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OTTAWA, MONTREAL, WINNIPEG.

AUGUST 22, 1906.

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NOT SHUT IN

(The following lines were written by a sister who had been confined to a bed of extreme suffering for many years.)

"Shut in," did you say, my sisters?
Oh, no! Only led away,
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

I am not shut in, my sisters,
For the four walls fade away
And my soul goes out in gladness
To bask in the glorious day;
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

Earth's ministering ones come 'round me,
With faces calm and sweet,
And we sit and learn together
At the loving Saviour's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go and bear them,
While I lie still and pray.

I wait the rapturous ending,
Or rather the entering in
Through the gates that stand wide open,
But admit no pain or sin;
I am only waiting, sisters,
Till the Father calls "Come home!"
Waiting with lamp all burning,
Till the blessed Bridegroom come.

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BIRTHS.

In Montreal, at 636a Mance St., Mrs. Frank Gray Robinson, of a daughter.

At Midland, Aug. 10, 1906, the wife of F. G. Grant, barrister, of a son.

At 521 Huron St., Toronto, on Aug. 11th, 1906, to Mr. and Mrs. Murray Woodbridge, a son.

At 455 Somerset St., on Aug. 14th to Mr. and Mrs. A. W. Ault, a son.

At 114 Roxborough St., West, Toronto, on Aug. 9, 1906, to Mr. and Mrs. Herbert J. Howe, a daughter.

At Morrisburg, on July 20, 1906, the wife of George H. Merkle, of a daughter.

MARRIAGES.

In Toronto, on Aug. 13th, 1906, by the Rev. W. D. Ballantyne, B.A., Margaret A. Morgan, daughter of the late George Morgan of the city of Onehee, to William George Miller of London, Eng.

At the home of the bride's parents, 582, 163rd street, N.E., Cleveland, Ohio, on July 16th, by the Rev. R. Pearce, R. Roy Murray, of Cleveland, fourth son of the late Peter Murray, formerly of Orillia, to Harriet, daughter of Mr. and Mrs. J. Robert Wood.

On July 14th, at Presbiterian Church, Manse, by the Rev. A. E. Mitchell, B. A., Elsie E. Polton of the New York Life staff, to Alice E. Johnson, eldest daughter of D. S. Johnson, of Ottawa.

On Aug. 14, 1906, at the home of her mother, Mrs. Wm. Stewart, Kamoka, by the Rev. Dr. Nixon, Margaret Robine Stewart, to Mr. Thomas M. Fawkes, of London.

On Aug. 7, 1906, by the Rev. Dr. Giffay Ethel May Johnson to Norman McLeod Mutch, all of Toronto.

By the Rev. George Pigeon, Victoria Presbyterian Church, Toronto, Aug. 15, 1906, Wm. Quick of Bowmanville, to Mary Gertrude Robins, Oshawa.

DEATHS.

At 103 Morse St., Toronto, on Sunday, Aug. 12 after a lingering illness, John Elder, in his 81st year.

At his residence, 729 Cadogan St., William Fraser, a native of Inverness, Scotland, born 21st July 1814; died 3rd August, 1906. Aged 92 years and 2 days.

In Kingston, Ont., on Aug. 12, 1906, Robert J. Dunlop, aged 82 years.

At his home, Burnside, Manitoaba, on Aug. 3, 1906 Thomas Graham, formerly of Markham, Ont., aged 64 years.

On Aug. 11, 1906, at Notre Dame du Fortage, Kate H. Saunders, widow of the late W. R. Saunders, of Toronto, aged 74 years, mother of Mrs. J. Dixon, 80 James St., Ottawa.

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FRED. GELINAS,
Secretary.

Department of Public Works,
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NOTE AND COMMENT.

A journey of 150 miles to set a broken arm, and forty patients treated at the villages en route, is the record of a recent trip made by Dr. Grenfell in Labrador.

A report from China states that the viceroy of Chang Chih Tung has ordered the New Testament to be put into the schools of his province as a textbook.

Father L. L. Conrady, who was the companion of Father Damien in his last days at the Hawaiian leper colony of Molokai, and who succeeded him in his work there, is completing plans for establishing leper colonies in China. He spent eight years on the island of Hawaii and attended Father Damien in his last illness.

Sir Charles Tupper, who is spending yet another summer holiday in England, is now eighty-five years old. Sixty-three years have passed since he took the degree of M. D. at Edinburgh, and fifty-one since he first became a Canadian M. P. He is one of the two last survivors of the founders of the Dominion of Canada.

Two well-known ministers, Rev. Dr. Geo. A. Gordon, of Boston, and Rev. Dr. R. F. Horton, of London, agree in their impressions of Palestine in respect to the horror caused by the sectarian bitterness that is found there. The divided Christendom that exists in the land which Jesus trod is impeding that country's progress.

The Bishop of Zululand has made serious charges regarding the humanity of the troops employed to put down the Zulu rebellion. Looting and indiscriminate massacre of the wounded are among the charges made. A court of inquiry held on the subject practically disposes of the insinuations so far as white troops are concerned.

The difficulty of stationing Rev. Geo. Jackson, of Edinburgh, at the Sherbourne street Methodist church in Toronto on account of him not being a member of any Canadian Conference and not wishing to sever his British connection has been obviated by making another minister superintendent of the circuit, the man thus stationed to do the pastoral work and Mr. Jackson the preaching.

The British Zenana Bible and Medical Mission has no fewer than 40 centers in India, where it employs 153 missionaries and assistants, 160 Christian teachers, nurses, etc., and 96 Bible-women. In its 58 schools and institutions there are 2,290 pupils, as well as 191 women and girls in orphanages, etc. The workers have access to 11,308 zenanas, with 3,000 regular pupils under Christian instruction; the Bible women visit 1,874 villages.

Philadelphia continues to report the church of largest membership in the Presbyterian denomination in the United States—Bethany (Dr. Wm. Patterson, pastor) with 3,760 members, and 5,746 in the Sunday school. It reports having expended for church erection during the year \$126,400; \$2,000 was given for Home Missions, and \$9,300 for Foreign Missions. Its congregational contributions were \$20,000 and its miscellaneous, \$25,000.

The text of a Bill presented by Mr. Pirie, Liberal member for North Aberdeen, for setting up a Scotch Parliament has been issued. The measure provides for a single chamber. The executive power will continue vested in the Crown, and provision is made for a revival of the old Scottish Privy Council which existed before the union. Power is given to the Scotch Parliament to impose taxes other than duties of customs and excise. The King will be represented in Scotland by a Lord High Commissioner, and Edinburgh is mentioned as the seat of the Scottish Government.

The conditions of a happy vacation are well stated by The Christian, of London, in the following sentences: The secrets of making the best of a holiday are not known to all. The first condition is to have earned one by honest toil and devotion to one's duty. The idler and pleasure-monger do not know the meaning of the word; but the conscientious worker, who has given his best to his work for long and trying months, is received into Nature's heart like a tried child into the arms of its mother. The second is to have a thankful and an appreciative mind. The querulous and discontented are not in the state of mind to enjoy the fairest prospects or the most beautiful weather. And the third is that all should be enjoyed in a spirit of unselfishness and consideration for those around. The self-seeker finds cause for grumbling everywhere; it is the self-forgetful who realize the inner secret of enjoyment. God's best is for those who think least of themselves and most of others.

Rev. M. Takagi, B.D., a native Japanese minister and professor, and one of the delegates to the Japanese Methodist Conference to the General Conference of the Methodist Church in Canada, which meets in Montreal on September 12, has arrived in Canada. To a reporter he expressed himself as deeply interested in the movement now going on in Japan for church union, and is confident it will materialize. When discussing the progress of the idea he said there were two plans. One was for the union of all the Protestant Churches in Japan, and the other was for the three Methodist bodies there to unite, the latter being the Methodist Episcopal Church North with 7,000 communicants, the Canadian Methodist Church with 3,000 and the M. T. Church South with 2,000. They are already united, he stated, to the extent of having one religious paper to officially serve them. This was The Gokko, or in English, The Christian Guardian, of which Rev. Mr. Takagi is editor.

Father Bernard Vaughan, the Jesuit, has the courage of his convictions. He has been speaking with trumpet-tongue in London, England, on the sins of smart society. For the time being—and, let us hope, for a long time to come—he has sunk the priest in the prophet, and has fearlessly pictured to an excited London audience the fall and ruin of innocent and beautiful English girls over the card-table. He has shown in burning words how this cursed gambling has spread like an infection, like a plague over the land; that its virulent poison penetrates and permeates the social organism very deeply; that if there are men and women high up the social ladder signing away with the gold pencils dangling at their side incomes and properties to pay gambling others getting rid of goods and chattels for the same purpose, while on the lowest rung there are working men and women pawning their bits of things to pay debts, not to their grocer or baker, but to a tipster.

Have the doctors become the foes of the dear ladies? Do they know they are endangering their business? The Philadelphia Presbyterian says: Hear Dr. M. J. Synott: "The possibility of secret drinking and cigarette smoking, even among women of refinement and education, must not be overlooked." Thank God this does not arraign Christian women. Young Women's Christian Association, women workers in charities, missionary organizations, teachers in Sunday schools and patient mothers striving to keep the covenant they made with God when their children were baptized. These are still "the salt of the earth."

British philanthropy is astir on the employment of barmaids in gin-palaces. Happily this revolting form of the degrading liquor traffic has not been tolerated among us. We read with surprise and horror that in 1901 there were 27,700 barmaids in England, of whom 6,225 were under the age of twenty. They must be young and good-looking. Hours are very long; in the London metropolitan district the public houses are open nineteen and a half hours out of the twenty-four, and the girls are on duty (!) all this time. It is the natural consequence that many of them become intemperate and immoral. Interest in the matter is very keen just now, because one of these girls, only eighteen years old, has committed suicide.

The Herald and Presbytery says: In the effort to stop brutal attacks on women and children in Chicago, the city council has recommended capital punishment for such offenses, and the committee on State Legislature will prepare a report to be presented to that body. This is important in view of the effort to abolish capital punishment in some States. There is nothing that prevents crime like the fear of death. Even an insane man is subject to it. Imprisonment, even for life, seems tame, and there is always the chance of pardon or escape. There was a time in the dark ages when the death penalty was inflicted for minor crimes, but we are in no danger of returning to such a condition. Murder and a few greater crimes should be punished with death, as the only means of protecting society. The rights of society, of the innocent and law-abiding people, are a thousand times more important than the method of the treatment of the criminal. The thugs of Chicago have no nights which society is bound to respect.

Those who imagine that the automobile is a recent invention will be surprised to learn that it was invented over one hundred and twenty-five years ago. Malcolm McDowell thus describes its early history in his article, "Anti-Auto Riots of 1830," in the Technical World Magazine: "The automobile seems to have been born, in the form of an idea, in the year 1789, when a Glasgow student threw out the suggestion that the steam-engine, then a very crude low-pressure affair, might be applied to the moving of wheeled vehicles. This student afterwards achieved fame as Dr. Robinson, Professor of Natural Philosophy in the University of Edinburgh. Ten years later Nicholas Joseph Cugnot, a French engineer, built the first automobile. The machine was a three-wheeled affair, and its course was quick-ly run, for on its second or third trip it turned a corner too fast and tumbled over with a crash. The city officials of Paris refused to permit Cugnot to repair his machine. To keep it from harming anyone, they locked it up in a church, and there it stayed for some years."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE BAPTISM OF THE ETHIOPIAN
EUNUCH.

We have a full account of this baptism in Acts 8: 26-40. The Baptists regard this as a clear case of immersion. Dr Carson, a great Baptist writer, says, "Had I no more conscience than Satan himself, I could not, as a scholar, attempt to expel immersion from this account." This, like many other Baptist assertions, is a strong statement, but a weak argument.

Philip and the eunuch are travelling together, sitting in a chariot. The eunuch had been reading the prediction concerning the Messiah. "He shall sprinkle many nations." From this passage Philip preached Jesus unto him. "And as they went on their way, they came unto a certain water; and the eunuch said, 'Behold here is water; what doth hinder me to be baptized?' Believing Christ to be the very Messiah predicted, he desires, as an evidence of his faith, to be sprinkled according to the prediction. In compliance with his request, they both went down into the water, both Philip and the eunuch; and he baptized him. 'And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.'

