisible Church as well who have or shall be gathered into one in Christ Jesus. This meant

the totality of the saved, whether Protestants or Catholic, or any other Church. The visible Church was also defined as those who professed the true faith, together with their children. It was never taught that there could be only one visible Church. That was no part of Protestant or Presbyterian doctrines.

These remarks are general. Now I will make a practical application. I'll tell you what I intend to do. I am going to vote for Dr. Patrick's motion. (Applause.) I sympathize with the brethren who moved the amendment with such force, but at the present state of the negotiations I do not see that we can call a halt. Principal Caven, who went further than the speaker was prepared to go, laid down as necessary to union that truth was to be conserved. "God's sovereignty and man's freedom," however, might mean different things in different mouths. Efficiency in the working of the Church was dealt with in the subsidiary reports. The plan did not look to him like organic unity when it proposed to let congregations retain their present government, while a fourth kind of government, was planned for new and outlying sections. He liked Dr. Patrick's motion because it sent the matter down to the Presbyteries and the congregations. It did not ask them for an opinion, but it could not prevent them expressing their views. We want a full expression of the mind of the Church through its properly constituted organs. The movement was inaugurated at a public meeting in Toronto—a kind of love feast—and those who were deemed worthy were called to it. (Laughter.) The movement now exerted great moral force through the community, and it would be unfortunate if the committee should go on negotiating for ten years and then find the Church unprepared to act.

Rev. J. Knox Wright, a British Columbia minister, declared Presbyterians would emphatically refuse to have their creed revised. They had presented to them a revised creed, and he denied that it was clearer or closer to the New Testament than the old Confession of Faith.

The People to Decide.

Principal Forrest doubted the power of Mr. Wright to express the mind of the church. The meaning of Christ's prayer was not, he considered, a matter for professors to decide. Every humble Christian could decide it for himself. The prayer was evidently not yet answered, for the spirit did not exist that should exist towards their brethren. They had been praying for unity, but when the prayer began to be answered it was declared that this was not what was wanted. Every union had furnished the same experience. They heard the same story about lowering the old flag when God was answering their prayers. In 1870 good, honest men went out of the church and were out of it still. He had never, he said, heard a layman utter a word against union. They had too much practical sense to be against it. He hoped the amendment would not be put. It would indicate to the other negotiating churches that they were not in earnest.

Sir Thomas Taylor was not opposed to church union, but thought it might be bought at too high a price. He judged from the provisional document that the result would be a careful abandonment of everything with a flavor of Presbyterianism.

Rev. Mr. Cruickshank proposed an amendment to the amendment that while negotiations were pending the committee be instructed to use its best endeavor to bring about more present co-operations as a reasonable preparation for and aid to ultimate union, but he did not get a seconder.

Rev. Dr. Duval, Winnipeg, supported the motion.

At 2 o'clock Rev. Dr. McMullen resumed the discussion by declaring that the resolutions of doctrine were less orthodox than the Methodist standards.

Continued on page 12.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JUNE 20, 1906.

King Edward will visit Aberdeen in September next, and take part in the fourth centenary celebration in connection with Marischal College. The visit and a lunch at the Town Hall, as guest will include a long drive through the city of the Lord Provost. Scotchmen are greatly pleased.

The Association of Evangelistic Missions is the title of a voluntary organization within the Southern Presbyterian Church for the promotion of conservative evangelism. It is to do the work which in the Presbyterian Church (North) is done by the Evangelistic Committee. Its headquarters are in Louisville, Ky.

The Living Age promises to reprint in its issue for June 23, Mr. Sidney Lee's striking article on "The Future of Shakespearean Research," from The Nineteenth Century. Mr. Lee ranks among the foremost of Shakespearean scholars and critics and his discussions of Shakespearean topics always command attention.

The Methodists, Presbyterians, Anglicans and Congregationalists of the Dominion, at the last census, numbered 2,467,592. Were the union of these churches consummated, as is desired by the Presbyterian General Assembly, they would make the largest religious body in Canada, the Roman Catholics only numbering 2,228,097.

A meeting was recently held in Boston to arouse enthusiasm over the building of Christian Endeavor headquarters as a fitting way to celebrate the silver anniversary of the society. About 250 ministers and others were present. The fact was emphasized that the proposed building was not to be a monument so much as a live to industry.

The annual church service of the Ottawa Free Masons will be held in St. Andrew's church Sunday, June 24, the Rev. Dr. Bayne of Pembroke being the officiating clergyman. Mr. Arthur Dorey will be in charge of the musical part of the service, and it is expected that there will be a Masonic choir, many of the city's best musicians being in this society. The parade promises to be an imposing spectacle as there are about 1,200 Masons in the city and vicinity.

EVANGELISTIC SERVICES.

The Torrey-Alexander mission—so called because Rev. Dr. Torrey and Mr. C. M. Alexander are the prominent figures in the group of evangelistic workers—opened auspiciously in Dey's Rink on Sabbath, the 10th inst., and has since been steadily increasing in attendance and interest. From the very start evidences of widespread awakening were quite apparent, and notably among the young people, who usually are more responsive to evangelistic appeals and more receptive towards plain and forcible presentations of the Gospel truth, than grown-up and older people. This fact demonstrates pretty clearly that the hope of the church is in her young people and furnishes the strongest possible incentive to ministers and elders and Christian people generally, to appreciate the great importance of enlisting the young in the work of the church at an early age.

The fact that a great many people give little more than an intellectual assent to the great essentials of Gospel truth until they are well up in years is being fully recognized as one of the chief weak points of the church life of our day. This gives force to the remark once made in our hearing by a thoughtful and experienced minister of the Gospel, that the young people whom he from time to time had admitted into his church afforded him much greater satisfaction than did the Christian conduct of those who held aloof from the church and church work until they had reached mature years.

We are therefore not surprised to find ministers and Christian workers viewing with lively satisfaction the accession of so many young people to the ranks of those who are making a public confession of their faith in Christ as their Saviour and Lord. This is bound to exercise a reflex and hopeful influence on people of more mature years, who have to a large extent held themselves aloof from church connection and church work; for nothing outside the direct power of the Gospel itself will appeal to them so strongly as the simple faith and earnest Christian life of Sabbath School children from ten to sixteen years of age, who have enlisted under the banner of King Jesus.

As we have already noted the interest in the meetings has steadily increased; evidences of the presence and power of the Holy Spirit are every day becoming more and more apparent, and a strong conviction is taking hold of many people in Ottawa—including ministers and Christian workers—that we have entered upon a season of revival, a genuine work of grace, which is bound to exercise a widespread and beneficent influence upon the morals of the city and give a great uplift to the ministers of the city and their work.

The head of the mission, of course, is Rev. Dr. Torrey, who has had a world-wide experience and record as an evangelist. He is undoubtedly a preacher of ability and has an overflowing confidence in the power of the plain Gospel message, impressed by the presence and power of the Holy Spirit. His preaching is en-

tirely devoid of sensationalism and vapid sentimentalism—is concise, matter-of-fact and spiritually aggressive, appealing to the moral intelligence and consciences of his hearers, and buttressed by the facts and teachings of Bible history and Bible doctrine, which cannot be successfully gainsaid or called in question. His personality and his plain and powerful presentation of Gospel truth arrest attention and create a profound impression, which, if not at once, leading men and women to decision for Christ, never fails to lead to serious thought, which must eventually produce a good harvest.

The second in command—if we may be allowed the use of a military phrase—is Mr. Chas. M. Alexander, a captivating personality, a good speaker, a fine singer, a magnificent choir leader, and better than all a warm-hearted Christian gentleman.

Then we have Rev. Dr. Jacoby, of Chicago, a very lovable Christian gentleman and an experienced Bible student. His principal work here is that of training Christian workers in the art and practice of dealing with enquirers. In that capacity he is proving himself an expert teacher, and enjoys the entire confidence of his large class of Christian workers.

