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JUNE 27, 1906.

Single Copies, 5 cents.

The White Stone of Righteousness

BY HEZEKIAH BUTTERWORTH

O soul of mine, I hear a deep voice speak-
ing,
As cares increasing on thy swift steps
press;
What says the voice?—"The only thing
worth seeking
Is righteousness.

Pleasure? We part, since thou art lost in
winning.
Wealth? Thou dost make the soul's true
value less.
Fame? What art thou but night's lone
firefly's spinning
To righteousness.

"Soul, in thyself are hidden compensations
For disappointment, sorrow and distress;
Not wealth, but sacrifice, attains the sta-
tions
To righteousness."

O soul of mine, the cross is shining o'er
thee,
Its glory lights each step of thy duress,
All thy ideals may change to life before
thee,
Through righteousness.

There is a city of the spheres immortal,
That victories over self and sin possess,
And the White Stone that opens its irised
portal
Is righteousness.

Whither? I know not—until life eternal.
My Guide I know, His feet I after press;
Within the soul are life and light super-
nal—
In righteousness! —The Watchman.

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BIRTHS.

On June 19, at 41 Callander street, Toronto, to Mr. and Mrs. T. W. Murray, a daughter.
In Bowmanville, on June 17, 1906, the wife of Mr. J. A. McClellan, manager of the Ontario Bank, of a daughter.

MARRIAGES.

On June 14, 1906, at the residence of the bride's father, Montreal, by the Rev. G. Colborne Helne, W. F. Vittrie, of the Bell Telephone Co., to Charlotte, youngest daughter of Mr. W. J. N. Turner.
In Knox Church, Toronto, on June 19, 1906, by the Rev. A. R. Winchester, Bernard Edward Giesel to Cecelia Mason, all of Toronto.

At Ivanhoe Farm, Ashburn, Ont., the home of the bride's parents, on June 12, 1906, by Rev. Hugh Crozier, Margaret, youngest daughter of Mr. John Davidson, to Mr. Norman W. Cragg, of the Dept. of the Interior, Ottawa.

In St. Andrew's Church, Quebec, on June 19, 1906, by the Rev. A. T. Love, Miss Bessie West, daughter of Mr. John West, St. Foye, to Thomas W. Kell, son of Mr. Thomas Kell, all of Quebec.
At Kilburn, P.Q., on June 8, 1906, by the Rev. Donald Stewart, Mr. Donald A. Campbell, of La Guerre, to Miss Elizabeth Holmes, of Kilburn.

At the residence of the bride's parents, Ramsey, June 14, by Rev. A. A. Scott, M.A., Mr. Thos. M. Hart, of Inverkip, Ont., to Edna May, eldest daughter of Mr. James Moffatt.

On June 19, at St. Andrew's Presbyterian Church, Toronto, by the Rev. T. Crawford Brown, Mary Edith, daughter of Mrs. A. MacArthur, Toronto, to Wm. Lorimer R. McGilverin, Hamilton.

On the 20th inst., at the residence of the bride's parents, Toronto, by the Rev. Dr. Milligan, Robert John Spencer, of Winipeg, to Margaret Eva, eldest daughter of Mr. and Mrs. George W. Lewis.
On June 20, by the Rev. Jas. Wilson, Doremont Presbyterian Church, George Reed Hart to Louise, third daughter of W. R. Baine.

On June 7, by Rev. H. A. Macpherson, of Chalmers Church, Archie Reid and Maude Gott, both of Toronto.

DEATHS.

At Masford on May 13, 1906, Helen Gowandock, relict of the late Geo. Nisbet, in her 79th year.

On June 13, 1906, at the residence of her daughter, Mrs. R. S. Annelie, Oakville, Ont., in the 93rd year of her age, Annelie Nelson, widow of the late Thomas Jeffrey Robertson, first Principal of the Normal School for Upper Canada, Toronto.