Where is the evidence that the eunuch was dipped? "Why," cries the Baptist, "he went with Philip into the water and came out again." But is not such reasoning worse than weak? Do not thousands, I ask, go into the water and come out again without going under the water? Is it not said that Philip went into the water and came out of it, as well as the eunuch? They "both" went. If then the prepositions prove that the eunuch was immersed, they also prove that Philip was immersed. Observe also that the eunuch came out of the water, whereas if he had been dipped Philip would require to have taken him out. He also went on his way rejoicing, which he scarcely could have done if he had gone with dripping garments.

Every scholar knows also that the Greek words here translated, respectively, "into" and "out of," may be rendered in equal harmony with the original "to" and "from." Indeed the word eis, rendered into, occurs eleven times in this very chapter, and this is the only case where it is translated into. The following are a few instances, out of many, where it must mean to and cannot mean into:

Matt. 17: 27—"Go thou (eis) to the sea." Did the Saviour mean that Peter should plunge himself into the sea?

John 11: 38—"Jesus therefore cometh (eis) to the tomb" of Lazarus, not into the tomb.

John 20: 4, 5—"So they ran both together (Peter and John), and that other disciple did outrun Peter, and came first (eis) to the sepulchre." Did he go into the sepulchre? What says the Word of God? "Yet went he not in." He went (eis) to the grave, but yet he went not into it. And so we may read of Philip and the eunuch, "They both went down (eis) to the water," yet went they not into it.

We may observe that this preposition eis is translated, in our New Testament, no less than five hundred and thirty times by to or unto.

The other preposition translated "out of" is ek. It occurs in the single form as in this passage, no less than sixty-four times in the Acts of the Apostles. And how often, think you, is it translated "out of"? Only five times, and one of these is the case before us! This will show how much truth there is in the oft-repeated Baptist statement that the translators were favorable to sprinkling and opposed to dipping. A most unusual meaning is given to the word in order to

countenance as far as possible the (trine) immersion theory, without actually committing themselves to it.

For the ordinary translation of ek, see Rom. 1: 17; Matt. 12: 33; John 10: 32.

The stress laid by immersionists upon Acts 8: 38, 39, will justify us in making a most careful and critical examination of the passage with its context.

In verse 31, Philip went up into the chariot, and rode with the eunuch.

Verse 36: They came to a certain water, probably a well or spring, of the existence of which the eunuch was not previously aware, and which might have been passed by unnoticed; hence the exclamation, "Behold water!" (Idov vdwv.)

Verse 38: The chariot was stopped, undoubtedly close by the well or spring. They both "went down" (Karebnovv), i.e., from the chariot to the ground, and from the place where the chariot stood to (eis) the water, i.e., to the edge of the water, not necessarily into it, but so that Philip could reach it. They both stepped down from the carriage beside the water. Then Philip baptized the eunuch. Not a word about wading into or wading down into water. The "down" (Kara) was not from bank to bottom of the well, spring or pool, but from the chariot to the ground, and from the place where the chariot stood to the water's edge. The eis was not "into," far less under, but beside, close up to, as we have already seen in John 11: 38 and 20-45. Not a word about immersion, or putting under; all this is a Baptist interpolation.

Verse 39: They went up from (ek), not from under the water, but away from it on to the road again. The eunuch remounted his chariot, and Philip was caught away. Compare Matt. 3: 16. Revised Version, "Jesus went up from the water." Notwithstanding the harsh denunciation of Dr. Carson, I now leave it to the intelligent and candid reader whether this passage implies that the eunuch went under and came out of the water.—REV. W. A. MACKAY, D.D.

THE DANGER TO GREENWICH
OBSERVATORY.

Charles Stirrup, in Scientific American.

The welfare of Greenwich Observatory is a matter of international interest and importance, even if for no other reason than that the famous institution overlooking the Thames is accepted by the whole world as a standard meridian. In scientific circles in particular much concern is being felt for the observatory, for its usefulness, its very existence even, is threatened by a huge electric power house which has lately been erected half a mile away due north by the London County Council. The case is set out at considerable length in the London Times by Prof. H. H. Turner, of the University Observatory, Oxford, who was formerly on the Greenwich staff and is now a member of the Board of Visitors. He says that "the disturbance caused by the hot air and smoke from all the chimneys (of the power house) cannot fail to be serious, though it is at present impossible to estimate it quantitatively. But there is another source of disturbance of an alarming kind, of which direct evidence has already been obtained. In spite of various precautions taken, the engines of the generating station are so powerful that they shake the observatory. The delicate observations for radii, which furnish the reference points for Greenwich time and for terrestrial longitudes, indicate a state of constant vibration while the engines are running, which will be greatly increased if the full proposals of the London County Council are carried out. By the invitation of the Astronomer Royal I paid a special visit to Greenwich, . . . and was able to compare for myself the state of matters

after they had stopped. The observations left no room for doubt as to the seriousness of the disturbance."

The clash of interests brought about has naturally given rise to a number of suggestions on the part of laymen which, also naturally, are more or less impracticable. The issues at stake, as Prof. Turner puts it, are not properly understood by those who are unfamiliar with astronomical work of the kind which has made Greenwich famous. He goes on to say:

"The mischief that arises from tampering with a standard is even greater in passage than in esse. But it is, at the same time, very difficult to state concisely. I have been often asked whether it would be better to move the observatory away from Greenwich, and it is almost impossible to state the objections in a manner commensurate with their importance. Suppose one were asked whether the pictures in the National Gallery could not be replaced by a set of well-made copies, it would be very difficult to state the objections in adequate language. One might lose one's temper and retain general sympathy; but a person who happened to be ignorant of art, and unwilling to accept public opinion, would not be convinced. There is a similar difficulty in explaining to those unfamiliar with science the impossibility of copying a standard—say the standard of length—and the consequent necessity of guarding it with the greatest care; and unfortunately in this case one cannot to the same extent take refuge in public support, since there are not so many who are sufficiently acquainted with the countless small details which make up the argument. To explain the issues involved in moving Greenwich Observatory is more difficult still; it could, no doubt, be done with time and patience, but to have to do it in the witness box under cross-examination might well make the stoutest heart qual. Is it unreasonable to ask those who have not time to acquire the necessary preliminary knowledge of fundamental astronomy to accept the views of those who spend their lives in such work and have no conceivable personal interest at stake?"

Quite apart from the question of utility, there is the sentimental objection to the transference of the observatory from Greenwich to some other place. Greenwich Observatory would then no longer exist, and we have to remember that it is by far the most famous institution of astronomical observation in the world. Established in 1675 for the advancement of navigation and nautical astronomy, it stood for one hundred and fifty years absolutely without a rival. During the eighteenth century it was at Greenwich only that there were systematic observations of the sun, moon, stars, and planets, and astronomers the world over had to work from material supplied from the building at the top of the hill in Greenwich Park. It was at Greenwich that the aberration of light, the nutation of the earth's axis, and the other famous discoveries were made, and from Greenwich has been issued every year since 1767 that almost incalculably valuable compilation known as the "Nautical Almanac." At Rome, in October, 1882, the Geodetic Congress recommended the international unification of the hour and longitude with Greenwich, and just twelve months later forty delegates assembled at Washington agreed to the Royal Observatory being the prime meridian, the respective representatives of France and Prussia only abstaining. Greenwich Observatory belongs not merely to England, but to the world.

Marriage is a lottery, and some men aren't satisfied with their luck until they have tried four or five times.

THE CHURCH WHICH IS OUR MOTHER.

("Hibernicus," in Belfast Witness.)

The title has been suggested by a Whit-Sunday Reminon Sermon, preached by the Rev. Alexander Whyte, D.D., of Edinburgh, and published in The British Weekly. In this sermon the following paragraph occurs:—

"The first step to a real union of Christendom will be taken when we come to admit and to realize that the Greek Church was the original Mother of us all; that the Latin Church was her first child; and that through both those Churches, we ourselves have our religious existence; through them we have the universal foundations of our Creeds and Confessions and Catechisms; our public worship also; our Christian character and our Christian civilization; and everything indeed that is essential to our salvation," &c., &c.

We need hardly be surprised at anything in these days, but I am sure that many of the readers of that paper on seeing statements like these coming from such a quarter must have been tempted to exclaim, Where are we and what are we coming to? What claim the Greek Church has to be recognized as "The Original Mother of us all," I am utterly at a loss to know.

The Greek Church may be said to have originated as a separate organization in the reign of Constantine the Great, when in the year 330 A.D. he removed the seat of government from Rome to Constantinople. The Christian Church, in spite of the terrible and constantly-increasing controversies over almost every doctrine and shade of doctrine of the faith, was still outwardly one. Its government and administration were largely under the direction of the three great Patriarchates of Rome, Antioch, and Alexandria. It is true that Rome, with a keen eye to future supremacy did not relish the title, which put her upon a level with other centres of religious life. The conversion of Constantine to Christianity and the removal of the seat of Government to Constantinople rapidly secured to the Church there a considerable pre-eminence, and it with Jerusalem were raised to the dignity of patriarchal sees.

The principal event of that epoch was the meeting of the first General Council at Nicea, in Asia Minor, in 325 A.D. It was not a voluntary assembly of bishops to draw up a summary of the fundamental doctrines of the Christian faith. It was necessitated by the rise and spread of the Arian heresy. The Council was summoned by the Emperor, and was attended by 318 bishops. It is a melancholy proof of the spiritual decadence which had thus early set in that at this Council the Arians and the Eusebian Moderates were in a majority and it was only through the eloquence of Athanasius, a native of Alexandria, and the influence of the Emperor that Orthodoxy prevailed, and the condemnation of the Arian heresy was secured. Within ten years the judgment was reversed. Arius was restored to favor, and Athanasius was banished. The subsequent history of this champion of Orthodoxy fully justifies the sneer of Gibbon as regards the leaders of the Church, "The will of the Sovereign was the rule of their obsequious faith." The fate of the great Bishop depended upon whether the Sovereign was Orthodox, or Arian, or Pagan. Five times did he suffer banishment and was as often restored, and twenty out of the forty-seven years of his Episcopacy were spent in exile. After a chequered experience of strife and turbulence, during which the Emperors more and more asserted their supremacy, the Greek Church gradually sank into a state of torpor and continued in that condition until it was finally crushed on the capture of Constantinople by the Turks in 1453 A.D.

As regards the moral condition of the Church at the beginning of the fourth century, here is the verdict of Mr. Lecky in his "History of European Morals":—"In the first two centuries of the Christian

Church the moral elevation was extremely high. In the century before Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented by the Fathers as a period of general and scandalous vice."

This is the Church which, according to Dr. Whyte, is our spiritual Mother!

As regards doctrine, the Greek Church accepts as its rule of faith not only the Holy Scriptures, but tradition as embodied in the decisions of the first seven Ecumenical Councils. It recognizes seven sacraments. It believes in penance, a sort of purgatory, and prayers for the dead. As regards the Lord's Supper, it believes in the Real Presence, Transubstantiation, and the propitiatory sacrifice. It for images it has substituted the holy icons, it pays the same homage to the one that the Church of Rome does to the other.

Apart from the Church in Greece and a diaspora scattered throughout the world, the Greek Church has but one child, the Russian Church. Russia was won over to the Greek faith in 988 A.D., when a sister of the Emperor Basil married Prince Vladimir. For 900 years the Greek Church has had that country and its people in the hollow of its hand, unchallenged and unopposed. As to its right to be regarded in any sense as a Mother to any country or any people, let the moral, social, and spiritual condition of that unhappy country at this moment testify.

In no real sense can it be claimed for the Greek Church that it is the Mother of the Church of Rome. The removal of the Imperial throne from Rome to Constantinople opened the door for the Bishop of Rome to assert himself, which he forthwith began to do with all the vigor of unrestrained priestly ambition. Assuming the mantle of emperor and priest within fifty years, he began to put forth those claims to universal supremacy which have since been reverberating throughout the world, but of which the world seems to be at last getting very weary. These claims soon led to the great separation between the East and the West, in regard to which no sign of reconciliation is apparent.

I was under the impression that, after all the horrors and cruelties and abominations of the Dark Ages it was by returning to the New Testament, to the life and teachings of our Lord, and to the Apostolic Church which He founded, our Reformation fathers entered upon a new religious existence, secured a safe and secure foundation for our Creeds, Confessions, and Catechisms, for our public worship, our Christian character, and our Christian civilization, and everything, indeed, that is essential to our salvation.

We are surprised at Dr. Whyte. He seems to have come powerfully under the spell of Professor Cooper. We would strongly advise him to extricate himself as soon as possible. No good can come out of the like of this.