The solo singer of the party is Mr. Butler, a native of "the land of Dixie" (from Macon, Georgia.) He is a "beautiful" and impressive singer and has already made hosts of friends in Ottawa.

The pianist of the party is Mr. Harkness, a native of Australia and an expert in fingering the keys of a piano.

Mr. Lowe, also an Antipodean, who came here about a week in advance of the rest of the party, is a somewhat retiring young man but a ready worker and very pleasant in his intercourse with those with whom he comes in contact.

The evangelists are being supported by the evangelistic wing of Ottawa Protestant ministers, many of whom attend and take part in the evening meetings—irrespective as they can spare time from their regular congregational work, which is no light burden. They are deeply and prayerfully interested in the important work which is being done by Dr. Torrey and his associates and have strong confidence that the revival, which has begun will take a wide scope and produce far-reaching results—a view which is shared in by large numbers of the Christian people of Ottawa. Many people are praying earnestly for a great in-gathering of saved souls into the Kingdom.

BUDDHISM VS. CHRISTIANITY.

Hon. W. J. Bryan, a Presbyterian elder, who may be the next President of the neighboring Republic, writing in his foreign letters on Buddhism, refers to having heard that the United States offers a promising field for Buddhist missionaries. He remarks as follows:

"As a religion of agnosticism, requiring belief in neither God nor immortality, nor yet in the morality taught by Christ, it may appeal to some who, like the Englishman whom I found in the monastery, have already rejected Christianity, but it is not likely to appeal to those who have had a religious experience. Those who emphasize good works, and fail to recognize the need of an inspiring faith behind the works, may take refuge in the teachings of Buddha from the more exacting requirements of the Nazarene, but no one is likely to be led astray who compares the altruism, the philanthropy and the benevolence of Christianity with the fruits of Buddhism. To live, even in poverty, upon the labors of others with a view to gaining thus an earlier entrance into blissful unconsciousness is not so unselfish, after all, as to spend oneself in the service of his fellows and to convert life into an exhaustless fountain."

EDUCATION IN AUSTRALIA.

On the subject of the common schools in Australia, Dr. Rentoul in an interview which appears in the Belfast Witness, said:—"We have had the same battle that you are fighting. Let me take Victoria alone, for that is the State whose education system has been most bitterly attacked as 'Godless,' 'Christless,' 'pagan,' and what not. In 1873 the present system of State education, 'free, compulsory, and secular,' was introduced, as a consequence of the complete failure of the denominational schools. Those schools had largely neglected to avail themselves of the complete facilities given for denominational instruction. Observe, it was Anglican laymen who introduced the present system. It has stood the test of more than a generation. The reading-books are largely saturated with theistic and even Christian truth and sentiment. But there is no Bible teaching. Facilities are, however, given outside the hours of the ordinary curriculum, both in the middle of the day and after school hours, for the clergy of the various denominations, or accredited instructors authorised by them, to give to the children religious, Biblical, or dogmatic teaching as they chose. Recently a clerical commission, appointed by the Government, drew up a series of Scripture lessons, which they wished the teachers to teach in the ordinary school curriculum. It is an odd assortment. Though two Anglican bishops were on the Commission it begins by cutting away the Magnificat and all reference to the Virgin Birth of our Lord. The bishops in England, I see, have been agitating against a 'mutilated Bible,' but the bishops in Victoria went in for what was surely infinitely more dangerous—viz., a 'mutilated Jesus Christ.' A referendum of the people was taken at the request of the Churches with the crushing result that by an overwhelming majority the people voted for the maintenance of the present system, 'free, compulsory, and secular.' At the same time, by a majority, they voted that the Commission's scheme of Scripture readings should be used, though they did not specify who should teach them. The curious state of things, I think, demonstrates two things—that the people will not allow their education system to be other than 'secular' in the large sense of that word; and, secondly, that they would willingly welcome some of the nobler passages of Scripture in the reading-books. Dogmatic 'instruction' they will not have in their schools."

THE BIRTH OF A NEW CITY.

Prince Rupert, the new city of North-western British Columbia and the Pacific Coast terminus of the Grand Trunk Pacific, has indeed begun and the foundations laid of the coming metropolis of the Western Province of the Dominion. The camps of the surveyors, both those of the Dominion and the Grand Trunk Pacific Railway Company, are pitched on and near the future city's boundaries.

Mr. Dodge, superintending the government survey, has his camp stationed near the mouth of Tuck's Inlet, just opposite Venn's Passage, in view of historic Metlakahla. He intends to make a survey of the coast line waters of the inlet, and as this will take him considerable time, he expects to remain in camp until October, and has accordingly fitted up comfortable quarters. He says the Metlakahla carpenters have the honor of building the first house on Kaien Island, and is much pleased with them as workmen.

Farther east, up the inlet where surveys are now in progress at different points, the Grand Trunk Pacific Company's men are busy in the vicinity of their respective camps—one near Seal Harbor, where the new sawmill will be built, and one a mile and a half farther east. Here the wharf and three buildings will at once be erected, as already piles for the wharf are being secured.

SCOTTISH ASSEMBLIES.

The Belfast Witness of 1st of June, writing on this subject, says:

In the proceedings of the two great Assemblies in Edinburgh not much of interest to outside communities emerged. The principal point in the Established Church was the proposal to amend the terms of Subscription to the Confession of Faith. The idea is to relax the formula of subscription in relief of conscience, so that ministers may be able to sign without any mental reservation; a further, doubtless, object, was to avert the legal disaster which has befallen the United Free Church. After full debate, the Assembly agreed to suspend the settlement till next year. Whereupon the "Scoteman" remarks that there will be no great hardship experienced, because, as things are, ministers sign without feeling any compulsion to faith or any great compunction in the matter. But that is a cynical solution which will not satisfy many. And, on the whole, an altered formula such as the Irish Church has provided in one item will be the best every way.

In the United Free Church Assembly an important matter was the proposed amalgamation of the two funds—the Sustentation Fund of the old Free Church and the augmentation Fund of the United Presbyterians. The Sustentation Fund is declining; the U. P. plan prospers because it concedes a little more to human nature. This question also was not definitely settled, but hung up for another year. Church finance is a most delicate and difficult matter, and another year's consideration will do no harm, and may do much good. It is hoped the plan ultimately agreed on may furnish a hint for the quickening and enlargement of our Irish Sustentation Fund, which has been for some years less than satisfactory.

THE SOUTHERN ASSEMBLY.

The editor of the Central Presbyterian, probably the most conservative of Southern Presbyterian papers, thus writes of their last General Assembly:

"To a thoughtful observer it was clearly evident that there were two distinct parties in the Assembly, that appeared again and again as particular subjects presented themselves for consideration. They were lined up with but slight variations on a number of issues. They might be named the liberals and conservatives, corresponding in general to this classification in other religious bodies. On the question of Federation, on the Callwell Case, on Republishing the Distinctive Principles of the Church, on Sending Delegates to the Council of the American Federation of Churches, the same men were seen in line on either side with the same leaders, if leaders were needed, with few exceptions, only on the last named issue, when was not in form to be a test. Our Church may as well recognize that she has a 'liberal' element of a milder type within her own fold, whether for her advancement or her embarrassment, and adjust herself to the new conditions.

"Modern methods of managing and conducting the business of courts were much in evidence at the Assembly. It was long thought that the dignity and solemnity of ecclesiastical councils forbade alert and tactful manipulation of questions that could not be trusted to stand on their merits, after fair and adequate argument. This dishonored concession is now invaded by experts of a modern school. Calling for the question after one has had his say, prompting the Moderator at critical moments, conspiracies to occupy time and cut off debate, campaigning between sessions, tumult and confusion as a last resort are of extremely doubtful propriety in a court that seeks for Divine guidance in all that it does."

THE WHITBY CONFERENCE.

Applications are coming in for the Whitby Conference, but still there is room.