At Rock Bay, B. C., on June 5, Jean, lady superintendent of Ouse's Hospital, and daughter of the late Alexander Sutherland, of Port Burwell, Ont.

Suddenly, at Regina, Sask., on June 18, in the 41st year of his age, Ronald H. Skinner, only surviving son of Mrs. A. F. Skinner, Fairleigh, Hamilton.

At Wemyss, on June 9, Mrs. William Strong, aged 83 years.

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NOTE AND COMMENT.

A. E. Henderson, secretary of the Henderson Roller Bearing company, has been expelled from the Methodist Ministerial association of the Toronto district. His name was taken off the list unconditional-ly and his ordination papers and credentials were handed over.

There are 138 Congregational churches in the United States, each of which is supporting its own foreign missionary under the American Board, and the number is growing. In our own church this plan is growing in favor. It is the coming method of missionary operation.

"It is proved," says the N. Y. Independent, "by the special Grand Jury that the three men lynched at Springfield, Mo., for assault were innocent. The woman was not assaulted at all, and the whole story was a hoax. And we are protesting against atrocities in Russia on innocent Jews."

The poem, "My Own Canadian Girl" which appeared in last week's DOMINION PRESBYTERIAN, should have been credited to the Montreal Witness. It was written by Rev. W. M. Mackeradcher, M.A., one of our own ministers, now settled at Casselman, and a son of the manse. Mr. Mackeradcher writes good prose as well as good poetry.

If we take away the saloon, what shall we put in its place? was the question asked by Rev. R. B. Cochran on a recent Sunday in Knox church, Woodstock. The Hamilton Times says: "If we could answer that question, the drink question would be as good as settled. Nobody has yet answered it satisfactorily."

Canada's foreign trade for the fiscal year ending with June 30 next, will be about \$350,000,000. This will be an increase of \$80,000,000 over the previous year. Up to the end of Mar last the foreign trade of the Dominion was \$483,000,000, an increase of \$74,000,000 over the same period last year. Last year's total trade was \$470,000,000.

Up to the present the Salvation Army has been shut out of Spain, but General Booth has announced his intention of applying to King Alfonso, through his new-made queen, for permission to begin work there. The royal wedding, therefore, that Englishmen in general did not feel at all favorable to may have its side of blessing after all.

Dr. Hunter Corbett, the missionary moderator of the Northern Presbyterian General Assembly, has baptized over three thousand Chinese, organized fourteen churches, educated Chinese students, and erected buildings for church and educational purposes. He spends many months each year in itinerating about China, preaching to thousands in the market places and villages. Mrs. Corbett is a daughter of the late Mr. Sutherland, of Cobourg.

"Father" Clark has recently been visiting the Endeavorers in Smyrna and Constantinople. In Smyrna he was received by the Armenian bishop, who is the most learned man in the old Gregorian church, and who expressed much interest in the Christian Endeavor cause. Some societies will undoubtedly be formed in this church, and thus the society will become still more emphatically world-wide in its scope and sympathies.

An epoch-making conference of missionaries, representing twenty different societies at work in China, was recently held at Peking, the far-reaching results of which it would be impossible to estimate. The purpose of the meeting was the promotion of Christian unity and the formulation of plans for complete co-operation in missionary work and effort throughout the empire.

Preparations for the World's Christian Endeavor Convention at Geneva, Switzerland, are proceeding rapidly, and the convention promises to be one of the most important in the history of the movement. One afternoon will be devoted to a "World's Christian Endeavor Demonstration," when representatives of about twenty five different nationalities will speak, each in his own language, for three minutes each; the national anthem of each country will be sung, and the national flag presented.

General Stoessel, the Russian general who surrendered Port Arthur to the Japanese forces, has been sentenced to death by court martial. It is almost inconceivable that the sentence should be carried out, but they do things in Russia that would be inconceivable elsewhere. General Nogi, leader of the Japanese attacking forces, has defended Stoessel in his surrender, stating that insubordination among the Russian officers made any other course impossible.