We Christians have a spiritual Mother. It is The Church; that Church to which our Lord referred when, stretching out His hands towards His disciples, He said, "Behold, My Mother" (Matt. xii. 49); to which the Apostle Paul referred when he said, "The Jerusalem that is above is free, which is our Mother" (Galatians iv, 26 R.V.). It is the Church of the New Testament, that Holy Catholic or universal Church, which is the Bride of Christ, the whole company of the Redeemed in Heaven and on earth. It deserves, as the earthly representative of the Great Father, all the love and veneration due to a Mother. With it, and with it alone, is the future of the world. "Plead with your Mother, plead!" is an appeal to believers just as appropriate today as it was on the day it was uttered well-nigh three thousand years ago, if the Divine ideals for humanity are to be ever realized.

The straight and narrow way is always an up-grade.

PROTESTANTISM IN FRANCE.

What of Protestantism in Decatholized France? This interesting question is treated by a French correspondent of the New York Times, in a recent letter, in terms following:

Since Pius X. has formally and categorically declined to accept the Public Worship Associations in France or to allow the Church there to be temporarily organized in accordance with the Disestablishment act, it may be interesting to inquire into the situation of French Protestants, who represent one-sixtieth of the religious population of the country. This small minority, powerful and influential, is pledged to a maintenance of democratic institutions, but it represents a religious influence which is almost nil.

Some of the most prominent men today in France are Protestants. For example, Ferdinand Buisson, Felix Peccat, and Gabriel Monod—and curious it is that those men were once Ministers in the Protestant Church of France, who have now been driven out because of their supposed heresy. Just as the contest is waged between the Clerical or Curatorial Catholics and the Liberal Catholics of the church of Rome, so in the Protestant Church of France one party clings to orthodoxy and the theology, while the other preaches Protestantism in its widest application.

Prior to the Disestablishment act any sect which numbered 100,000 adherents was entitled to a grant from the French Government. Thus in 1915 Roman Catholic worship received 40,381,903 francs and Protestant worship 1,531,500 francs. Now the Protestant Church, like the Roman Catholic Church, having no further claim on the State, must find its own resources. The more conservative Protestantism includes some of the most respectable and wealthy elements of French society. They will undoubtedly help the orthodox Protestants. But it is feared by the newer and more independent workers of the Church that for this very reason the old-fashioned and coldly formal section will obtain the upper hand by reason of the financial necessities of the hour.

The theological Faculty of Paris, which forms part of the Sorbonne and has hitherto been supported by a State grant, is noted for the width of its teaching. The young men who leave its walls for ministry in the Protestant churches of France preach what one might call the new gospel of humanity as opposed to dogmatism. Here, then, is the difficulty of the situation: The Paris school, in order to continue, must make appeal to the wealth of the congregations; it must establish some sort of endowment. Exactly the people who can help are the most conservative, having little sympathy with the modern trend of thought. They have established in the south, a college where the stricter theology is taught, but, as it has been laughingly put by a Liberal Protestant: "Books have wings; they have flown to this hiding place of orthodoxy, and as a consequence have disturbed the religious conceptions of the professors."

Still, the Orthodox and Liberal Churches express great hope and confidence. People having to pay for their religion will take greater interest in it than before. "I do not say that France will become Catholic," observed one minister, whose reputation as a preacher is world wide, "but I do say that France will see a remarkable renaissance in the Catholic as in the Protestant Churches. I have myself noticed a great movement going on for the last five and twenty years. It will increase and accentuate. Many of the priests rebel against celibacy, and against the worship of saints, such as St. Antoine of Padua. Such men will now form independent churches, evangelical in tone, though preserving the Catholic ritual. Believe me, we are on the eve of a great religious movement in France."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE RICH YOUNG RULER.

By Rev. Clarence MacKennon, B. D., *Eternal life*, v. 17. There are three doorways into the cathedral at Milan, and each has an inscription of its own. Over one is written, "All that which pleases is but for a moment"; over the second, "All that which troubles is but for a moment"; but under the great central entrance the visitor may read, "That only is important which is eternal." These three doorways remind us of the three great avenues of life that the pilgrim may tread. He may be enticed by the pleasures of the world, or he may be oppressed by its cares, or he may be impressed by the thought of the great eternity that environs it. And the inscriptions are truly written, for the pleasures and cares of this life are of but momentary importance. The supreme concern is that of eternity, and the supreme question, "What shall I do, that I may inherit eternal life?"

One thing thou lackest, v. 21. Up, up, up, stretched the ladder to the sky, and the schoolmaster in his dream was climbing it with all his ardor. But alas! he came at length to a place where there were no more rungs, and there he had to halt, with the sky still far beyond his reach. So men have tried to scale heaven by their own good works, but all in vain. One Commandment after another have they kept, one rung after another have they successfully climbed, it is true; but in time there comes the great hiatus, the impassable gap, the disheartening omission, some notorious lack in their normal and spiritual life, which they cannot get over, and which renders their method of allowing eternal life impracticable to them. No such defeated ones the gospel comes, and on its wings of faith and love bears them to the goal of their desire, as it did the apostle of the Gentiles in its early days. Surely we too can trust that same gospel to do for us what the law, through the weakness of our flesh, has failed to accomplish.

Treasure in heaven, v. 21. A few eagles' feathers, some wampum, and two or three strings of glittering beads, were the treasures of the old Indians' wigwam. How paltry they are, compared with the masterpieces of art, the historic pictures, and the superb sculptures that adorn the mansion of the millionaire! Just as paltry will these latter seem—mere silly trinkets—in comparison with the treasure in heaven. For that treasure consists not chiefly in the gorgeousness of heaven's beauty, but in its uninterrupted peace, its harmony, its love, its companionship, its endless song, and the brightness of the presence of the Lord. Heaven is a day without night, sunlight that knows no eclipse, spring that never changes to autumn and whose leaf never withers. How unwise to sacrifice its bliss for the doubtful chance of the world's baubles!

Riches, v. 23. No mirage of the desert has ever led deluded traveler into more barren sands than has the prospect of riches led those worldly people, who have been foolish enough to be deceived by it. How they have

toiled and sacrificed to get wealth, and what then? Stephen Girard, accounted one of the wealthiest men of his day, wrote: "As to myself, I live like a slave. I am constantly occupied all through the day, and often passing the night without being able to sleep. I am worn out with the care of my property. If I can only keep busy in the day and sleep all night, this is my highest happiness." Rothschild placed a pistol under his pillow before he laid his head upon it. And even with all that anxiety, now true is the Talmudic proverb, "Worldly prosperity is like writing on water." It is not necessary to be in the way of a great fortune to be fascinated by money; there is ground enough about even a paltry fifty-cent piece to buy some men's souls.

Them that trust in riches, v. 24. The devil, of course, is not in the yellow gold itself; that can be neither good nor bad. But the harm lies in the feeling which it awakens in a man's heart. Indeed, there is no touchstone for character like gold. Show us a man's attitude to money, and you show us what that man really is. Just as he who gently handles a rose preserves its bloom and its fragrance, while he who grasps it roughly loses both, so the man who puts riches to any unselfish use becomes a benediction to his fellow-men, while he who hoards up the glittering pile and trusts in its accumulation for honor and happiness, shall lose all, miss the peace and the love which the kingdom of God stands for here, and eternal life in the world to come.

First last last first, v. 31. Have we not seen—
"The thorn frowned rudely all the winter long,

And after bear the rose upon its top;
And bark that all away across the sea
Ran straight and steady, perish at the last

'E'en in the haven's mouth?"
Let no one be discouraged by rebuffs and seeming failures. For as surely as the spring sun and showers brings the brilliant rose beside the prickly thorn, so surely will God crown all honest effort with the garland of His praise. And let none be carried away with a too swift success. For the prize is not for the one who is ahead at the start, but for the one who is first at the goal.

SURRENDER.

By Martha G. Sale.

I held my first-born to my heart, my precious treasure—mine!

If human love can be so sweet, what must be love divine?

What'er I miss of earthly bliss my children will supply;

Idolatry in subtlest form my soul can not deny.

But can I meet their call for light? Their way I dare not choose.

For, struggle with my utmost might, my way I sometimes lose.

So I restore them, Lord, to thee; too precious to be mine.

If human hearts can beat so true, how must the Heart Divine?

Let the surrender be complete; their hearts to Thee incline,

For Thou hast led my wayward feet to rest in love divine.

If man love can be so sweet what must be love divine?

If human hearts can beat so true, how must the Heart Divine?

LIGHT FROM THE EAST.

Poor—The same causes which now produce poverty were at work then, and some others, such as famine, raids, and forced labor. On the other hand, little was then needed in the way of a house, furniture, clothing, fuel, or even food; and there were mitigating circumstances in the lot of the poor. Early marriages and polygamy prevented some of that destitution among unmarried women, which is common in our civilization. The institution of slavery increased the credit of the poor man, because he was able to offer his person as security for a loan. Slavery was regarded with less horror, and carried with it less disgrace, than our poorhouse. The slave was better off relatively than many of our working people. The Old Testament legislation on behalf of the poor, although founded on Eastern customs, was far ahead of anything in the surrounding nations. And Jesus made almsgiving a duty, and tried to purify the motive that underlay it.

Eye of needle.—Beside the large gate in some cities, there was a smaller one for foot passengers, called the "Needle's Eye," through which a camel without any burden might possibly have squeezed himself on his knees. Some think it was to this that Jesus referred, and that He does not use a figure implying absolute impossibility, but one of very great difficulty.

That loss is common would not make My own less bitter, rather more.

Too common! Never morning pure To evening but some heart did break.
—In Memoriam.

PRAYER.

O Lord, have men become infidels, unbelievers, atheists, mockers because the day is so short there is no time to do anything in; we are interrupted, and broken in upon, and our purposes are shattered, and so we let our tasks go; and the little, hurrying eager days would take us swiftly into the eternal state, where we shall have the opportunity to see God on His own scale, and to study God with the advantage of an infinite calmness. Teach us that all things are in Thy hands; why should we fret or murmur, or weep hot tears? The Lord gave, and if the Lord hath taken away, He will bring back again a greater abundance; Thou canst grow a thousand harvests in the year, we can hope but for one. We fall into Thy hands, King, Lord, Father, Saviour; and there we are in heaven. This and all other prayers we say in the sweet name of Christ, the name to sinners dear. Amen.

SENTENCE SERMONS.

Logic may illumine, but love leads. Only heaven's scales can weigh the heart.

You do not make life sacred by looking sad.

The ideal is the mold in which the real is cast.

Heaven leaves the heart when hatred enters.

Money makes the mare go, but it cannot say where.

The tight fisted preacher gets the poor grip on the church.

You cannot tell much about your crown by the size of your hat.

The way to heavenly mansions may lie through mean tenements.

Man, in the making, can only be measured by the Master Workman.

*S.S. Lesson, August 26, 1906—Mark 10: 17-31. Commit to memory vs. 23, 24. Read Matthew 19: 16-30; Mark 10: 2-16. Golden Text—If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—Matthew 16: 24.

THE SAYINGS OF JOHN WESLEY.

I have no time to be in a hurry.
God begins his work in children.
The best of all is, God is with us.
I look upon the world as my parish.
I dare no more fret than curse or swear.
God buries his workmen, but continues his work.

I save all I can and give all I can; that is, all I have.

Loyalty (to rulers) is with me an essential branch of religion.

It is a happy thing if we can learn obedience by the things which we suffer.

It is plain God sees it best for you frequently to walk in a thorny path.

When I devoted to God my ease, my time, my fortune, my life, I did not expect my reputation.

Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then what time remains is my own.

WHAT IS DYING?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until, at length, she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me—and not in her.

And just at the moment when some one at my side says: "There! She's gone!" there are other eyes that are watching her coming, and other voices ready to take up the glad shout, "There she comes!" And that is—dying.—Sunday School Evangel.

O well for him that finds a friend.

Or makes a friend wherever he come,

And loves the world from end to end,

And wanders on from home to home.

THE OLD GOSPEL.

There will never be any improvement on the old Gospel. Everything added weakens its original power. What the world wants to feel its spiritual hunger is not the cake of human confection which may please the taste while it gives no brawn to spiritual character, but the strong meat of the Word and the bread of which, if a man eat, he shall never hunger. Away with the adulteration of food and medicine from your groceries and drug stores, and away with spiritual adulteration from the churches and theological seminaries. If we should all go back to primitive Christianity, the progress of the Gospel, which is rapid now, would be a hundred-fold accelerated.

The wisdom from above will be known by its works below.

Heaven is at the mountain top, and the only way to reach it is to follow the trail which the Divine Man has made.