This is the first conference to be held in Canada, after the fashion of the now somewhat famous Silver Bay Conference on Lake George. Its popularity has so rapidly grown that applications are now received a year ahead, and they cannot begin to accommodate all who wish to attend. The presence of Mr. Harry Wade Hicks and Mr. J. Earl Taylor who are leaders in the Silver Bay Conference, is a guarantee that the Whitby Conference will be conducted on the same lines, with the advantage of being much less expensive.

There is no doubt that the next great advance in Mission interest is to be amongst the young people of the church, and these conferences are squaring up to that problem.

Many Young Peoples' Societies are eager to do more, but they do not know how to go about it. Ten days' study of methods ought to be helpful in that direction.

All Presbyterians wishing to attend should make application at once to the undersigned.

R. P. MACKAY,

80 Confederation Life Bldg., Toronto.

EASTERN ONTARIO.

Rev. R. McNabb, B.A., of Powassan, preached recently at Sandridge.

Rev. G. McGregor, B.D., Queen's University, Kingston, preached in St. Paul's church, Bowmanville, Sunday.

The death is announced of Mr. Peter Kennedy, J.P., of Dominionville, in the 81st year of his age, greatly respected. He was for many years an elder in Kenyon Church, and was for a long time a county councillor.

At a meeting of the Presbytery of Lanark and Renfrew, at Carleton Place, a call from St. Andrew's church, Guelph, was presented to Rev. W. G. Wilson, of Smith's Falls. Rev. Mr. Wilson accepted the call and will be inducted to his new charge on June 21st. St. Andrew's church, Guelph, was represented by Lt.-Col. McCrae, of Guelph.

By personal canvass, the elders of Chalmers' Church, Kingston, have secured the views of the congregation and members upon the question of the individual communion cup. The members were almost unanimous in favor of a change from the present system of common cup usage, in view of the modern attitude on the transmission of disease. Accordingly the Session of Chalmers' has decided to inaugurate the usage of individual cups at the September communion service. This church is the first Presbyterian church in Kingston to make the change.

The Cornwall Standard says: During the absence from town of the Rev. N. H. McGillivray, union services on Sunday and the mid-week prayer meetings will be held between the congregations of St. John's and Knox churches. As next Sunday is anniversary day in Knox Church, the regular services will be held in St. John's, where the Rev. Dr. Harkness will preach. On each succeeding Sunday the morning service will be held in St. John's Church and the evening service in Knox Church. This is a very suitable arrangement, and one that might be profitably followed in many towns and cities in the summer months, when the pastors take their holidays. Indeed, we know of several cases where Presbyterians have joined in union services with their Methodist or Congregational brethren with mutual profit.

At St. Lambert, P.Q., at the residence of the parents of the bride, by Rev. H. J. McDiarmid, on 28th May, 1906, Mr. F. S. Bassett, of Wetaskiwin, Alberta, to Miss Rose Stevens, daughter of Mr. C. A. Stevens.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE STORY OF A MAY BASKET.

By Alice E. Allen.

It really was too funny to think of Aunt Emmeline's hanging a May-Basket. Norah gurgled delightfully, Aline's pale sober little face really smiled.

The two little girls were up in the orchard back of the big Ruggles farm. Norah was dimpled, red-haired and freckled. Aline was a slip of a girl with dark dreamy eyes, quite too big for her white wistful face. Maybe if you had no mother and had sent you away across the big Atlantic Ocean to live with Aunt Emmeline, you'd be sober and thin and pale, too, specially if your Aunt Emmeline wouldn't have a dog or a cat or a bird in the house, didn't believe in Christmas stockings or having Christmas trees or coloring Easter Eggs, or giving presents on your birthday, if she braided your curls so tight they pulled and called you "A-lee-na" in the most disapproving tone.

If it hadn't been for Norah—well, when Aline tried to think of the big bleak Ruggles farm-house with no Norah in it, a sob choked her and she had to think of something else quick. Norah had always lived at the Ruggles farm. She wasn't home—ever. Maybe she didn't have time. She built fires and washed dishes and carried wood and peeled potatoes. She swept and mended and made beds. She knew how to milk. And sometimes she rode on the rake in the hay field.

And to Norah Aline's pretty stories of far-off England were every bit as good as fairy stories.

To-day in the orchard Aline had been telling Norah all about hanging May-baskets. "You must always try to catch the boy or girl who hung the basket, you know," she said, "else you'll not know for sure where it came from. Such dork baskets as we used to make, Norah! Some were pink and some were blue, and there were green ones and yellow ones, and all heaped up with big purple violets or Hawthorne or daffodils.

"There'll be no daffies this spring," said Norah, "by May-day. Just see the snow on the hills!"

"I know," said Aline, wistfully. "But even if there were dozens of daffies, Norah, who would be there to hang any May-baskets for us?"

"Aunt Emmeline, maybe," Norah had suggested, roguishly. And they had both laughed.

Then Norah ran away to get supper. "I wish Norah could have a real May-basket," said Aline to herself. Aline had to talk to herself sometimes. Her voice was so low and sweet and so altogether a part of outdoors that nobody heard unless it was a big red-breasted robin near by. "It would be quite as nice—nicer, maybe—than to have one myself. I wouldn't hang it on the door and run, 'cause that would disturb Aunt Emmeline; but I could put it on to Norah's window-blind. Then, when she opened her blind in the morning, she'd find the basket."

It was easy to plan for the hanging of the basket, but it wasn't so easy to make it. For to make a May-basket you must have something to make it of, and the Ruggles farm-house was bare of anything pretty or bright-colored. Aline almost gave up. "No paper," she said; "no ribbon, not even flowers. How can I make a May-basket?"

It was that very noon that Uncle Nathan coming home from his wood chopping dropped a handful of hepaticas in Aline's hand.

"Thought, maybe, you'd like 'em," he said. When Uncle Nathan did speak, his voice was so gentle Aline wished he'd go right on talking. "Oh, thank you, uncle," she said. And her glad little look went straight to Uncle Nathan's heart.

Aline decided if she couldn't hang a May-basket, you could at least hang a bunch of May blossoms. So that same afternoon all by herself, she went May-flowering. She wanted to ask Norah to go, but that would have spoiled the surprise. The woods were pretty and quiet, full of soft green tints and breeze-blown shadows, but to the little English girl the trees seemed only half grown up, and the covers showed strange new faces. But they were flowers.

Aline caressed them with her little white hands. Some of the pinkest buds she kissed lightly. She carried home a big bunch and put them in a cracked mug in her own room, so Norah wouldn't see them and guess.

Next morning Aunt Emmeline took some bundles of cotton from a dark closet and put on a comfortable to be "tied off." Aline watched her for five minutes. Then—

"Aunt Emmeline!" she said timidly.

"Well?" said Aunt Emmeline.

"Would you mind," said Aline, "if I had some of that red paper, please? It's just what I want for a May-basket."

"The paper that comes 'round the bathing?" said Aunt Emmeline. "I'm sure I don't care who has it. Take it, Aline, only don't clutter."

What clutter meant Aline didn't know, but it sounded quite dreadful. She was sure she would never want to do it.

"Oh, I wouldn't, Aunt Emmeline," she said; "not for anything." And, she went on breathlessly, "could you spare me a little piece of that red wool?"

If Aunt Emmeline had only known how, she would have loved to love this strange, silent little great-niece of hers. She broke off a generous piece of wool. "There," she said, not unkindly. "Now, run away. I'm too busy to talk. Mind, Aline, you don't clutter!"

"Thank you, Aunt Emmeline," said Aline.

That morning was quite the happiest she had known since she had left England. She sang a little softly as she worked, and smiled a great deal. From the crimson paper her clever little fingers fashioned a bit of a basket. She made ruffles for it with crimson edges. She tied the corners with crimson wool. She left a long piece of crimson wool with which to hang up the basket. She even made some bits of crimson tassels.

That night she stole away from Norah. She ran up the back stairs. Norah's room was over the kitchen. To the outside of one of the window blinds she fastened the flower-trilled basket. Then she closed the blinds. "The wool isn't very strong," she said; "but I guess it'll be all right."