The city of Edinburgh is to lose two notable preachers in one year. The Rev. George Jackson, of the Wesleyan Forward Movement work, is coming to Toronto next month, and a little later the Rev. Hugh Black, for some years the associate of the Rev. Alexander Whyte in St. George's Free church, will leave to take up his work as professor of practical theology in Union Theological Seminary, New York. This will make quite a break in the ranks of the religious leaders of the Scotch capital.

Mr. Bryce, the British Secretary for Ireland, has introduced in the House of Commons a bill authorizing a loan of \$22,500,000 to provide cottages and small land holdings for laborers in Ireland. The loan, he explained, would be raised on the same terms as the land loan. Money would also be available from various Irish funds, the salaries of two suspended Irish judgeships, and the reducing of the salary of the lord chancellor of Ireland from \$40,000 to \$30,000. Mr. Bryce estimated the cost of a cottage and land at about \$850, so that between 25,000 and 30,000 cottages could be erected. John E. Redmond, Irish Nationalist, said he accepted the measure as an honest effort to deal with grievances of great magnitude.

"That the congregation of the First Baptist church, Montreal, is becoming quite cosmopolitan," says the "Witness," "is clearly shown by the fact that after a recent service the pastor, the Rev. J. A. Gordon, D.D., shook hands with people of seventeen different nationalities who had been listening to his sermon. No less interesting is the information given as to the parts of the world these auditors came from. It was found, on inquiry, that they claimed the following countries and states as their birthplaces: England, Scotland, Wales, and Australia; California, Illinois, Michigan, Maine, New Hampshire, and other states. Evidently some of the states furnished representatives of more than one nationality. Dr. Gordon considers that this record has seldom, if ever, been beaten at an ordinary Sunday service."

'Jan Maclaren' declares that we must not be too much shocked if revivals have their drawbacks and even scandals. We should be prepared for mixed results. Much of the spring blossoming is trodden under foot. Every output of a literary renaissance is not fit for our bookshelves. High tides of business usually leave some wreckage on the shore. We must take broad views, and we must look at the outcome in the main.

Press reports give the cost of the Torrey-Alexander mission in Atlanta, Ga., as \$6,000, of which one-third had not been raised when the meetings closed. Owing to the caste spirit which prevails in the South, the black people were not allowed to attend the meetings. Dr. Torrey and Mr. Alexander did address some meetings of negroes in what would otherwise have been their rest time, and there were some conversions.

Mr. Henry Watters, of Ottawa, one of the most experienced chemists and druggists in Canada, in his evidence before the patent medicines committee of the Commons this morning, said that from 75 to 90 per cent. of the proprietary medicines in the market are harmless and useless. He thought the formulae of all proprietary medicines should be submitted to the Inland Revenue Department in confidence. Dr. Roddick, one of Montreal's ablest physicians, endorsed the latter opinion. He also advocated the suppression of all soothing syrups, as they contained opium in some form and were extremely dangerous.

Pandita Ramabai, who has over 1,500 young widows under her care, writes that the Lord has laid it on her heart to open twenty mission stations in different villages, to which she may send her Christian girls to preach the Gospel where it is most needed. Ramabai asks for experienced Christian workers from America and England, who will be willing to bear the hardships of village life in order to be leaders in this work for India's women. A branch of the Mukti Mission was started last year in Bangalore, and has been greatly blessed.

There are signs, says the Morning Star, that when it comes to choosing between the Russian Douma and the Cabinet the Czar will uphold the former. This shows that the Douma, which represents the people, is more likely to shape things in Russia than the Cabinet, which represents the aristocracy. The belief is expressed that the Czar himself, with this force behind him, finding at each instance that he gained on the reactionaries, might be aided in force and stability as a ruler. It is hopeless to expect an end to the plots of the grand duval group, but each new defeat of their schemes makes it easier to progress to a stronger position.