Beware of the offences which lead the young astray! If it be the eye that seeks to lead to scenes of sinful pleasure, upon which imagination can dethrone reason, say "No" to this useful servant who seeks to lead astray. If it be the hand that seeks to become the servant of lust, say "No" to that useful member of the body, lest it becomes a servant of sin. If it be the foot that would walk in the way of sinners, say "No," lest it become to you the servant of shame. What a searching message is this of Jesus, to those members of the body which run to the service of sin, both to their own spiritual overthrow and to the ruin of others.

The fact that a man is all puffed up with pride will not mitigate the jar when he falls.

CHINESE IN CANADA*

In preparation for this article, East and West sent out enquiries regarding the Chinese in Canada and our church's work among them, to every point in the Dominion where such work was known to be going on. Besides ministers and missionaries and very many faithful Christian women, the work was found to have enlisted such leaders as school principals, a leading barrister, a well-known business man, an architect of high repute, a prominent financier. Some of these volunteer workers have given from ten to twenty years of arduous labor in this cause. Of the 134 existent Sunday and week day classes, no less than 106 were heard from, of which 12 were in Nova Scotia, 4 in New Brunswick, 21 in Quebec, including 17 in Montreal, 54 in Ontario, including 10 in Toronto, 3 in Manitoba, 1 in Saskatchewan, 2 in Alberta and 9 in British Columbia. Victoria and Vancouver, B.C., Calgary, Winnipeg, Toronto and Montreal are notable centres of Chinese work; in the last named city Rev. Dr. Thomson is at the head of the mission. He had many years of experience in China.

There are at present 20,000 Chinese in Canada, 14,000 of these being in British Columbia, and the rest scattered all over the Dominion. These are almost entirely from the province of Canton in South China. Since the head tax was raised to \$500 in 1903 there have been scarcely any new arrivals. The Cantonese are said to be the business men of the empire. A large proportion of our Chinese have had a good common school education in their native land, while some of them are highly educated. For the most part, they work hard, spend little, and take care of their savings. They usually succeed in business. Their great ambition is to lay by enough to keep them in comfort in their own land, to which they are almost all anxious to return as soon as this has been accomplished.

Not all the Chinese amongst us are of the character described above. They bring with them plenty of vices from the East. Of those in Vancouver, 500 are said to be professional gamblers. Many are slaves of opium. One correspondent describes them as "a peculiar race and hard to fathom." Good or bad, these people need the gospel, and our business as Christians is to give it to them.

How is this being done? Where there is no missionary speaking Chinese, the first step is to teach the Chinese our language. One of our workers says, "We teach them our language in order that we may teach them the gospel." As a rule, they are very eager to learn to speak and write English. It helps in business. The teaching is mostly done in Sunday Schools, with a teacher for each scholar. In some places, there are week night classes as well, carried on after the same fashion. As soon as the pupils can read simple sentences in English, Bible lessons are commenced. Our report from Calgary says, "Night school five nights in the week. We devote Sunday night to the study of the Bible." Regular preaching services, also, are held in places where there is a resident missionary. The writer has a vivid recollection of listening to Mr. C. A. Colman, our missionary in Vancouver, preaching in their own language to a crowd of Chinese in a street of that city. In Montreal there is a Chinese Christian Endeavor Society, begun in June, 1899. Since that time 115 have joined the society, of whom 32 were added last year. The Toronto C. E. Society has a membership of about 20.

There are comparatively few Chinese women and children in Canada. For example, of the 1,000 Chinamen in Montreal, only eight have their wives with them, and there are only seventeen Chinese children in the city. In British

Columbia there is a larger number of women and children. Miss Gunn is our missionary to them. This summer, because visiting the Chinese homes, Miss Gunn has rented a hall in which she teaches such of the women and children as can be induced to come.

The Chinese as people show many excellent qualities. One correspondent, indeed, probably hits the mark when he writes, "They are more able to understand commercial than theological terms, more hungry for that kind of learning than for the others." But, at any rate, they are attentive and appreciative, and manifest a high regard for their teachers, loading them with presents, especially at the Christmas season. In one town, where the mother of the Superintendent had died, the class hired three carriages for themselves and accompanied the funeral, driving fourteen miles. They are good givers. We quote from a report: "Have been teaching for over four years, and have never known one of our class to forget his collection."

As to results, Not many have become church members. This is not surprising. Where the teacher speaks only English, progress in knowledge is necessarily slow; besides, many of them are of a roving disposition, seldom remaining long in one place. There are, however, many encouragements in the work. One report says that a Chinese pupil earned a Sunday School certificate and some seals for memorizing scripture passages; and another, that one, while giving liberally to the work among his own countrymen in China, was anxious to help in the support of the local church. In Victoria there is a Chinese congregation called The First Chinese Church. It has a session of two young Chinese elders, with Rev. Dr. Campbell as moderator. At the last communion 17 young Chinese were at the Lord's table, 86 have been received into church membership in Montreal and 30 in Toronto. We hear from Sydney, N.S., of a young Chinaman who is studying with a view to becoming a missionary to his country men. And another at Calgary has offered himself for the same work. The report from Calgary also speaks of one of their old scholars who has returned to China, and is preaching the gospel there. This last case illustrates the indirect results, which are, perhaps, the most important.

What as to the character of the Chinese Christians? Let the reports speak. One says: "As far as we are able to see, nothing but good words should take pattern by them." And another: "Those who attend the Sunday School are the best of the lot (so the Chinese in the community), always clean, y and attentive." Still another: "Chinese Christians compare favorably with our white church population—some good and others not so steadfast."

DAILY READINGS.

M.—My neighbor, Luke 10: 29-37.
T.—Do good to all, Gal. 6: 1-10.
W.—Forgive him, Luke 17: 1-10.
T.—Practical sympathy, John 13: 1-15.
F.—A neighborly heart, Job 29: 11-16.
S.—Duty to our neighbor, Gal. 5: 13, 14; Rom., 13: 8, 9.
Sun. Topic—Chinese in Canada. Ex. 12: 49; 22: 21; 23: 9.

In the day of prosperity if we will keep near to God, our trials, when they come, will not be half so hard to bear. The acquaintance of our brighter days will not fail us when sorrow comes into the home. The God of the sunshine will be also the God of the shadow. And he will be nearest when we feel the need of his presence most.

More money has been spent in Pittsburgh in one divorce case than would endow a college or send a hundred missionaries to the heathen.

There is always an odor of heaven in the homes where kindly deeds and words blossom.

It's no use talking testimonials to your religion, when you look as though it were killing you.

*Young People's Society C. E. Topic for 28th August, 1906.

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Word has been received at Toronto that Rev. Donald MacGillivray, who graduated from Knox College in 1880, and went as a missionary to Honan, China, narrowly escaped drowning on July 5. His boat upset while returning from Mekuanan, and a companion was drowned, but American marines rescued Mr. MacGillivray.

The name of Deputy Minister of Justice, E. L. Newcombe, is mentioned as a possible successor to the late Judge Sedgwick for the vacancy on the Supreme Court Bench. Should the appointment be made it will be a popular one with the Bar and the public, as Mr. Newcombe's ability and experience eminently fits him for the high position to which rumor assigns him.

The death of a Christian Scientist at Peterborough under somewhat peculiar circumstances seemed to render an inquest necessary. At the inquest it was brought out that from July 18, when he took ill, until an hour before his death, on 16th August, no medical assistance had been given the patient. Coroner Gray referred to the Christian Scientists as persons walking on the boundary line of insanity and toppling on the inside. Not very complimentary to professors of the cult.

The Foreign Missionary Committee is making a strong effort to send out men needed for its work in China and Japan. Early in the fall fourteen new missionaries will be assigned to the several fields in China and India, and on October 1st a party of twelve will leave for China, making a total of twenty-six going into the field. They will go to the provinces of Honan and Canton. Those sent to the latter will be largely supported by the Chinese of Canada, from whom the request first came for missionaries.

THE DOMINION PRESBYTERIAN.

WORSHIP OF BIGNESS.

Throughout the world there is considerable worship of bigness; sometimes even in churches. We hear of big empires trying to be bigger. In the United States everything in the line of bigness is acclaimed, especially growth in bigness of population. Yet with the incoming hordes of foreigners annually pouring into the United States come at the same time grave evils and menacing risks. It is difficult for the little red school-house and the various churches to assimilate and digest such vast quantities of the raw material of citizenship. So it comes somewhat to this: it would be better for the United States and for the world if the United States grew in population more slowly but more conservatively.

We hear the same bragging about the growth of cities. When any city gets a considerable population, it has all that a city can have, and practically all of civilization and comfort that the world can give. Large cities breed slums, and every form of evil. Recently Toronto appointed an official "boomer," whose duty would seem to be by hook or crook to promote an increase in the population of the city. Any boomer might be safely challenged to show in what respect Toronto can increase in true civilization, in comfort of the masses, or as an influence for good in the world, through additional bigness. It would be a thousand times better were Toronto to pay attention, instead, to making the Toronto of the present all it ought to be, physically, intellectually, and morally. It will grow more safely if it is allowed to grow normally.

The Dominion is in danger of following the United States in the mania for bigness as to population, by scouring the earth for all and sundry who can be begged or bribed to come. While Canada should welcome population of the right kind, it would be a tremendous mistake to set up mere bigness as our national idol and ideal. A growth sane and wholesome, founded on sound Christian principles, will mean in due time a better and greater Canada than can any premature results artificially born of the worship of Bigness.

The proprietorship of the Advocate, Prince Albert, Sask., has changed hands. Mr. Andrew Stewart has sold out to Mr. Robert J. Hartley, a well known and experienced journalist, some time ago connected with the Herald, Montreal, and more recently on the staff of the Toronto News. The Advocate has always been a well-conducted paper, and under Mr. Hartley's able management it will continue to promote the best interests of the progressive town it aims to represent.

A Desk-Book of Errors in English, including notes of colloquialisms and slang to be avoided in conversation, has just been received from the publishers, Messrs. Funk and Wagnalls, New York and London. "The purpose of this book," we are told, "is to correct careless diction and to point out common errors and vulgarisms that have crept into the language, so that anyone desiring to acquire refined speech may learn from its pages what to avoid." The book is arranged alphabetically so that its contents are alphabetically for immediate consultation. Price 75c. net.

DR. TORREY AND THE PRESS.

Everybody recalls that when Rev. Dr. Torrey was in Ottawa he praised the newspapers for their good reports, but in the United States he seems to have adopted a different attitude, and is coming in for considerable criticism on that account. Rev. J. Kirkpatrick, pastor pro tem of the Mariners' Church, Philadelphia, writes as follows to The Public Ledger of that city:

In common with many others, I have been surprised at the strictures on the "newspapers of to-day," made on several occasions by the Rev. R. A. Torrey. His latest deliverance on the subject was made yesterday at Northfield, Mass., in which, among other things, he declared, "If Christ were now on earth, He would have nothing to do with them." This is, to say the least, very ungrateful of Doctor Torrey. The newspapers of Philadelphia served him well when he was here recently, and the reports of his services given in The Public Ledger surpassed anything of the kind I have ever seen for fulness and accuracy. I believe the verdict of the entire Christian community here is that they were exceptionally fine. All the papers seemed to vie with each other in giving the largest publicity to his utterances, and thus thousands were reached who had no opportunity of hearing his voice.

Doctor Torrey might as well say Christ would have nothing to do with the printing press or the telegraph or telephone. Doubtless Christ would not approve of many things in the papers of today, but to say He would have nothing to do with them is absurd. His cause greatly appreciates the opportunities afforded by the press in our time, and Christian ministers everywhere gladly avail themselves of the facilities furnished by the newspapers for spreading Christian intelligence and influencing public opinion on the side of morality and virtue. It is too much to say what Christ would do if He were here. He would doubtless do the very best in the new environment in which He would find Himself, and while not endorsing much that the modern newspaper contains, He would regard it as a useful instrument in the dissemination of truth, which might be used for the betterment of mankind.

The Rev. J. Kirkpatrick, above mentioned, will be remembered by many readers in Toronto, as the former pastor of Cooke's Church in that city. He succeeded the late Rev. Dr. Robb, and accepted a charge in Philadelphia some twenty years ago.

A POET PREACHER.

Dr. Armstrong Black, lately minister of St. Andrew's church, Toronto, Ont., is the subject of a highly eulogistic notice in one of the London papers. One Sunday he occupied Dr. Munro Gilson's pulpit, and the Scottish preacher is thus described: Above the average height, with compact, well-knit frame, coal-black hair and slight black moustache, black, flashing eye with a wistful, pleading look on his expressive features, half suggestive of melancholy, he makes a striking figure in the pulpit. The calm, quiet, persuasive voice deepens the impression. It is a voice that is strangely, yet not unpleasantly, inconsistent with the stalwart frame, the voice of one crying for rescue. Both in the sermon and in the tone in which it was delivered there was a suggestion of tears. The preacher was carrying a burden of sorrow, and though he struggled bravely he could not entirely hide it. For a time, at least, he is devoting himself to literature, and those who know his "Morning and Evening" and "Ruth, a Hebrew Idyll" will receive this intimation with more than usual pleasure.