The morning of May-day was sweet and warm and pink, just as a May-day morning should be. Aline ran down-stairs. Norah was building the kitchen fire. "My-ee," she said; "but you're up early, Aline."

"Yes," said Aline. She waited for Norah to speak about the May-basket, but Norah built the fire and gumped the water and brought in more wood. She hummed a gay little tune as she worked, but of May-baskets or of May-days she said nothing at all.

"It's a lovely May-day, isn't it Norah?" said Aline, at last.

"To be sure," said Norah. "But I'd forgotten 'twas May-day, Aline. Let's do up the work quick and go to the woods for posies."

"All right," said Aline. She went slowly out of doors. She peered anxiously up at Norah's wide-open blinds. There was no flutter of red basket anywhere in the grass under the window. Aline hurried through her breakfast. She ran up to Norah's room. She hunted everywhere. There was no basket to be found.

"Norah," said Aline. The girls were washing dishes in the big sink. "Norah, what did you do with your May-basket?"

Norah's wondering eyes were answer enough without her words. "It's no May-basket I had, Aline," she said. "How could I?"

"I hung one for you, Norah," said Aline—"a real pretty one. I put it on your window blind."

All the morning the girls wondered. Whenever a chance offered, one or both hunted in the yard for the missing basket.

"It blew away, I'm thinkin'," said Norah, at last.

"Perhaps," said Aline, sorrowfully. She sat down alone on the back porch. She was too disappointed to think now what a warm, lovely, fragrant May-day it was.

Suddenly up the walk came Norah. "I've found it," she cried, "The basket. Come, quick!"

Straight to the orchard she ran. Behind her panted Aline. There, in one of the gnarled old apple trees, quite low down, was a robin's nest, and woven into it were strips and shreds of what had once been a bright red May-basket. Ends of red wool stuck out here and there. Inside a small, soft, crimson tassel. On the grass were bits of torn paper and a few faded flowers.

"Oh, oh, oh!" screamed Aline. Her solar little face was pink with pleasure. Her dark eyes danced. "Oh, Norah, what a lovely May-basket!"

"Basket?" said Norah.

"Yes, oh, yes," cried Aline. "Don't you see, Norah? The nest is our May-basket. We thought there wasn't any one to hang it; but there was—the robin. And he flew away. And now we've found it. Don't you see?"

Norah laughed. "And the best of it is," went on Aline, "the very best of it is, this basket will set. By and by there will be eggs, Norah, and then baby birds. And there'll be songs—such songs! O Norah!"—The Choir in Register.

MY OWN CANADIAN GIRL.

The demoiselles of sunny France,
Have gaiety and grace,
Britannia's maids, a tender glance,
A sweet and gentle face;
Columbia's virgins bring to knee
Full many a duke and earl;
But there is none to equal thee
My own Canadian girl.

Thy hair is finer than the floss
That tufts the ears of corn,
Its tresses have a silken gloss,
A halo like the morn;
I prize the rich luxuriant mass,
And each endearing curl
A special grace and glory has,
My own Canadian girl.

Thy brow is like the silver moon
That sails in summer skies,
The mirror of a mind immune
From care serene and wise,
Thy nose is sculptured ivory,
Thine ears are lobes of pearl;
Thy lips are corals from the sea,
My own Canadian girl.

Thine eyes are limpid pools of light,
The windows of thy soul;
The stars are not so clear and bright
That shine around the pole.
The crimson banners of thy cheeks
To sun and wind unfurl;
Thy tongue has music when it speaks,
My own Canadian girl.
God keep thee fair and bright and good
As in the morning hour,
And make thy gracious womanhood
A still unfolding flower.
And stay thy thoughts from trifles vain,
Thy feet from folly's whirl,
And guard thy life from every stain,
My own Canadian girl!

CHINESE INNS.

Rev. Arthur J. Brown, D.D.

Our nights were usually spent in the native hosteries. Chinese inns do not impoverish even the economical traveler. Our bill for our tiffin stop was usually 100 small cash, a little less than three cents, for our entire party of about a score of men and animals. For the night, the common charge was 700 cash, about twenty cents. Travelers are expected to provide their own food and bedding, and to pay a small sum extra for the rice and fodder used by their servants and mules, but even then the cost appears ridiculously small to a foreigner. Still the most thoroughly seasoned traveler can hardly consider a Chinese inn a comfortable residence. It is simply a rough, one-story building enclosing an open courtyard. The rooms are destitute of furniture except occasionally a rude table. The floor is the beaten earth, foul with the use of scores and perhaps hundreds of years. The windows are covered with oiled paper, which admits only a dim light and no air at all. The walls are begreined with smoke and covered with cobwebs. At the end of the room is the inevitable sang—a brick platform under which the cooking fire is built and on which the traveler squats by day and sleeps by night. The unhappy white man who has not been prudent enough to bring a box with him feels as if he were sleeping on a hot stove with "the lid off."

There is no privacy in a Chinese inn, the doors, when there are any, being innocent of locks and keys, while the Chinese guests as well as the innkeeper's family and the people of the neighborhood have an inquisitiveness that is not in the least tempered by bashfulness. But nothing was ever stolen, though some of our supplies must have been attractive to many of the poverty-stricken men who crowded about us. On one occasion an inn employee who was sent to exchange a bank note for cash, did not return. There was much excited jabbering, but Mr. Laughlin firmly though kindly held the innkeeper responsible, and that worthy hadly admitted that he knew who had taken the money and returned it. He was probably in collusion with the thief. This was our only trouble of the kind, though we slept night after night in the public inns with all our goods lying about wholly unprotected. Occasionally, especially in the larger towns, there was a night watchman. But he was an unmitigated nuisance to convince his employers that he was awake, he frequently clapped together two pieces of wood. All night long that strident creak, clack, clack resounded every few seconds. It is an odd custom; for, of course, it advertises to thieves the location of the watchman.

The inns between Ichou-fu and Chung-chou, in the Siantung Province, were the poorest I saw, and a man has dropped in one of them, he has been fairly incased into the discomforts of traveling in China. But wherever one goes, the heat and smoke and bad air, together with the vermin which literally swarms on the kang and floor and walls, combine to make a night in a Chinese inn an experience that is not easily forgotten. However, the foreign traveler soon learns.

One of the most notable conversions that has been made to Christianity in a long while, says the Lutheran Observer, is that of Nan Boon Pan, a prominent and well-known Siamese Buddhist priest who had ministered to the Laos King and Princes. The medical work of the American Presbyterian Mission Hospital was the instrumentalty which proved the means of bringing him to recognize the truth of the religion of Jesus. He was treated there for a disease which was thought to be fatal, and with healing of the body, as in the time of the Master's ministry, came the healing of the soul.

50,000 PEOPLE SEE EASTERN CANADA.

G. T. R. Exhibition Car Travels 6,000 Miles, Attendance of 50,000.

The Grand Trunk Railway exhibition car, with pictorial views of Canada and trophies of the angler's art and hunter's craft, has nearly completed its three-months' trip through the States, having travelled considerably more than 6,000 miles and drawn an aggregated attendance of 50,000 people in fifty-one American cities.

The crowds have been so great and the desire manifested to know about Canada so eager that the director of ceremonies has been at his wits' end to furnish accommodation.

The car is now travelling in New York State, and will move upward over the Lehigh Valley Railway, stopping at the principal cities between New York and Buffalo. It will finish its American tour on June 13. It will be brought over the Grand Trunk main line through Canada, stopping at Hamilton and Toronto, to Montreal, where it will be on an exhibition to give the people an idea of the kind of advertising the Grand Trunk are doing for Canada, as well as giving them an opportunity of seeing what the "Highlands of Ontario" have to offer in the way of summer resorts.

The car has been all the way through the South-western States and the Mississippi Valley. From towns other than those on its line of route there have been received many written requests that they should be included in its itinerary. Whenever it was possible these requests were complied with. This is considered beyond all question the most successful advertising tour of its character that has been undertaken.

PITH OF SPEECHES ON CHURCH UNION.