The latest estimate of national wealth by a competent authority was recently given before the British income tax committee by Mr. Mallet, one of the commissioners of inland revenue. Mr. Mallet placed the national income at \$9,000,000,000, against the \$3,500,000,000 of Prussia. The capital of the United Kingdom he estimated at \$42,500,000,000, which was double that of France and four times that of Italy. According to his estimate, the number of persons possessed of fortunes over \$200,000 was in the United Kingdom 30,000, in France 15,000, in Prussia 11,000, and in Italy 1,500. An Englishman with an income of \$5,000 pays \$250 income tax; a Prussian pays \$12.50 on \$5,000 of unearned income and \$150 in the case of earned income.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

REFORMING INEBRIATES.

The reformation of inebriates is a difficult work. The drink habit seems to have the double effect of developing an abnormal craving and weakening the will power that is essential to any voluntary resistance of temptation to indulge that craving.

The cases in which drunkenness is permanently cured are very few, and the longer that reformatory efforts are postponed, the more hopeless is the situation.

The ordinary methods of dealing with the offence of drunkenness are more likely to intensify the evil than to remedy it. In his intervals of sobriety, the inebriate is tormented not merely with physical desire, nervous irritability and suffering, but with mental humiliation and remorse. He recognizes the means of temporary relief from his distress in what he knows is the cause of it, but his enfeebled power of resistance fails to prevent him from further indulgence.

Our police methods place him under a temporary restraint that tends to raise the physical craving to a maximum, and adds to the sense of disgrace.

Fear of the obloquy of arrest and publicity may have a deterrent effect on men inclined to give way to appetite, but when the offence has been committed the usual alternative penalty of a fine or imprisonment never does any good to any offender.

There is a general agreement among those who have studied the matter that this evil ought to be dealt with by methods based upon common sense and scientific facts. There ought to be medical treatment, effort to develop industry and self-respect, and in necessary cases, physical restraint for a period long enough to permit of effective results.

The evil is so extensive, and so serious in its consequences to many others besides the offender, that indifference towards it is strange, and effort to deal with it ought to command encouragement and support.

The Ontario Society for the Reformation of Inebriates is not an organization simply for the study of conditions, but is a practical movement for the mitigation of evils. Its objects and methods deserve a support which they have not received. For the purpose of making this work better known, says Pioneer, we have pleasure in reprinting an address delivered by the President, Professor G. M. Wrong, M. A., last year at the Eighth Canadian Conference of Charities and Correction, as it was reported in the proceedings of that interesting meeting. It is as follows:

What the Ontario Society for the Reformation of Inebriates Stands for.

1. It stands for the reformation, not for the punishment of inebriates, and the principle upon which it bases its hope of reformation is that, linked with the appeal to the drunkard's conscience, there should be the effort to remove physical causes which promote drunkenness. The best medical opinion of the day pronounces inebriety a disease. We can treat it effectively only when we recognize its real nature.

2. The Society stands for the condemnation of present prevalent methods. In the city of Toronto, in 1904, 7,149 persons, 965 of them women, were charged with drunkenness, a startling increase by the way of 1,724 upon the previous year. What did we do with them? Speaking roughly, we discharged them, or fined them, or sent them to gaol. Yet many of these people were drunk as the result of a physical disease, and to send them to gaol or to fine them was as sensible as it would be to fine or imprison a man because he had the smallpox.

Sending some of them to gaol would not be so bad if we kept them there long enough to let nature do the work of purifying their systems. But we send them down over and over again on short terms; the experience encourages moral laxity; in some cases the family is thus deprived of its wage-earner, and all this suffering is accompanied by no consolation that good has been done for the man. Fallen in his own and others' esteem, he is turned out against the temptation before Time, the great healer, can do her work for him.