ON THE LABRADOR COAST.

Dr. Wilfred T. Grenfell, the surgeon-missionary to Labrador, whose recent visit to Ottawa and other points in the West will not soon be forgotten, wrote to the *Lend a Hand Record* from a fisherman's cottage, Flower's Cove, under date of April 6, when the snow was eight feet deep. He says:

"March is always our best month for travelling, as the crust on the snow allows us to drive anywhere, even through green woods, and every place is a high-road for a dog team. My own dogs have covered six hundred miles since last I wrote, and I am proud to say are still in good condition.

"The problem of dog food on these long trips is one of our serious questions, for it is heavy to carry when one drives, as we are now driving, a dozen dogs. However, the old seals have now had their young, and a good number of carcases have fallen to the share of the adventurous who travel off onto the 'running ice' on which the baby white coat seals are to be found, which we term 'live ice.' This affords us the best of hydrocarbon diet, and the dogs work on nothing so well as seal blubber. It cost me, however, one good dog last trip, a dog called Pickles, who ran second. He suddenly began to show signs of inability to keep his trace taut—an unusual trait in himself, so we slipped his harness crossing a bay, expecting him to run behind. He stopped stock still and then wandered out to the very edge of the ice. With great difficulty we got him back, and at last safely home, where after three days he died. I did a post mortem, as is our custom, in the open, and found he had died of an acute intersepsion from a seal bone. A serious loss like this made me feel that we must still further complicate the difficulty of dog food by rejecting the bones. But while the operation was still proceeding another of our dogs sneaked off, too, and swallowed the specimen which had caused all the trouble. As he has shown no signs of intersepsion in a month, we still continue to give them the bones.

"Here one minds the isolation only in winter in these matters. One wants a simple thing and yet can't get it for six months. He is a patient, a boy with paralyzed extensor muscles of the legs—we need a battery. Our potassium bichromate is exhausted—we can't get manganese oxide for a Leclanche battery. We have all the rest. Some tiny 'fly in the ointment' here means a delay of perhaps six months or more, and the fault is one's own for overlooking it when one is ordering one's 'winter diet' in the fall. Seury, of the old, long-sea-voyage type, begins to affect some of our poorer folk at this season of the year, for some have been out of potatoes or any vegetable for months.

"A bucket of potatoes, 'to be eaten out of three times a day,' is not an uncommon prescription to supply from our dispensary. We have great trouble to keep enough. Often a bit of fresh beef is easier to give, for we kill our oxen in the fall and cut them into joints. Then we fill our old barrels with clear water and drop in the beef. It all freezes solid promptly, and is preserved at least from December to July. I was much amused to notice that some rats had singled out in the store one of these barrels for attack. After patiently gnawing through the wood they came down on the block ice, but in many nights' working they had got very little 'forrader.'

"A large, heavy fisherman with a swelling over his knee, which I know he had not got from over devotion to praying, presented himself the other day for treatment and remembering Jerome K. Jerome's only exception to the diseases he was liable to being a housemaid's knee. I wondered at the cause of this development. At last I ventured: 'Are you a married man?'

"No, doctor, I lives alone," he replied. Hesitatingly I ventured: 'Do you ever scrub your own floors?'

"Well, yes, I does, doctor; I always scrubs for myself." He had housemaid's knee. What an exemplary bachelor!"

A FAVORITE HYMN.

Dr. George Matheson, a minister of the Church of Scotland, has been blind since he was twenty. But his great mental power and marvelous memory have made him victorious over the greatest natural obstacle to success. In 1882 he contributed to the magazine *Life and Work* five pieces of devotional verse, one of which has endeared itself to thousands of Christians. It is Number 185 in our Presbyterian Book of Praise. He has himself told how it came to be:

"My hymn was made on a fine June evening in 1882. It is the quickest composition I ever achieved. It was done in three minutes. It seemed to me at the time as if someone were dictating the thought to me, and also giving the expression. There was so little sense of effort that I had a sensation of passiveness. I was sitting alone in my study, in a state of great mental depression, caused by a real calamity. My hymn was the voice of my depression. It was not made for any utilitarian purpose; it was wrung out spontaneously from the heart. * * * All the other verses I have written are manufactured articles; this came like a dayspring from on high.

The hymn was first published in *Life and Work*, and its suitability for use in public worship was recognized. Dr. Pease wished the words to fitting music, and the hymn is now one of the priceless possessions of religious men and women. So unique a composition might well justify quotation here, particularly as it consists of only four stanzas:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

The whole hymn has an added pathos when one remembers the writer's blindness.

The Sunday school teachers of the Orilla Presbyterian church, presented Miss Esther Miller, who has been a faithful member of the staff for a number of years, with a beautiful gold watch, as a token of appreciation of her services. On one side of the watch is a star and crescent, set with diamonds, and on the other Miss Miller's monogram. Inside the following inscription is engraved: "Presented to Miss Esther Miller by her friends of the Presbyterian Sabbath school, August 12th, 1906." Short addresses were given by the Superintendent, Mr. H. Cooke, by Mayor Miller, the Rev. Dr. Gray, the Rev. A. B. Winchester, and Miss R. Chase. Miss Miller leaves for Toronto, where she takes a position on the editorial staff of the Sunday School Publications, under Rev. Dr. Fraser, editor-in-chief.

Good people occasionally get their words mixed. What passes for conscientiousness should sometimes be written contrariness.

COMMISSION ON RITUALISM.

This week, says The Belfast Witness, we deal with the Commission's report and recommendation. The comments of Church of England papers are varied. The *Church Times* (Romanistic) denies the right of the Commission, repudiates the authority of Parliament, holding that the Church should be free. Yes, but how can a National State Church do as it likes with National State endowments? The *Guardian* is cautious, and hopes some good may result, though it does not expect that Parliament will forego its right to interfere. The *Record* (Evangelical) declares that bishops have hitherto failed to prevent Romanising, and protests against any increase of bishops. It thinks that the proposals of the Commission imply a revolution and that the Church of England would not come out of it united, nor continue to be Established. The Church Association (Protestant) has issued a strong statement that Romanising is carried on in far more churches than those investigated by the Commission; such practices obtain in 5,000 Episcopal churches in England. The Association despairs of any reform from the bishops and clergy, or from ecclesiastical courts and declares that the Protestant laity will look to Parliament for the redress of these wrongs and a thorough reform. But Parliament cannot reform the Church; it can only disestablish and disendow it. The comment of The Christian is—"So long as the word 'priest' remains in the Prayer Book there will never be peace. So long as the word 'regenerated' remains in the Baptismal Service, the 'priest' will preach Baptismal Regeneration. The root question—which the Commission discreetly avoids—is this: Is the Church of England Roman or Protestant, Sacramental or Evangelical? and nothing will ever be settled as to what is legal or illegal until that radical question is answered." We add that the "priest" idea leads to the "Mass," as everybody now sees clearly. The Spectator thinks Ritualism is a mere fad and fashion which will die out with the revival of spiritual religion, and declares that "the nation is Protestant at heart." But the Romanising movement is much worse than a fad, and while the nation is at heart Protestant, the Anglican Church is not so.

CHRISTIAN UNITY.

A high-toned article on this subject appears in The Examiner, the organ of the Congregational Churches in England. The writer admits faults on both sides—"The arrogance of Anglicanism may be fairly matched by the dissidence of Dissent, and it is hard to say which of the two is the more unlovely thing. There are few more thankless tasks than that of the ecclesiastical peace-maker. Yet we are persuaded that nothing is more needed in the present crisis than some real effort at mediation between the extremes. Let it once be accepted as an axiom that our divisions are inevitable, and up to a certain point, healthy, and that the hope of unity lies in developing a spirit of common loyalty to Christ and His cause, and of love for all those who are called by his name, and it ought not to be impossible to get rid of the bitterness of strife, and to find some genuine *modus vivendi*." Then is quoted a writer in The Spectator, an Anglican paper, who says: "We all acknowledge, even the most ardent Churchman amongst us, that our Church has come far short of a single-eyed effort to obey the precepts of Jesus in love to Nonconformists. In the past, when she was in power, she was tyrannous, and what was worse, snobbish." Yet the Nonconformist editor concludes—"But if we are Christians we cannot evade the responsibility of the command 'Love your enemies; do good to them that despitefully use you and persecute you.' This is the hard but holy duty of all non-Episcopal Communions.

Moonshine has been found to have a marked effect on stammering. People so afflicted stammer most at the full of the moon.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE ANIMALS IN THE FIRE.

Walter had been out skating and the cold wind which had swept down over the frozen lake had made his toes and fingers tingle, so that when he got home he hurried to get warm. Kneeling down close in front of the coal fire which flamed and crackled in the open fire-place, while his brother and sister looked over the Christmas portfolio pictures, he gazed into the glowing coals in the grate. By and by he climbed up into an arm chair. The heat made him sleepy and he closed his eyes. He opened them in great astonishment a moment later, when he heard a shrill "cock-a-doodle-do" which sounded very close to him. He knew there were no chickens in the room since the chickens were all out on the farm in the country, and he was just beginning to think that he had been dreaming, when he heard that "cock-a-doodle-do" again. This time it seemed to come from in front of him, and he looked into the fireplace, though how a "cock-a-doodle-do" could come from the midst of the fire he didn't know. As his eyes fell on the fire he gave a jump in the air and stared as hard as he could. There, in front of him, perched on a piece of coal, was a comical little rooster.

"Well," said the rooster, "you are the slowest boy to get awake that I ever knew, and I have awakened all kinds of boys in my life. I am the Cock that Crew in the Morn."

"Did the Priest All Shaven and Shorn wake up?" asked Walter eagerly.

"Of course he did," answered the rooster; "else how could he marry the Milkmaid to the Man All Tattered and Torn?"

"Of course!" said Walter. "I might have thought of that."

"We thought of it," said another voice. "We were at the wedding. And a big black and white cat crawled out of a hole in the coals and stood beside the rooster. 'I am the Cat that Caught the Rat,' said he. 'Once upon a time I wore boots, and helped my master to marry the Princess.'"

"Bow-wow-wow!" barked a little dog, which came running from a corner.

The cat jumped nimbly to the top of a big piece of coal, where she put up her back at the dog and made a great hissing noise.

"Oh!" said Walter. "I guess you must be the Dog that Worried the Cat, aren't you?"

"I thought you would know me," barked the dog. "I am the same dog right along. I never belonged to a witen. If a witen came around I would bark at her. Hello! here's the Ugly Duckling. I guess I'll bark at her;" but the wary old duck scrambled off.

"How is it that you are all here?" asked Walter. "I thought you all were dead a long time ago. And I do not see how you can live in the fire."

"Oh, the fire does not hurt us," said the Cock that Crew in the Morn, before any of the others could answer. "And we did not die. We never die; and we live in the fire; not always in this fire, for we like to go about from one place to another, but some of us are here most of the time. You can see us in any fire if you look carefully. The best time to see us is in the evening, just before the lights are lit; then we come out to see what is going on."

"And you'll see something going on now," snapped a red fox, jumping from behind a pile of coals and dashing at the rooster. The rooster dodged to one side and gave a derisive crow.

"Just let that old rooster alone." Hello! here's the Ugly Duckling. I guess growled a deep voice; and Walter, looking into the corner of the fireplace, saw a great bear. "I am the Big Bear who lived in the wood," said Bruin. "Here comes my son, the Little Bear."

"What became of Goldenlocks?" asked Walter of the Little Bear. "Would you have hurt her if you had caught her when she came to your house in the wood and sat in your chair?"

"No," said the Little Bear, laughing; "I would have played with her, and told her where the best berries grew that summer."

"And what fun we do have in summer!" said the Sly Old Fox. "Do you know, Little Bo-Peep was watching her sheep one day, when—"

"Walter! Walter! Come to supper," some one called suddenly, and at the sound of the voice all the birds and beasts scuttled for nooks and crannies in the coals. "I'll tell you that tale another time," said the Sly Old Fox, and dodged into his hole just as Walter's eldest sister came into the room.