Principal McLaren—The deliberations so far do not look to me like organic union, but rather the confession that it is impracticable.

Rev. J. Knox Wright—Where are we at?

President Forest—The amendment amounts to this, Let the work of the joint committees stop, for if it goes on, it might succeed.

Dr. Lyle—Our duty pertains to organization, not life; we are to develop life through organization.

Sir T. W. Taylor—When I was ordained to the eldership, I took a solemn vow to defend the same. Am I to break it for a phantom?

Dr. Duval—There is no other alternative to organic union but unseemly rivalry.

Dr. McMullen—The so-called basis is lamentably weak in doctrine, and does not contain anything like the orthodoxy of the Methodist Church.

Dr. Sedgwick—As a church, we have taken sweet counsel together, but this is the beginning of trouble. A Presbyterian I was born, and a Presbyterian I will die, is my motto.

Dr. Ramsay—Let us face the issue, Is organic union practicable. The facts say yes, rather than no.

Rev. J. A. McDonald—This is not a leap in the dark, but faith in God.

Mr. T. C. James—We should develop ourselves along our own line, not giving up, but holding fast to principles.

Dr. Campbell—This proposed union is more feasible than desirable.

Principal Falconer—This amendment is twenty years too late.

Principal Patrick, in closing—If this assembly meant anything two years ago, it was that in the event of union being found practicable, it was to be consummated.

News from Dr. Torrey, at Atlanta, tells of crowded audience rooms, of great plainness of speech, of hundreds seeking Christ, and of a city stirred in all its environs. Our prayer is with and for Dr. Torrey in Atlanta and elsewhere as God sends him.

KEEP CHILDREN WELL.

In thousands of homes throughout Canada there are bright, thriving children who have been made well and are kept well by the use of Baby's Own Tablets. In many homes parents say this medicine saved a precious little life. Dr. A. Daniels, I.D.S., Riviere du Loup, Que., says: "At the age of five months we thought our little girl dying. Nothing we did for her helped her until we gave her Baby's Own Tablets, and only those who have seen her can realize what a change this medicine has wrought in our child. She is now about eighteen months old, eats well, sleeps well, and is a lively, laughing child, and weighs 37 pounds. We always keep the Tablets in the house now for we know their great value." If mothers wish to feel absolutely safe they should keep a box of Baby's Own Tablets in the house always. They cure all the minor ailments of children and are absolutely safe. Sold by medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

LORD'S DAY LEGISLATION.

The special committee on the Lord's Day Bill presented their report to the House of Commons. All labor or the employment of labor for gain, is prohibited, save as allowed in the proposed Act or by previous legislation of the provinces. Among the works of necessity that are permitted are anything that would be required, such as the repair of furnaces for the carrying on of industrial process of such a continuous nature that it cannot be stopped without serious injury to the produce, or to the property or plant used, or in without such work on the Lord's Day such process cannot be carried on continuously or safely.

When necessary work in connection with transportation has been allowed. Trains and vessels in transit when the Lord's Day begins may proceed. Work by the crews of railway yards is permissible up to six o'clock in the Sunday morning and after eight o'clock at night.

Any outgoing vessel may be loaded or unloaded when otherwise would be unduly delayed in her schedule date of sailing, or any vessel which otherwise would be in imminent danger of being tied up by the closing of navigation.

The running of ferries is allowed, but Sunday excursions by steamer are prohibited. Bakers may set their sponge after 4 o'clock on Sunday.

In certain of the exceptions it is provided that the employee working on Sunday shall have his day off during the week.

Seas and Adventists who actually observe Saturday instead of Sunday, may work on Sunday, as long as they do not disturb others in their observance of the Lord's Day, and their places are not open to traffic.

Fairs and places of amusement where a fee is charged must be closed.

The Minister of Justice proposed to add the following to the list of exceptions, but he did not carry in committee: Between 15th of September and close of lake navigation, carrying grain in trains loaded exclusively therewith; transhipping grain at lake or river ports and returning grain cars to shipping points. Loading and unloading at ocean ports and conveying, in trains loaded exclusively therewith, freight passing through Canada in bond from one foreign country to another. Any work which the Board of Railway Commissioners for Canada, having regard to the object of this Act, shall unanimously deem necessary to permit in connection with the freight traffic of any railway.

Prince Bernadotte, of Sweden, who has resigned his post as an admiral in the navy that he may have more time to devote to Christian work, visits the prisons, and does missionary and evangelistic work.

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Forests of leafless trees may be met with in some parts of Australia. They respire through a little stem which apparently answers the same purpose as a leaf. The tree is known as "the leafless acacia."

WESTERN ONTARIO.

The laying of the corner stone of the new Presbyterian church at Buxton took place on Thursday last.

Rev. W. J. Knox, M.A., of Strathroy, preached in Knox church, Hamilton, on Sunday, 10th.

Rev. Mr. Mustard, of Kingston, occupied the Shakespeare pulpit on Sunday 10th inst.

Rev. J. D. Cunningham, M.A., has been inducted into the pastoral charge of the congregation at Welland.

Rev. G. I. Johnson, of North Bay, was the preacher at St. Andrew's church, Guelph, morning and evening last Sunday.

Thirty new members were received into full communion in Erskine Church, Hamilton, on June 8, by Rev. S. B. Russell, 7 by certificate and 23 on profession of faith. Rev. Roy Van Wyck assisted at the service.

Among the legacies left by the late Helen Huntingdon, widow, of 722 Ontario street, Toronto, are two sums of \$100 each to the Presbyterian church, Quaker Hill, Uxbridge, Ont., and to the Baptist church, Uxbridge, respectively.

Anniversary services were held in the First Church, Westminster, on Sunday week, and also on Monday evening. Principal Gordon, Dr. J. F. McLaren, of Rocklyn, Rev. Robert Laird, Dr. Milligan and others took part in the services.

The morning service in St. Andrew's Church, Hamilton, on June 10th, were conducted by Rev. Beverley Ketchen, of MacNab Street Church, and the evening service by Rev. E. F. Torrance, D. D. pastor of St. Paul's Church, Peterborough.

Mr. Edward McGowan, M.A., of the Presbyterian College, Montreal, has been spending the week with Rev. J. A. Wilson of St. Andrew's Church, Hamilton. Mr. McGowan is speaking at the different city churches in the interests of the Presbyterian Student Volunteer movement.

Rev. Mr. Laidlaw, of Belleville, conducted services in Knox church, Woodstock, on the 10th inst. Mr. Laidlaw, who was formerly assistant at the church, was heard with pleasure by a large congregation. Dr. R. P. MacKay of Toronto, preached in the evening.

Rev. Mr. Wood, of Metcalfe, preached in Knox church, Galt, last Sunday evening to a large congregation, which thoroughly enjoyed his excellent discourse. In the morning, Rev. Mr. Knowles occupied his own pulpit, and in the evening preached at Kirkwall.

Last Sunday morning in St. Andrew's Church, Sunday school, Hamilton, Rev. J. A. Wilson, the pastor, presided at the communion, when the forty-six new members who had joined the church, partook of the sacrament. The building was crowded, and Mr. Wilson preached an impressive sermon.

Rev. D. R. Drummond, St. Paul's Church, Hamilton, delivered an able discourse in Erskine Church on the use and the abuse of the imagination. The edict was read by Rev. S. B. Russell, who was in St. Paul's regarding the ordination of elders which will take place at the morning service on the 24th inst.

Referring to the subject of Church Union last Sunday in Central Church, Rev. Dr. Lyle asked was it right and was it desirable? He thought it was right and desirable, though he did not favor it being done hastily. There were too many great considerations to be thought of before it could be entered into. He thought there were too many churches in small communities, and that they were a hindrance instead of a help to Christianity. One authority said they fostered the spirit of the devil instead of the spirit of Christ, because of the rivalry between them. He would like to see the Baptist and Anglican Churches join the union, and thought it could be affected with honor to the three who were in favor of it, and hoped it could be to the honor of the other two denominations who were standing off.