3. The Society stands for the reorganization of our methods on the basis of common sense and of present day knowledge.

(a) If a man is a drunkard and known as such, he should be sent to prison for a long, not for a short, term, and should be treated medically as a person diseased—of course, moral and spiritual influences should not be overlooked.

(b) Imprisonment is not necessary for a man who is not a confirmed drunkard. It is necessary that the gravity of his offence should be impressed upon him, and that he should be encouraged and helped to do better. But instead of going to gaol (a) he should be let out on probation on condition that he submits to medical treatment; (b) he should not only be treated medically; (c) he should have daily supervision and encouragement to do better. If he fails to respond to this treatment and offends again a long period in confinement with proper treatment is necessary.

These ideals are not in the clouds. They are being realized in other countries, and now too in Canada. Professor Wrong here read a long and interesting letter from Recorder Weir, of Montreal, outlining his use of these methods in the court over which he presides. A beginning on similar lines is being made in Toronto. Police Magistrate Denison has promised his co-operation. After long effort, within the last few days, arrangements have been made by which a limited number of inebriates, instead of being kept in gaol, will be treated at one of our hospitals. This is a good beginning. But more must come. We desire (1) that police magistrates may be given power to make the inebriate submit to medical treatment in lieu of imprisonment. (2) Hospitals or wards in hospitals are necessary for this suffering class. At present few hospitals will receive them. (3) The inebriate requires constant oversight from both a physician and a probation officer charged with the daily oversight of his conduct.

All this means the expenditure of money. Governments and individuals must alike be asked for help. But a beginning has been made, and it is not unlikely that twenty-five years from now men will look back upon the former methods of treating inebriety in much the same way as we look upon the former bleeding by a surgeon as cure-all for disease.

The June number of the Fortnightly, (Leonard Scott Publication Co., New York), opens with an article on The Education Question, by the Right Rev. the Lord Bishop of Ripon. Then we have two articles on Russia—Russia at the Parting of the Ways, by Prof. Paul Vinogradoff, and The First Russian Parliament, by Dr. Angelo S. Rappoport. "Ouida" has an excellent article on Richard Burton, and Mrs. John Lane writes in her bright and amusing way on The Minor Crimes.

One of the greatest comforts that we have as we approach the River of Death is that Jesus Christ is there waiting for us. We shall not go alone into the water.

ROOSEVELT AND THE MUCK-RAKE.

The May number of Current Literature (34 West 26th St., New York) gives an important place to criticism of Roosevelt's "Muck-rake speech." The President was careful to distinguish between those writers who are indiscriminate in their assaults upon the character of public men and those who remember that an attack even upon an evil man is of use only when free from hysterical exaggeration and absolutely true. "Expose the crime and hunt down the criminal," he said, "but remember that even in the case of crime if it is attacked in sensational, lurid and untruthful fashion, it may do more damage to the public mind than the crime itself." Worse even than hysterical excitement is "a sodden acquiescence in evil," and the present unrest is therefore an encouraging sign; but if it is to result in permanent good, the emotion must be translated into action that is marked by honesty, sanity and self-restraint. "There is mightily little good in a mere spasm of reform. The reform that counts is that which comes through steady, continuous growth. Violent emotionalism leads to exhaustion." The work of reform is not merely a long uphill pull. "There is almost as much of breaching work as of collar work; to depend only on traces means that there will soon be a runaway and an upset." Moreover, "The Eighth Commandment reads, 'Thou shalt not steal.' It does not read, 'Thou shalt not steal from the poor man.' It reads simply and plainly, 'Thou shalt not steal.' No good whatever will come from that warped and mock morality which denounces the misdeeds of men of wealth and forgets the misdeeds practised at their expense; which denounces bribery, but blinds itself to blackmail; which foams with rage if a corporation secures favor by improper methods and merely lavers with hideous mirth if the corporation is itself wronged. The only public servant who can be trusted honestly to protect the rights of the public against the misdeed of a corporation is that public man who will just as surely protect the corporation itself from wrongful aggression. If a public man is willing to yield to popular clamor and do wrong to the men of wealth or to rich corporations, it may be set down as certain that if the opportunity comes he will secretly and furtively do wrong to the public in the interest of a corporation." Throughout the address the President evinced fear of an injurious reaction in the public mind, and he went so far as to point out one case in which injury has already been done to the public service. "One serious difficulty," he said, "encountered in getting the right type of men to dig the Panama Canal is the certainty that they will be exposed both without and I am sorry to say, within Congress to utterly reckless assaults on their capacity and character." What the President said on this subject has received general approval both from radicals and conservatives.