"Wake up, Walter; supper is ready," she said, shaking him by the shoulder; but Walter declared that he had not been asleep at all, but was just watching the animals. After supper he went back to the fire, but there were too many people in the room, and although he caught a glimpse of one or two of the animals, none of them came out and spoke to him.

But Walter hopes that sometime in the twilight he will see them all again, and then the Sly Old Fox will finish the story of "how 'Bo-Peep's sheep all ran away."—Henry Holcomb Bennett in St. Nicholas.

THE OLDEST CITY IN THE WORLD

If you were suddenly asked to name the oldest city in the world which is still in a flourishing condition, what would be your answer? In nine cases out of ten the person to whom such a query might be propounded would hark back to Egypt, Greece or Rome. He would be wrong. The oldest city in the world is Damascus.

Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an isle of verdure in the desert; "a presidential capital," with martial and sacred associations extending through thirty centuries.

It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Strait, in which it was said "he prayed," still runs through the city.

The city which Mohammed surveyed from a neighboring height and was afraid to enter because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world, is today what Julian called the "Eye of the East," as it was in the time of Isiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricot of Portugal called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its very keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic engraving and sculpture united—called damascening—with which boxes, bureaus, and swords are ornamented.

It takes more than willingness to be nothing to make you amount to something.

A good many sermons are like up-to-date crackers—mighty little nourishment done up in much flourishment.

THE NEW STATESMANSHIP.

"I see a new statesmanship arising. The old guard with both parties must go." These words of ex-president Sanby at the recent session of the Manitoba Conference are undoubtedly true, and constitute the most hopeful feature of our provincial public life.

A more splendid opportunity for the development of a great nation was never afforded any people than is given to us in this great West, and though Manitoba is small in extent as compared with Ontario or the new-born provinces, she has vast resources and immense possibilities. We have a magnificent stage upon which to play our part. Behind us lie centuries of civilization from whose experience we may gather wisdom. Beacon-lights are kindled, warning us from rocks and shoals where many a gallant vessel of national power and promise has met its doom. Through the history of nations runs the truth, written in terms of tears and blood, that "the wages of sin is death." Civilizations of former days have experimented with unrighteousness and the result is written upon their tombs. If anything is evident to us, this should be, viz, that the eternal laws of righteousness cannot be violated or ignored with impunity. If we fail to find the path to power and permanence, we are without excuse.

Hitherto these things have not weighed with us as they should. In the conduct of public affairs we have had politicians enough, but of high-souled statesmen there has been a great dearth. There has been a disposition to regard the resources of the province as a fair field for exploitation by those entrusted with the key to public property. The party juggernaut has rolled ruthlessly over the quivering forms of personal honor and political truth; and the virgin soil of this prairie province has been stained with the blood of every high principle slain in sacrifice to the exigencies of a wretched partisan career.

It surely is a great humiliation to every patriotic Manitoban to confess, as he must, that in these respects we have been growing worse. Things were deplorable enough in the early days of this province when the premier and his colleagues did not blush to spend their evenings in some log shanty on the banks of the Red, exercising themselves in jigs and lings to the ragtime accompaniment of some superannuated fiddler, in company with absolute half-breed women. That debauchery however was personal and in those days amusements were scarce. But today more refinement exists and the social and commercial advancement of the province affords opportunities for other forms of indulgence. The vices of our political leaders are more intellectual, more calculated, therefore farther-reaching and more cruel. The greed of gain, the lust of power, the opportunities of office, the pride of party and the regard for rank, are the demons which today transform men into beasts of prey and venomous aeps.

"The darkest hour is just before the dawn." At last the veil of night begins to withdraw and the stars to pale. A new statesmanship looms on the horizon. Soon we hope to see the mountain peaks flame and the landscape catch its true colors. Wild beasts that plunder by night seek their lairs when morning dawns. It shall be so in our political life.

It is little enough to believe that centuries of Christian teaching was sufficiently leavened the Anglo-Saxon moral consciousness to render impossible a continuation of exposed political intrigue and spoliation. The demand for a new order of things is clamant, and is finding a response in the new statesmanship now being engendered in the young blood of this province. Men

are banding themselves together, without respect to party predilections, for purity in government and reform in public life. We do not want another party; but we do want true patriotism and decency in the parties that now exist. And this is what the new statesmanship seeks to effect. This new statesmanship has broken out simultaneously in several parts of the province. Whilst in some parts of Manitoba it was working up an organization elsewhere, without any definitely organized form, it was influencing political thought with the result that the Liberal party have today a most hopeful platform before the country. We warn our political friends of both parties that this movement is not to be despised for it is in harmony with the great elemental forces of righteousness and truth that can crush all opposing sects, parties and organizations, and which alone may be the actual outcome of this movement in our history—can place the crown of high destiny and power upon the provincial and national brow.—Western Methodist Times.

THE GOORALS OF POLAND.

The character of the goorals has nothing in common with the humble peasants of the low country. In their good qualities and faults they rather resemble the proud noblemen of Poland. They are vivacious, honest, hospitable, and full of pride, bravery and chivalry, on which one may always count. But their defects are grave: obstinacy and quarrels lead them often to bloody fights, the lack of thrift is frequent among them, and superstitions haunt them at every step. They love nature, and in their songs praise their gigantic peaks, spruce forests and the clouds and rain. They build their houses facing Tatra, which they constantly observe and consult about weather conditions. A gooral cannot live without his mountains; and if he sometimes leaves them, homesickness will soon bring him back.

They are very religious, but their Christian faith is mixed with old superstitions and the Roman Catholic rites are mingled with weird, often very picturesque, usages which have their origin in the old Slavonic paganism. So, for instance, on St. John's night So-botka is celebrated by burning bonfires on fields and hills, and by dancing a festivity which, in pagan times, was held on the summer solstice in honor of Siatovit, the god of sun, fire and love.

On Easter holidays, from every household kinds of food are brought into the church to be blessed by the priest; or the priest, accompanied by a sexton, goes to the house, where, on a long, white-covered table, cake, eggs and venison await his blessing. This is called swiocone. The table remains covered with food for a week, to await all friends of the house that may come.

The Polish tongue among the mountaineers has pleasant soft inflections, and their dialect resembles the old Polish of the fifteenth or sixteenth century. The picturesque and practical costume of the goorals consists of a coarse linen shirt fastened with a brass brooch; a serdak, which is a sleeveless sheepskin jacket of a reddish color, richly decorated with applique ornaments of colored leather and silk embroidery, and lined with fur; tight-fitting trousers of coarse, whitish, home-made woolen cloth; and a cloak called teuha, worn usually over one shoulder. A black felt hat, shaped like a mushroom, and soft leather sandals (perpce) complete a costume that weighs from thirty-five to thirty-eight pounds, but is a good protection against cold and the rain which in these regions is frequent, for twenty days in a month are at least drizzly.—The Century.

It is not always wise to be smart.

Self-adulation is a poor conservator of friendship.

Nothing you can do pleases the devil more than your attempt to do nothing.

Some men think that they are weary in welding because their jaws ache.

HOW TO LIVE CHEAPLY.

One of the subjects talked and written about a great deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply, while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers.

It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drag and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow, and thank you for introducing. Infuse dignity, sincerity, kindness, virtue and love into your simple and inexpensive home, and its members will never miss the costly fripperies and showy adornments, and they will be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance are not expensive.—Domestic Magazine.

THE LITTLE PLANT.

In the heart of a seed
Buried deep, a deep,
A dear little plant
Lay fast asleep.

Awake! said the sunshine,
And creep to the light,
Awake! said the voice
Of the raindrops bright.

The little plant heard,
And rose to see
What this wonderful,
Beautiful world might be.

THE YOUNG MAN OF THE CANADIAN WEST.

Generally speaking, while our young men are bright, quick of thought and action, possessing more or less of education, yet there seems a great lack of concentrated action on the part of the average young man. The great essentials to genuine success in a young man's life are honesty of purpose, punctuality, industry, economy, and will power to carry into effect the plans laid down on true Christian Principles.

Too many young men devote the best of their time to the sporting side of life, which in its place, is commendable in so far as carried on in a moderate way, and only allowed a secondary place in the mind of the individual.

Any man starting out to make a success in life, in whatever avocation he has chosen, in our opinion will find the greatest possible enjoyment in overtaking the object, and consequently will find but little time for the amusements of life which vanish with the using. The tendency of young men of to-day is often to allow themselves to lose sight of economy, and using all their earnings as they go along. This will bring unhappiness, not only to himself, but also to those who may now have become more or less dependent upon him.

Our new country with all its marvellous advantages affords numerous opportunities for the most energetic, and where he fails to take hold of those advantages, in our opinion, he is losing what he can never again hope to obtain.

We again repeat that the young man possessed of honesty of purpose, punctuality, industry, economy and will power—all of which must necessarily be based upon Christian principles—for such a young man there are the brightest of prospects in this fair Western Canada.—Western Methodist Times.

MOTHERS ANXIETY.

The summer months are an anxious time for mothers because they are the most dangerous months of the year for young children. Stomach and bowel troubles come quickly during the hot weather and almost before the mother realizes that there is danger the little one may be beyond aid. Baby's Own Tablets will prevent summer complaints if given occasionally, because they keep the stomach and bowels free from offending matter. And the Tablets will cure these troubles if they come suddenly. You may save your child's life by keeping a box of Baby's Own Tablets on hand to give promptly. Mrs. Frank Moore, Northfield, N. S., says—"I do not know any medicine that can equal Baby's Own Tablets for curing stomach and bowel troubles. I always keep them on hand in case of emergency." Sold by all medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

ADVICE ON FRUIT-EATING.

"A healthy condition of the body depends upon the perfect balance of foods taken. There are many other factors entering into the question, but this feature must not be forgotten," says the Syracuse Clinic. "Few people there are who can keep healthy without fruit."

"How absurd!" some one says, "to be told to eat fruit when everybody eats it." Yes, but how do you eat it? Do you take a definite amount of it, the same as you do of meat and potatoes, or do you eat it as you eat candy?

"If you suffer from an acute attack of indigestion after a dinner of soup, meats, pickles, sauces, salad, cakes, pastries, with spices, to say nothing of the delicate lining of the stomach, pray do not aver that indigestion arises from the morsel of fruit taken at the end."

"Be honest with your stomach for a month. Eat no more than you need of simple food, into which the true luxuries of nature, such as apples, oranges, pears or other fruit, shall enter. Try, if only as an interesting experiment, to eat sparingly of the cruder articles of diet, and more of those suited to your real needs; and see to it that fruit forms a part of each meal."

"But doesn't fruit make the blood thin?"

"It certainly does, and we are mighty glad of it. Ask any doctor who has practiced medicine for ten years with his eye open, and he will tell you that the great majority of grown-up folks have blood too thick."

"The minerals and natural acids of the fruits are the very best conceivable remedies for this thickened condition of the blood. Fruit then becomes both a food and a medicine—a necessity and a most delightful luxury."

To reason with a fool or a drunkard is like talking of light to the eyeless fish in the river of the Mammoth Cave.

The energy that wins is the energy that keeps at it.

It is not what we do, but what we do well, that counts.

Our failure in duty leaves a vacuum which no other one can fill.

We should not forget when life goes well that the days of adversity will come.

The greatest crisis in life is when sin begins to look attractive and the barriers of conscience to give way.

Be patient; cathouses are built in an hour, cathedrals take the centuries.

The hot headed man does not derive his temperature from his illuminating powers.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In St. Paul's Church, the pastor, Rev. Dr. Armstrong, will preach at both services.

Rev. Walter McLaren will conduct the services in St. Andrew's Church, next Sunday.

In Bank Street Church, in the absence of the pastor, Rev. W. W. Peck, B.D., will preach morning and evening.

Rev. Foulds, from Scotland, who has been taking the services in McKay Street Church in the absence of the pastor, will preach again next Sunday at both services.

Rev. A. E. Mitchell will conduct the services in Erskine Church next Sunday.

Rev. A. G. Cameron, of Apple Hill, preached in the Glebe Church last Sunday. Rev. Mr. Milne, the pastor, has returned from his vacation and will occupy his own pulpit next Sunday.

MARITIME PROVINCES.

Rev. A. Gandier, of Toronto, completed last week his sojourn at Halifax. He preached last Sunday to Fort Massey Church.

Professor Magill, who has been in Glace Bay, lecturing in connection with the Summer School, preached on Sunday evening to a large congregation in St. Paul's Church.

Rev. J. L. George, Montreal, former pastor of St. James' Church, Dartmouth, is now enjoying a vacation at Arundel, where the scenery is enchanting and the air exhilarating.