Concluded from page 7.

He would, however, vote for Dr. Patrick's motion. The amendment would knock the breath out of the union movement, and the present was not the stage to deal such a blow.

Rev. Dr. D. M. Ramsay, Ottawa, considered the union practicable, but criticized the doctrinal positions.

Mr. T. C. James, an elder from Prince Edward Island, said his Province was opposed to union. They looked upon it as an academic question, except in Halifax, "where the enlightened rest," he sarcastically remarked.

Dr. Campbell, Clerk of the Assembly, said the motion did not ask for a verdict from the people, but sought to educate them as some leading men desired. All the women of the church were against union. As in the rhyme of Dr. Fell, they did not like it, "the reason why they could not tell," but there was an instinctive dislike for it. It was more feasible than desirable.

Dr. Milligan asked when there was to be an end. Many would like to speak, but there was other work to be done.

Principle Scrimger spoke as an elder, and intended to vote for the motion. Co-operation was twenty years late, he said.

A motion to close the debate was carried by 123 to 73.

Close of Great Debate.

Principal Patrick, in reply, asked if the house had meant anything when they appointed the committee two years before. Were they honest, or did they intend the committee to act honestly? They were under the most solemn obligation to consummate a union if found practicable. He could not understand brethren accepting a place on the committee and then attempting to arrest the movement with a virtual discharge when the committee presented their results. Mr. MacKay's amendment was based on mere sentiment. "I do not like thee, Dr. Fell," as Dr. Campbell had admitted. His speech breathed a spirit of separatism at variance with the New Testament and all ideals of Christian union. "And what of the church invisible and triumphant?" he asked: If they could not mingle here under any conditions, what would it be hereafter? He would sum up the doctrine on schism in a sentence: "Union was an absolute duty unless conscience constrained to the contrary." He quoted the statements of Dr. Robson and Prof. McEwen, U. P. members of the United Free Church of Scotland, on the beneficial result of union. The resolution would acquire no special authority and that could be disavowed if necessary. But the congregations had an inalienable right to know what the Supreme Court was doing. They had heard of disruption. Wise men did not threaten. In its essence it was a hopeless question, and the time would come when they would rise and speak.

A vote was then taken on Mr. MacKay's amendment, which was defeated by 179 to 22. A motion to adjourn was carried by 112 to 40.

Montreal was chosen for the next Assembly, on the first Wednesday of June next, on the invitation presented by Mr. Walter Paul and Principal Scrimger, Erskine church, of which Rev. Dr. Mowatt is the minister, will be the meeting place. Winnipeg also extended an invitation through Rev. Dr. Duval.

French Evangelization.

In presenting the report of the Board of French Evangelization at the evening sederunt, Rev. Dr. Mowatt said the workers were not to be looked upon as mere adversaries of Rome, who might be satisfied if they could detach the people from that system. Such triumphs would be of questionable value unless followed by sound conversion.

The field of operations of the Board of French Evangelization extended from Louisburg to Grand Bend and from the St. Lawrence to the Quinze. The main body of workers were necessarily in Quebec, where fifty-four were engaged, while seven were in Ontario, and two in the Maritime Provinces, who visited all the French settlements there and whose salaries were partly met by the Bible Society Auxiliary of St. John, N.B. The report of the board attributed the awakening of Quebec from intellectual torpor in no small degree to the missionary work of the evangelical churches. "Her people realize that they have been wronged," it was said, "but shrink as yet from openly fixing responsibility for the wrongdoing. The French-Canadian has rightfully a natural affection for the land of his ancestors, and cannot but be influenced by the religious movements there. There can be no stronger indictment of the Roman Catholic Church than the fact that in France where she has had undisputed sway for centuries, and has enjoyed every opportunity of moulding the faith and character of the people, all that is best in the intelligence, patriotism and manhood of the nation has risen against her domination as incompatible with the liberty and nationality of the country. The law of separation in France is bound to have world-wide consequences which will reach Quebec. It is impossible to forecast what the effect will be. It is safe to say that one effect will be the acceleration of the present drift which is bound to issue in revolt or reformation.

Dr. Mowatt stated that Erskine church, Montreal, had undertaken to raise \$10,000, one-sixth of the entire amount required for the new buildings at Point aux Trembles.

Principal Brandt described the religious training given in the schools, and the methods adopted in missionary work. A great work, he said, could be done peacefully in Quebec. He was proud of the big families of his race. He pointed out that French-Canadians doubled in number every twenty-five years. This meant 32,000,000 French-Canadians in a century. They were covering the Maritime Provinces and eastern Ontario. They had an immigration bureau right at home.

Rev. M. F. Boudreau, Montreal, spoke of the difficulties encountered. There were 5,000 French Protestants in Montreal, but they merged with the English churches. Those among whom they worked were taught to look upon private judgment as of the greatest danger. Illiteracy was very common. The French Protestants lost nothing of their race fecundity. One family of ten persons converted in 1858 now numbered 160 descendants, and had given two ministers to the church.

Prof. Scrimger seconded the adoption of the report, and explained the desirability of having the treasurer of the board located in Montreal, as recommended.

Mr. A. G. Farrell, Smith's Falls, objected to the change, and Dr. Scott seconded his amendment, which was carried, leaving the Treasurer in Toronto. The report was then adopted.

SEVENTH DAY.

London, June 14.—Today's business was put through with all possible speed. It consisted for the most part of the reports of the smaller committees, which, in the aggregate, make a very important feature of the work of the church. In the morning there was an interesting discussion on the teaching of the Bible in the Public schools of Ontario, and the assembly endorsed a recommendation that certain school lessons should be set apart for that purpose. The British Columbia and Alberta Synods were divided, and a moderator appointed to preside over each. A new synod was established in Saskatchewan, which will be henceforth independent of Manitoba. A committee was appointed to consider the feasibility of founding a Church college in British Columbia, and various other matters of interest to the West were con-

sidered. The remainder of the day was almost entirely devoted to committee work, and a very large bulk of business was transacted.

When the assembly met this morning it was decided that the easiest way out of the Knox Church middle was to refer the matter back to the committee to inform the parties concerned of the judgment arrived at. The representatives of the church and the presbytery retired to one of the committee-rooms, and returned in a few minutes with the report that both sides accepted the finding of the committee.

Hymnal Committee's Report.

Rev. Prof. Grigg presented the report of the Hymnal Committee. The sales and royalties, he said, were smaller last year than during the previous year, the reason being that both sales and royalties were usually large in 1904 and in 1905, amounting to \$1,852 and \$2,731 respectively. Last year the amounts were \$69,679 and \$2,669 respectively.

Rev. W. J. Dey, who seconded the adoption of the report, called attention to the metrical addition of the Psalms, prepared by the joint committee of the American and Canadian churches, and proof copies of which had been sent to various presbyteries. Its reception had been varied. Some presbyteries were for it, others declared that the old version was superior. The committee recommended that the assembly express its gratification at the general excellence of this new metrical version; and, secondly, that the committee be instructed to take steps towards preparing a more perfect selection of Psalms for the Book of Praise and to remove interfections from the rest of the book, the work to be ready for the edition of 1911.

There was instant opposition to the matter of these recommendations. Rev. Dr. McLeod dissented emphatically from the committee's view of the new metrical version, and expressed the opinion that country churches did not want a psalter with 23 different kinds of metre.

Judge Forbes declared that a new hymnal would cost the church \$100,000, and if the committee continued to go on as it was doing it would bring a whirlwind about its head. He regretted that they had been already deprived of favorite old Psalms by the committee.

An interesting report on Biblical instruction in the Public schools of Ontario, which was prepared by a joint committee appointed by the Presbyterians, Anglicans and Methodists, was presented by Principal Gordon. It recommended that the selection of Scripture readings authorized by the Department of Education for use in the schools be taken as the basis for systematic instruction, that in the regulations for supplementary readings in literature in the Public and High schools of the province, provision should be made for the instruction in Bible knowledge, and for the memorizing of suitable passages of Scripture, and that wherever possible at least two lesson periods a week be set apart for such instructions, and, further, that a syllabus of lessons be prepared, suitable for the different grades of Public and High school pupils.