Rev. Thomas Cumming, D.D., preached to his old congregation, in St. Andrew's Church, Truro, last Sabbath, and baptized the child of his son, Prof. Cumming, of the Agricultural College.

Rev. John Murray, the first pastor of Falmouth Street Church, Sydney, preached to his old congregation in St. Andrew's church. Mr. Murray was pastor of this church for seventeen years.

Rev. W. McC. Thomson preached his farewell sermon to New St. Andrew's, New Glasgow, on Sunday. He will shortly leave for Trinidad to assume his duties as pastor of Greyfriars Church, Port of Spain.

Rev. A. N. MacLeod, B.D., pastor of the First Presbyterian Church, Brockville, Ont., has been spending a part of his vacation at his old home in Loch Lomond. He preached in St. Andrew's Church, Sydney, last Sabbath evening.

The Rev. Mr. Duncan preached last Sunday in St. Andrew's Church, Halifax. The late Rev. Mr. Duncan was for some years the most-loved pastor of St. Andrew's, and it is his son (now pastor of a Scotch parish church) that preached last Sunday. He has come to Halifax to spend a few days with his mother and other friends.

Rev. M. G. Henry preached his farewell sermon at St. Croix and Ellershouse last Sabbath, from the text which he used in his opening sermon ten years ago. In reviewing his pastorate he stated that he had attended 100 funerals, baptized 80, and received 51 members into full communion. Mr. Henry has purchased a small fruit farm in Cunard to which he and his family have removed. His address is now Upper Cunard, Kings Co.—Presbyterian Witness.

Melrose is now vacant by the removal of Rev. D. O. McArthur to Iroquois. The Rev. A. M. Currie, M.A., of Deseronto, Ont., has been appointed in term moderator of session, to whom applicants for a hearing should address themselves.

The robbery of graves is the one crime in China for which the thief may be killed on the spot by anyone finding him in the act.

WESTERN ONTARIO.

Rev. John Currie, of Premost, has been visiting his brother at Morrison, Ont.

Rev. J. F. Johnston, of Yale University, occupied the pulpit of Knox Church, Hamilton, last Sunday.

Rev. Robert Ogue, of Philadelphia, a former pastor, has been visiting friends at Hespeler, taking the mid-week service, to the great delight of the people.

Rev. R. A. Laidlaw, of Belleville, has been preaching in the First Church, London, in the absence of the pastor, Rev. J. W. Clark.

Messrs. McTear and Currie have been appointed to represent the London Presbytery on the executive of the Y. P. Presbyterian Union.

During a recent visit to Oakville, Rev. R. G. Macleith addressed a meeting under the auspices of the James Nesbit Auxiliary of the W. H. M. S. on "The Romance and Tragedy in the Development of the West."

Rev. S. B. Russell, pastor of Erskine Church, Hamilton, and Dr. A. Souer, superintendent of the Sunday School, are home from their European trip. They were given a very hearty reception by the congregation.

The Board of Management of the Shakespeare Church of Stratford, presented Rev. Robert Martin, who had been moderator of session during the vacancy, with a purse containing \$25, on Monday, Aug. 6th.

Rev. J. A. Wilson, of St. Andrew's Church, Hamilton, has returned from his vacation, and occupied his own pulpit last Sunday morning. Rev. Dr. Marsh preached in St. Andrew's at 7 o'clock. Mr. Wilson conducted evening service at Bethel Church at the Beach.

The induction of Rev. James Arys into the pastorate of Melville Church, Lobo, will take place on Thursday forenoon, when Mr. Lindsay will preside; Mr. Mitchell to preach; Dr. Munro to address the minister, and Mr. Geddes to address the congregation.

Notwithstanding the strong plea made by the congregation to have him remain, Rev. J. H. Courtenay, of St. John's Church, Port Stanley, adhered to his resignation of the charge, which took effect on the 9th ult. Rev. H. W. Reede, of St. Thomas, is to act as interim moderator of session.

Rev. Thos. Bell, of Napier, occupied the pulpit of the Avonlea Church on a recent Sunday morning and preached a very earnest and instructive sermon. In the evening he conducted the Young People's Missionary Society, and read a most interesting paper on the life and work of the late Rev. W. McKenzie, missionary in Korea.

According to The Reporter, Rev. Dr. Talling, of Toronto, has been preaching admirable sermons to the people of Central Church, Galt. Next Sunday Rev. W. A. Bradley, of Berlin, will be the preacher. On the following Sunday it is expected that Rev. Dr. Dickson will be back from Scotland, and ready to take his own services.

At last meeting of London Presbytery applications were submitted from Chalmers Church, London, for leave to borrow \$5,000 on mortgage of the present church property, to be applied to the erection of a new edifice; also from St. Andrew's Church, Mt. Brydges, for leave to borrow \$15,000 to be expended on the church building now in process of erection. Applications will be approved as soon as certain legal formalities are complied with.

EASTERN ONTARIO.

Rev. D. MacKenzie, of Kirkhill, conducted the services at Maxville on a recent Sunday.

Rev. W. A. Morrison, of Dainhouse Mills, preached at North Lancaster last Sunday evening.

Rev. A. MacD. Haig, of Jarratt's Corners, conducted service at Longford Mills last Sunday.

The next regular meeting of Glengarry Presbytery will be held at Vankleick Hill, on Tuesday, 6th November.

Rev. A. A. Mrs. Gosan and children, of Lunenburg, left last week for the shores of the St. Lawrence, where they intend to spend a month.

The service held by Rev. D. W. Best, of Beaverton, on Thorah Island, on a recent Sunday, was greatly appreciated by the residents and visitors.

While Rev. D. H. Currie, of Hillsdale, takes his vacation, Rev. F. Smith, of Bradford, will supply the pulpit.

Rev. John McAlpine, of Toronto, has been preaching for Rev. D. N. Morden, at Bradford.

The union sentiment is spreading, and in many localities is finding practical expression. At Sunbridge the Methodist Presbyterian and Baptist Churches have decided to give up their regular weekly prayer meeting and join in one general union prayer meeting. The experiment promises to be eminently satisfactory.

Kingston Presbytery, at its meeting in St. Andrew's church, Belleville, on the 18th inst., considered two calls, one to Rev. S. S. Burns, to Lakefield; the other to Rev. D. O. McArthur, of Melrose, to Iroquois. Both calls were accepted.

Rev. John Chisholm, of Kemptonville, is holidaying at Kingston, Toronto and other western points. The Methodist and Presbyterian congregations will, in consequence, hold union services for the next three weeks.

The Presbytery of Glengarry met at Lancaster on the 17th inst., and sustained a call from St. Andrew's church, Martintown, in favor of Rev. J. B. MacLeod, B.D., of Kingsbury, Que. The call was well signed, and promised \$1,000 stipend, with four weeks' holidays. Rev. A. Govan, of Williamstown, has been appointed to prosecute the call before the Presbytery of Quebec.

We find the following tribute to a good man, lately departed, in one of our local exchanges, and gladly make room for it in this column: In these days of organs and choirs it is very interesting to hear of an honored and faithful predecessor who for almost fifty years led the praises of a congregation, and during that period was never absent at a Communion service but once. Such was the late Charles Stewart, predecessor in the Kenyon Presbyterian church, Dunvegan, who died at his home in Stewart's Glen on Tuesday, July 17. Five weeks before his death, he sat in his usual chair under the pulpit leading the psalms in his own hearty manner. And not in one language only did Mr. Stewart serve this congregation, for the morning service is conducted in Gaelic, and he led the old tunes and "put out the lines" as no successor will ever be able to do. Of late years when he would remark to strangers supping the pulpit in holiday time, that his singing "was not as good as it used to be," they could only remark what a wonderfully sweet and strong voice he must have had. Last year he acknowledged a little weakness, for he asked the congregation to stand with him at singing, so as to support him better, but no one else noticed any falling off. Mr. Stewart was not

at all prejudiced against the hymns, but was quite willing to help on children's day as far as he was able, and was always interested in hearing beautiful hymns. Mr. Stewart was a member of the Kenyon Deacon's Court for a number of years, and treasurer of the congregation from 1886 to 1890. In 1895, on the death of his father, he was elected his successor in the eldership, an office which he filled in a very conscientious and intelligent manner.

On Sabbath, the 12th of August, the congregation of Knox Church, Beaverton, assembled for morning service, to listen for the last time to their Pastor the Rev. A. C. Wishart, B.A., who in a marked degree had secured the affection and esteem of his flock. About to be left without an under Shepherd, he preached a most comforting sermon from Psalm 91, and 1. The Lord's Supper was also dispensed, 12 new members being added to the roll. Of the evening service the Express says:—Rarely has Knox Church been so largely attended as it was last Sunday evening, by those anxious to listen to the Rev. A. C. Wishart's farewell discourse. Speaking from the words, "My God shall supply all your need according to his riches in glory by Christ Jesus," Mr. Wishart preached one of those practical and forcible discourses that all had come to expect from his lips. Direct in his method of appeal, Mr. Wishart has few of the purely external graces of oratory, but what his sermons lack in ephemeral polish, they make up in the conviction they carry to the mind, and the conscience of the hearer. It is this air of absolute conviction combined with freshness of thought and breadth of outlook that enabled Mr. Wishart to secure so lasting a hold on the affections of the community hereabout. Especially was his influence noticeable for good upon the youthful element, few young men of whatever demonstration that are not the better for his strong, vigorous and manly stand on questions in which moral worth constitute the creation of judgment. It would be useless, for him to affect indifference at parting with the members of his present congregation. The years he had spent in Beaverton had brought to him the greatest joy of his life and had also been the scene of his most consuming grief. Small wonder then that he should always link back upon his Beaverton experience with mingled feeling. While the congregation was leaving the church, Mr. Wishart stood in the main entrance, shook hands with each one individually wishing them a prosperous future, and acceding their final words of regret over his removal.

MONTREAL.

On Thursday last the Secretary of the Presbyterian Union organized a new mission at Tetreaultville, Longue Point, which gives promise of speedy growth. There is no school building or church of any kind in the new village, which has a history of only about two years. There are about forty English families, however, and all are anxious for church ordinances and schools for their children. A service conducted by Rev. P. Walker, of Maisonneuve, in the afternoon, has been attended by some fifty persons, and a Sabbath school of between 30 and 40 has been organized. The following were appointed a Board of Management and Building Committee: Mr. H. E. Smith, chairman, and Messrs. Albert Clarke, James Cook, G. Jones, and S. A. Cudlow, secretary. Three trustees were also nominated to receive and hold a church site presented by Mr. Tetreault, viz., Messrs. Clarke, Jas. Cook and Arthur Chaston. The Presbyterian Union will foster the cause and help to the necessary equipment of the mission. Rev. Daniel Paterson, D.D., of Leclaire, is moderator pro tem of the vacant congregation there, and will receive communications from any persons desiring to preach before the congregation.

WHY DON'T THE PASTOR CALL?

Have you ever asked it? You have been sick for weeks, or some member of the family has been, and yet your pastor has not called. You have thought it strange and been inclined to feel that he has neglected you—possibly have let him see that you felt so. You think that he should at least have missed you from your place, and made inquiry, or come to hunt you up. Perhaps he might, but did your physician come without being summoned? Did you take any steps to let your pastor know that you were ill, and wanted him? He might have missed you from your place, but were you always regular when well, and should your absence of necessity mean that there was need for his attention? But, if it should, remember that there are scores besides yourself, possibly hundreds, in the church each Sabbath, and that it is not the easiest thing for a pastor to tell just who was present or absent for any two consecutive Sundays, unless some special thing brings it to his notice. Not being sure, he takes for granted that the "members" are there, and gives his attention to the others. It may easily happen that one or another may be absent even for weeks, and attention not be attracted to it unless there is raised the direct question of presence or absence.

But granted, again, that the absence has been noted, and it is known that the indisposition is not of a serious nature, why should he take time for a visit, unless it was thoroughly convenient? Did you ever think of the thousand and one things which occur a pastor's time? There are sermons and grave-digging talks to be prepared—something that shall be new and shall interest every time, and there are meetings and committees claiming time. There are involved interruptions that come just when he has settled work, breaking off a train of thought that it may take hours to re-visit, though the actual time may have been but a few minutes. Or there may present a necessary trip for which another opportunity may not occur in a long while. A severe case of illness, or some special circumstance may, day after day, take a pastor in a direction that makes impossible calls that he recognizes as important and which he wishes to save. A hundred or more families, and many hundred of individuals, all have some claim on his time, yet each one feels his claim the strongest, and wonders that the pastor does not recognize that claim at once. Have you thought of it in this light before you asked the question why your pastor has not called?