Both recommendations were endorsed by the assembly and at the same time, Rev. A. Gandier, convener, Rev. John Neil, Rev. Dr. Armstrong, Rev. Dr. McLeod and Mr. Embree were appointed a committee to continue the consideration of the question with the representatives of the sister churches before mentioned.

Mr. R. G. MacBeth presented the overture, asking for a committee to confer with the committees H. and F., and the W. F. M. S. and W. H. M. S., with a view to uniting these two societies in one. The proposal met with hearty approval and a motion appointing Dr. Armstrong, Sir Thomas Taylor and the mover was passed unanimously. The conference will be held in Toronto.

The division of the British Columbia and Alberta synods and the establish-

ment of a new synod in Saskatchewan, went through without opposition, and dates were fixed by the assembly for the first meetings of these bodies. The moderator of the joint synod of British Columbia and Alberta will be moderator of the new British Columbia synod, while Rev. Dr. McQueen, of Edmonton, will reside over the synod of Alberta. Rev. J. Lushman, of Fleming, to be first moderator of Saskatchewan.

An overture from Kamloops Presbytery petitioned for permission to establish a training school for Presbyterian workers in that town, but the British Columbia contingent had still more ambitious ideas. What they desired was no less than the founding of a theological college at Vancouver, and on motion of Rev. Mr. Wright, a committee was appointed to gather information respecting the suggestion and the probable support that would be given such an institution. It was agreed, however, that there was no immediate need for haste, and the committee will not report till next year.

It was a greatly diminished assembly that met in the afternoon. The fatigue of business that were left had no attraction for the majority of the commissioners, and most of them had taken their departure homewards. Those that remained were plainly anxious to get through with all possible haste, and the moderator, after the reading of the minutes, urged that discussion be avoided wherever possible.

Prof. Baird presented the report of the committee for the reception of applications from ministers outside the church. These numbered sixteen in all, and the committee recommended that ten of these receive the sanction of the assembly. Most of these were from clergymen who had formerly been connected with the Canadian church and, for various reasons, had dropped out.

Several applications were also received from men engaged in inter-denominational work, but these were rejected, on the general principle that to admit such applicants might swamp the votes of the regular clergy in some of the presbyteries, as it had in some districts of the United States. Among those whose application was refused for this reason was Rev. J. G. Shearer, agent of the Lord's Day Alliance. Prof. Baird regretted that they could not make an exception in his case, but the committee had concluded that on no account whatever should the rule be broken.

The report was adopted, after which Rev. Dr. Lyle introduced a minute testifying to the esteem with which the assembly had regarded the late Rev. Dr. Warden. This was agreed to unanimously, and will be sent to the family of the deceased treasurer.

A report of the Committee on Applications of Students was submitted by Rev. John McKay and adopted, and then the assembly took up the consideration of the report of the Committee on the Widows' and Orphans' Fund, which consisted of three branches—East, West, and Church of Scotland. The last-named was presented by Rev. D. Sedgwick, and was adopted off hand, but the other two called for some consideration. The report of the West branch was presented by Rev. Robert Campbell, who announced that the annuities of widows had been increased by \$25 this year, and that they hoped to augment them by another \$25 in the coming year. In connection with this report, Rev. Dr. McMullen submitted an overture providing that when the rates had been paid for a certain number of years—say, ten—a claim on the fund was established and a reduced benefit should be paid in proportion to the number of years the rates had been paid. He was moved to take this action by the case of Rev. Dr. McCall, who had paid the rates for 26 years, but whose widow, though she was in need of help and on her deathbed, was refused aid from the fund because her husband had neglected to keep up his payments the year prior to his death.

Rev. Dr. Sedgwick objected to the motion as being unfair to those who kept their payments up, but Dr. McMullen carried his point on a vote. The report was also adopted, and the assembly passed on to the presentation of the Committee on Systematic Benevolence, which stated that they had collected \$20,000 last year in excess of what had been taken in any previous year.

A motion of cordial thanks was passed to Rev. W. J. Clark and the congregation of the First Presbyterian church, to the reception committee of the Presbyterian Churches of London, to the host and hostess of London, to Sheriff Cameron, Geo. W. Reid, and Col. J. W. Little, to the Mayor and city at large, and to the press. The smoothness and pleasantness with which the work was able to proceed was mentioned, and wherever they had come from, north, south, east or west, they could assure the people of London that the commissioners would always cherish the pleasant stay they had had in London.

The Moderator's Valedictory.

This concluded the business of the Assembly, and the Moderator summed up the work that had been accomplished in his farewell address.

"The work has thus come to a close," said the Moderator. "We have had a long and strenuous Assembly. Never in the history of the Presbyterian Church have the reports manifested so much progress or shown the Church to be in such a flourishing condition. Although there have been some unsatisfactory notes, we must be gratified at the healthy condition of our colleges. The Church has reason to thank God for the blessing poured out upon it. I think I may well congratulate the Assembly upon the spirit shown, the tone exhibited and the high standard in the discussion of the great subject of Church Union. Whatever may be the final issue, we all trust that great good will result from it, even if no corporate union is realized for many years to come. With the other denominations we have been brought more closely together, and we can well ask the blessings of God upon all the others, even if we are never closer than we are now. As to the final issue, I am sure God will so direct it that there will come what ever is for His own glory. We are parting, perhaps, some of us, never to meet again. This is a very solemn moment. One after another drops out of our ranks. So with old-time memories, sweetened and refreshed, new friendships formed and an impetus given to us, we go forth, with a parting psalm, ready to pray and work for the peace of God and the joy of Jerusalem."

Rev. Principal MacLaren led in prayer, a psalm was sung, and Moderator Falconer dissolved the Assembly and pronounced the benediction.

MONTREAL.

On a recent Sunday, the Rev. W. D. Reid, reviewing the work of the past eight years in Taylor Presbyterian church, said: "It is eight years to-day since I first stood in this pulpit as your pastor. As I look back over the past it is indeed with a grateful heart. Truly we can all say: 'Hitherto hath the Lord helped us.' During that time we have received into the fellowship of the Church the very large majority on profession of faith, 1,004 persons. I have officiated at 341 baptisms, 159 marriages, and 145 funerals. In that period \$58,021 has been raised for all objects. For missionary and benevolent purposes the sum of \$5,318 has been given." Mr. Reid thanked the congregation for their loyalty, faithfulness, energy, unanimity, and liberality in the days past, and expressed the hope that the years gone were but a prophecy of those which are to come. The congregation is now one of the largest in the city, having a membership of almost a thousand. The crowds which fill the commodious church every Sunday evening come from all parts of the city.

HEALTH AND HOME HINTS.

An apple poultice is an excellent thing in many cases of weak and inflamed eyes. Old stockings stuffed with rags and sewn up at the ends make good stove polishers.

The thin woman should eat plenty of bananas, potatoes, carrots, turnips, beans and peas, abundance of good bread and butter, and hot milk and cocoa for her beverages.

To obtain a beautiful skin one must diet properly. Butter, fat meat, and greasy food of every kind must be avoided. Coffee and tea must be given up, so must claret and all kinds of wine, and milk or lemonade substituted. Fruit and vegetables should be eaten in abundance, rich sweets and cake being avoided.

The most nauseous physic may be given to children, without trouble by previously letting them take a peppermint lozenge, a piece of alum, or a bit of orange-leaf. Many people make the mistake of giving a sweet afterwards to take away the disagreeable taste; it is far better to destroy it in the first instance.

For oatmeal gruel take one-fourth of a cupful of oatmeal, one and one-half cupfuls boiling water, one-fourth teaspoonful salt, milk or cream. Add the oatmeal, mixed with salt, to boiling water, let boil two minutes, then cook over hot water one hour. Strain, bring to boiling point, and add milk or cream to meet the needs of the case.

First-Class Doughnuts.—Beat together well two eggs, three heaping teaspoonfuls sugar, half teaspoonful salt and a little nutmeg; pour on this two large iron spoonfuls lard (or four tablespoonfuls), smoking hot; add one teaspoonful sweet milk (condensed milk will do, with water added to it in proportion), flour to make a soft dough, into which has been placed two teaspoonfuls baking powder. Do not cut too thin and do not have lard too hot when put on to fry, as they will crust over too soon and not be light. Roll in powdered sugar. They do not absorb the grease while frying.

Cherry Roley Poley.—Make a crust as for short cake, two cups clear in which has been placed two teaspoonfuls baking powder and half teaspoonful salt. Rub well together. Wet up with water to right consistency, roll out, butter the top, then spread with canned or stewed dried cherries, well drained. Roll up like a jelly roll. Pinch ends well together; prick top with a fork, bake, serve with sauce of the cherry juice thickened with corn starch and seasoned with sugar.

Pepper Omelet.—The following recipe for a pepper omelet is in frequent use in the culinary department of the White House: "Melt an ounce of butter in a saucepan, and in it stir two spoonfuls of flour. Use one pint of beef stock. Half a dozen good-sized mushrooms, half a dozen whole peppers. Season with salt, pepper, a dash of nutmeg, and cook for twenty minutes. When done add a half pint of shrimps, three fresh peppers, chopped fine, and let simmer for five minutes. Prepare a plain omelet and pour in the mixture before it is turned over. Serve on hot plates."

Some folk, says Peter, tell all they know, and in order to show their ability, add additions of their own to their knowledge.

The Doctor—"No; he's been a man a' his days," as the mother of the great Dr. George Jeffrey of Glasgow once said of her distinguished son to George Gillilan, in contrast to his brother Robert, who, she said, "had been aye a divertin' crafter."

A gentleman bought a new variety of potatoes, and told his gardener: "to be sure and plant them far enough apart." "Well, Sam, did you plant the potatoes far apart, as I told you?" "Sam—"I did, sir. I planted some in your garden and some in mine, so they are four miles apart."

SPARKLES.

If a man boasts that he has no enemies he seldom has occasion to boast of his friends.

The man who tries to drown his troubles always seems to think they are located in his stomach.

Grocer—"What are you grumbling about? D'ye want the earth?" Customer—"No, not in the sugar."

Customer—"When was this chicken killed?" Waiter—"We don't furnish dates with chickens, sir. Only bread and butter."

"So many prominent men are reported to be ill. What do you suppose is the matter with them?" "Probably suffering from exposure."

She—"I notice that it is the single men who are the most anxious to go to war." He (much married)—"Yes. They don't know what war is!"

Miss H.—"It was simply wonderful what the mind reader did. He knew all my thoughts by just looking into my face." Miss V.—"He probably read between the lines."

Purchaser—"Is there any pedigree goes with this dog?" Itinerant Dog Vendor—"No, sir. I'm all out of pedigree. But I don't mind chucking in a chain and collar."

She—"Family quarrels are the man's fault nine times out of ten." He—"Maybe eye, maybe no'. But what about the teeth time?" She—"Oh! the woman's time; they don't quarrel then."

A country minister talking to an old lady about one of her sons who had emigrated, was very pathetic over the "dangers of the deep." "Hoos, minister," quoth Janet, "it'll be nae sae awfu' deen; it's been a dry simmer."

He turned to an old man petulantly. "Who on earth is this Mrs. John Thomas Irving, anyway?" he sneered. "She is John Thomas Irving's wife," the old man answered. "And who on earth is John Thomas Irving?" "I am," said the old man.

Mother—"Well, Johnnie, what are you going to give your governess for a Christmas present?" Johnnie—"It's too soon to talk about that yet, mamma; it all depends on how she behaves herself between now and Christmas!"

HOW TO GET RICH.

By Atwood Miller.

Said Jones to Smith one summer day: "How do you ever make things pay? You give too much for what you buy, And never sell when rates are high.

"It seems to me your stock don't grow. Leastways, they never make no show. Your barnyard fowls, I guess, don't lay, Although you feed them well, you say.

"I notice waste about your barn. Of course, to me, it's no consarn; But I do hate to see things so. And thought I'd plainly let you know.

"That you'll not have my sympathy If days of poverty you see. Then gals of your'n spend far too much. For frocks and hats and gloves and such.

"Your horse that died was quite a loss, Them gals should now let you be boss, And tell them just how much to spend, Or in the poorhouse you will end."

"I thank you kindly, Neighbor Jones; I'm glad to find the man that owns A heart and head that's large enough To run his own and all my stuff.

"And maybe I have news for you; I'm making friends and money, too, By sticking to a good old rule My father taught me while in school."

"You, making money!—money—your? Do tell me how the thing you do." "I will, 'twill save you many cares— I strictly tend to my own affairs."

—United Presbyterian.

SUMMER FOG.

Dr. Williams' Pink Pills the Best Tonic for Summer.

The long hot summer thins the blood, and leaves you weary, worn and wretched. Nothing can cure that summer fog except Dr. Williams' Pink Pills—because they actually make new blood and thus strengthen every organ and every tissue in the body. Every dose fills you with new strength, new energy, new life. Purgative pills only weaken you more. Common tonics only stimulate for the moment. But Dr. Williams' Pink Pills actually make new blood, and nothing but good, pure rich, red blood can drive you to stand the summer. This is why you should take Dr. Williams' Pink Pills now. Mr. W. J. Norfolk, White House, Yukon Territory, says: "I am thirty-nine years of age and have been an athlete who scarcely knew the meaning of illness. Last year, however, my health gave way. I became nervous, did not sleep well and grew as weak as a kitten. It seemed as though I was completely worn out. I tried several so-called tonics, but it was only a waste of money, for they did me no good. Finally I began using Dr. Williams' Pink Pills, and they put me on my feet again, and gave me new health and strength."

Every weak and easily tired man and woman will find new health, new strength and new energy through a fair use of Dr. Williams' Pink Pills. They cure all blood and nerve diseases. Like anaemia, nervous exhaustion, headaches and back-aches, indigestion, neuralgia, rheumatism and the special ailments that afflict most growing girls and women of mature years. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now I have often thought that there are little boys and girls who cry now and then at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday, he will find it hard to stop. "It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course they will be of no use to boys and girls who are past six; for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Mary Elizabeth Stone, in St. Nicholas.

A writer once said the funniest thing he ever heard was about the man who asked a bystander, "Which is the other side of the river?" "Yonder, of course," answered the bystander, pointing across the water. "I knew it was," said the man, musingly, "and yet when I was over there they told me it was this side."

Our most exuberant hopes are but faint foreshadowings of the rapture that awaits us.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 6.00 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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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	8.47 p.m.
9.35 a.m.	Cornwall	8.24 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.
10.50 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 35 Sparks St. and Central Station. Phone 15 or 181



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry must be made personally at the local land office for the district in which the land is 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, 1882.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.
Inverness, Whycomogah, 12 and 13 March.

P. E. Island, Charlottetown, 6 Mar.
Pictou, 7 Nov., New Glasgow, 2 p.m. Wallace.

Truro.

Halifax, Halifax, 19 Dec., 10 a.m. Lun and Yar.

St. John, St. John, 16 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.

Montreal, Knox, 6 Mar., 9.30.

Glengarry, Cornwall, 6 Mar., 1.00 p.m. Ottawa, Ottawa.

Lan. and Ren., Carl. Pl., 19 Feb., 7.30 p.m.

Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.

Peterboro, Cobourg, 5 Mar., 8 p.m.

Walthy, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.

Toronto, Toronto, Monthly, 1st Tues. Orangeville, Caledon, 14 Nov., 10.00.

Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.

Saugene, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.

London, London.

Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov., 10.30.

Huron, Seaforth, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.

Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.

Winnipeg, Coll., 2nd Tues., bi-mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1908.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo.

Victoria, Victoria, 20 Feb., 2 p.m.

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