There is no pastor worthy the name who will not gladly answer any call where his services are needed, but he cannot be expected to know of the need without being informed of it. There is no occult power which enables him to feel the ills and wishes of his people. Each day holds for him, just as for others, a certain number of hours and minutes available for the work which is to be done, and the reason why the pastor does not call will most generally be found in just those facts. Pastors are human like the rest of men, and bound by the same limitations. If you are tempted to wonder at some seeming slight, remember these things, and the slight may disappear.—Lutheran Observer.

There is no local paper in the Ottawa Valley that better serves its constituency than the *Almonte Gazette*, founded some forty years ago, by the Hon. Wm. Templeman, now minister of Inland Revenue. Its present conductors know how to get up a newsy paper. The last issue contains about twenty columns of carefully edited local items.

To come to the end of a long life in peace, with a good conscience, loving God and loving man—this is success, no matter whether you have made a fortune or not.

BRITISH AND FOREIGN.

The King and Queen of Spain are the guests this month of Lord and Lady Leith at Eyrie Castle. The Castle is a fine example of a Scotch baronial house, of which Aberdeenshire has not a few.

In Boston 300 children annually are named after Emerson.

The Marquis of Bute's mansion near Rottissey cost \$10,000,000.

The wearing of nose rings is steadily diminishing among the Hindoos.

Persons bearing the same surname are forbidden to marry in China.

Rev. D. Cameron, Logie, has accepted the call to Barhead quoad sacra Parish Church.

Free libraries for the blind have been established in Birmingham, Penzance, Plymouth and Wick.

Over a quarter of a century ago it was considered a grievous sin to retail milk on Sunday at large.

Russia has a larger proportion of blind people than any other European country: two out of every 1,000 are sightless.

There are 27,194 married women and widows in Birmingham who earn wages as factory hands, home workers, charwomen, etc.

Word has been sent to Oddfellows in New Jersey that all members who are saloon men or gamblers must give up their calling or be excommunicated.

The Rev. Dr. Simpson, of New York, raised \$51,000 for missions at the Christian Alliance camp meeting at Old Orchard Beach, Maine, on Sunday.

A declaration has been signed by leading ministers of the Free Evangelical Churches in England declaring for simple Bible teaching in schools.

It is said that Mr. Frederick Whyte-son of the Rev. Alex. White, D.D., will be approached with a view to becoming Liberal candidate for West Edinburgh.

Chickadees, S.C., net canaries are being killed by a bird that is known as the "hogweed." A hogweed strikes at the canaries through the bars of the cage.

The death is announced of Mr. W. Anderson Smith, Glasgow, a gentleman widely known as a student of natural history, and as an authority more especially on fish culture.

It is officially stated that there is no truth in the report that the Princess of Wales will visit South Africa and be present at the opening of the new Transvaal Parliament.

The Postmaster-General is the greatest employer of labor in the kingdom. The staff of which he is the official head numbers in all 109,454 persons, of whom about one-fourth are women.

The evicted United Free Church congregation at Leithost, Lecha, in the Island of Lewis, have been provided with a temporary zinc hall through the efforts of ex-Provost Smith, Stormovay.

Yuma, in Western Arizona, is said to be the hottest spot in the world. Reports from California, a little further west, say that the heat is so intense that miners are overcome and perish by the score.

Refast new city hall, which has been completed at a cost of \$1,500,000, was on the 1st inst. opened by Lord Aberdeen, Lord Lieutenant of Ireland, who was accompanied by the Countess of Aberdeen.

The year 1900 will be the 400th anniversary of the birth of John Calvin, and the Reformed churches in Germany are already discussing how to make the occasion a memorable one. The celebration will certainly be on a large scale, and very probably a great monument will be erected.

The Government at Washington has resolved to follow the British example in the Transvaal and employ coolie labor in Panama. Already a protest has been made against it, though no objection was made to alien black labor, which has been used on the canal since the beginning. Racial prejudices drive men into curious contradictions.

DESSERTS FOR HOT DAYS.

These days call for much consideration on the part of busy housewives as to variety in the culinary department in order to tempt flagging appetites. Below are some favorites at our house during hot weather, and I think they will help young housewives to arrange a pleasant variety.

Corn Oysters.—To a pint of corn pulp add the well-beaten yolks of two eggs, two tablespoonfuls of flour, half a teaspoonful of salt and a saltspoon of black pepper, mix well, and when the fat for frying is ready add the stiffly beaten whites. Drop, oyster shape, from a spoon into hot fat and brown on both sides. Spread with butter and eat hot.

Apple Cobbler.—Peel and core eight medium sized apples. Arrange in a baking dish and fill the crevices with sugar. Make a batter of three cups of milk, three cupces of flour and four eggs well beaten. Pour over the apples and bake until the fruit is done. Serve with any preferred pudding sauce. The easiest to prepare, and one of the best, is sweet cream sprinkled with nutmeg.

Baked Coconut Custard.—Some use the fresh coconut, but we prefer the desiccated coconut. Soak a package for ten minutes in boiling water, then drain and dry. Add one cup of cream to the coconut and sweeten to taste. Stir in gradually a cup of rich milk. Add gradually the whites of four eggs beaten to a stiff froth; flavor with nutmeg and cinnamon, and bake slowly as for cup custards. Serve cold, sprinkle with granulated sugar.

Green Corn Omelet.—This is delicious as either a supper or a breakfast dish. Add to the pulp strained from four good-sized ears of corn five well-beaten eggs, one tablespoonful of cream, a scant half-teaspoonful of salt and saltspoon of pepper. Heat a frying pan, drop into it a teaspoonful of butter and shake until the sides and bottom are evenly greased. Pour in the mixture, shake, and tin the pan until it is evenly cooked, roll and serve on a heated platter.

Apple Float.—Very nourishing and delicious. Prepare an apple sauce from tart apples; wash very fine or rub through a sieve. Sweeten to taste and flavor with a little cinnamon or nutmeg, add a little sweet cream. To a pint of apple sauce use the whites of three eggs beaten to a stiff froth. Add the apple sauce to the eggs by spoonfuls, folding, rather than stirring, and slip into a hot oven. When well puffed and brown, sprinkle with powdered sugar and serve with cream.

NANSEN'S CARRIER PIGEON.

One day a carrier-pigeon tapped at the window of Mrs. Nansen's home in Christiania. Instantly the window was opened, and the wife of the famous Arctic explorer in another moment covered a little messenger with kisses and caresses.

The carrier-pigeon had been away from the cottage thirty long months, but had not forgotten the way home. It brought a note from Nansen, stating that all was going well with his expedition in the polar regions.

Nansen had fastened a message to the bird and turned it loose.

The frail courier darted out into the blizzardly air, flew like an arrow over perhaps a thousand miles of frozen waste, and then over another thousand miles of ocean and plains and forests, to enter the window of its waiting mistress and deliver the message which she had been awaiting so anxiously.

We boast of human pluck, sagacity and endurance; but this loving carrier-pigeon, after an absence of thirty months, accomplished a feat so wonderful that we can only give ourselves up to amazement and admiration.—From Nansen's "Arctic Explorations."

SPARKLES

"I believe you said, Rastus, that you had a brother in the mining business in the west?"

"Yeh, boss, that's right."
"What kind of mining—gold mining, silver mining, copper mining?"

"Kalsomining."
"There seems to be something wrong with this quotation, but I can't just make out what it is."

"What is the quotation?"
"Kind hearts are more than coroners and simple faith than Mormon blood."

"Say, Doc," insinuated the man who was trying to get a little free medical advice, "suppose you had a case of chronic dyspepsia, what'd you consider the best course to pursue?"

"Well, sir, if I had such a case, I should treat it according to my professional ability and then charge what I believed a fair fee. Do I make myself plain?"

Two Thoughts.—You know Bragg, of course. I think he belongs to your church.

"Well, Bragg doesn't think that."
"No? How do you mean?"
"He thinks the church belongs to him."

"Doctor," said the patient upon whom the hospital surgeon had just operated for appendicitis, "you're the same surgeon that amputated the first finger of my right hand when I had it crushed in a railroad accident a few months ago, ain't you?"

"Yes," answered the surgeon.
"Well, you got my index then, and now you've got my appendix. I hope you are satisfied."—Chicago Tribune.

"Can any little boy," asked the new teacher, "tell me the difference between a lake and an ocean?"

"I can," replied Edward, whose wisdom had been learned from experience. "Lakes are much pleasanter to swallow when you fall in."

Dentist (about to administer gas)—
What is that in your hand?

Mr. Hardslist—A check for your services. Please take it from my hand while I am unconscious. I want this extraction to be entirely painless!

SLUMBER SONG.

By Germaine Tolman.

Cometh long floods of liquid gold
When the western sun is beaming;
And the autumn wheat-fields hold
In their hearts the mellow gleaming.
Sleep, my babe, the day is old;
Drop your head in childish dreaming.

Now the sun hath gone to rest;
Through the window dust is creeping;
Stillness reigns from east to west—
Time my little one was sleeping.

The first bell was invented by Paulinus, Bishop of Nola, in Campania in 400. In England, the first bell was used in Croyland Abbey, in Lincolnshire, 945. Musical bells are a Belgian invention, dating back to 1407.

A TRUE MOUSE STORY.

"Molly, mamma wants you in the parlor. Hurry."

"O dear! I was just finishing Agatha's apron." Molly held it up with pride as she spoke, but big sisters are unappreciative.

"Well, put it away. I am to brush your hair and put you on a clean apron. Mrs. Warren wants to see you."

"Very well, when I thread my needle and stick it in." Molly unwillingly folded up her doll's spring sewing, which lay scattered all about. But she was an obedient little girl, and when Sister Bess had finished making her toilet, she went at once downstairs.

Just as she shook hands with Mrs. Warren, something dreadful happened. She distinctly felt something move in her pocket! It gave a little jump, and then was quiet; then it jumped around, until Molly was nearly frantic. She was sure a mouse had gotten into her pocket; and at the thought she uttered a scream that brought mamma to her side.

"What is the matter, what is the matter?" cried mamma.

"It's a mouse! It's a mouse! I feel it in my pocket! O-o!" Demure little Molly actually screamed with fright.

Mamma grasped the pocket and held it.

"Now, darling, it will not trouble you any more," she said. A funny look came into her face, and she began to laugh. Then she put her hand in the pocket, and drew forth—a spool of thread!

"Here is your mouse," she said.
Molly suddenly checked her tears and began to laugh, too.

"Why, it has been unwinding ever since I left the nursery," she exclaimed, catching sight of the thread trailing along the floor. "I wonder where the beginning is!"

"Run and see, and wind it up carefully as you go," said mamma.

With the tears still wet upon her April face, Molly retraced her steps, winding all the time. And where do you think she found the end of her thread? Why, in the very needle she had stuck in Agatha's apron, and laid away in her little work-basket.—Holiday Magazine.

Apple Custard.—Use five eggs, well beaten to a quart of milk. Stir in a pint of apple sauce, sweeten and flavor to taste, and bake carefully. Set the custard into a pan of water in the oven to prevent burning.

Cup Custards.—Six eggs, half a cup of sugar and one quart of new milk. Beat the eggs with the sugar and add a teaspoonful of vanilla. Mix carefully with the milk, fill the custard cups and set in a pan of hot water in a slow oven. The experienced dessert maker has learned that anything which has eggs and milk in it must be cooked at a low temperature, and slowly. When you break the custard gently with a spoon and a little water rises the custard is done. Set away carefully to cool. A little nutmeg grated over these custards just as they come from the oven gives them a fine flavor. Serve in the cups in which they were baked.

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STATION:**

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

**VIA SHORT LINE FROM CENTRAL
STATION:**

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.35 p.m.

**BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, RENFRW
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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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.
6.27 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.35 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, 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 30 acres substantially fenced.

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 11 Sept.
North Bay, Powassan, Sept. 11, 10 a.m.

Algoma, Bruce Mines, 20 Sept., 8 p.m.

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

Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, 18th Sept., 10.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe, Sept. 11, 10.30 a.m.

Paris, Paris, 11th Sept., 10.30.

London, London, Sept. 4, 10.30 a.m.

Chatham, Chatham, 11th Sept., 10 a.m.

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

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 10.30.

Rock Lake.
Glenboro.
Portage-la-P.

Dauphin.
Brandon.
Melita.

Minnedosa.

Synod of Saskatchewan.

Yorktown.
Regina.

Qu'Appelle, Abernethy, Sept.
Prince Albert.

Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.

Calgary.
Edmonton.
Red Deer.

Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
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Victoria, Victoria.

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