The coronation of King Haakon and Queen Maud in the ancient Norwegian capital of Trondheim is described as strikingly impressive in its sombre simplicity. The granite grandeur of the old cathedral was unmarred by unfortunate attempts at decoration. The ladies-in-waiting were simply gowned, wearing neither feathers nor trains. The crown of King Oscar appeared throughout the ceremony in eminent danger of falling over King Haakon's ears, but even in this trying circumstance King Haakon maintained his own dignified bearing.

PERSONAL NOTES FROM
ASSEMBLY.

London Advertiser.

The venerable ex-moderator, Dr. Wardrope, of Guelph, bearing the burden of his 82 years with grace, was compelled to return home on account of the state of his health. If ever there was in the twentieth century a perfect type of the apostle of love of the first century, that man is Dr. Wardrope. It is a real benediction to meet this greatly-beloved father of the church.

Lieut.-Col. McCrae has for many years been a member of the home mission committee. He is the son of the late Thomas McCrae, of Guelph, for over 40 years one of the most prominent elders in the Canadian Church, and a cousin of the Rev. Dr. McCrae, of Westminster. Col. McCrae is a fine speaker, but he never speaks in the assembly unless he has something to say.

When Dr. Mullen, of Woodstock, raises that index finger of his on a point of ecclesiastical parliamentary procedure, that settles it. Principal Forest raised a point of order in relation to Mr. MacKay's amendment to the union committee's motion. There was great confusion for a few moments. But when Dr. Mullen rose and got his index finger going, the point was settled in a single minute, and quiet again reigned.

Rev. Dr. Somerville, who is a brother-in-law of Dr. Arnott, of this city, has for years been regarded as the one man in the western section of the church, next to Dr. Warden, who possessed the best inside knowledge of all the great departments of work to which he will now devote all his talents and energies. He has been secretary of the home mission and augmentation committee, clerk of his presbytery, and for over 30 years pastor of the Division Street Church. Dr. Somerville is scholarly, modest, likeable, and has the confidence of all his brethren.

The Rev. A. H. Scott, of Perth, who will for some time act as the special agent of the aged and infirm ministers' fund, is one of the best-known amongst the younger ministers of the church. He was pastor of Knox Church, Owen Sound, whence he was translated to the large and historic St. Andrew's Church, Perth. Mr. Scott has been a representative of the of the press at the assembly for many years. He is a writer of force, and some years ago published a book "The First Ten Years of My Ministry." Mr. Scott has already shown that the new and important work which he has undertaken will be well and successfully done.

During the union debate, Dr. Patrick referred to his Presbyterian genealogy. This led to a similar reference on the part of two other speakers. Sir Thomas W. Taylor declared that there had been elders in his family for five generations. During the past 150 years there had never been a day when there was not one of them in the eldership. Dr. Duval, on rising, remarked: "My father was a Huguenot, and my mother was Edinburgh Scotch. That's all I have to say about it," said the genial doctor, with a smile, as much as if to hint, don't you think it sufficient? And the assembly evidently thought so, as it showed by its laughter and applause.

Some Eastern Canada newspapers are casting reflections upon the moral character and conduct of immigrants now being sent out by the Salvation Army to this country. Up here, says the Hamilton Times, there have been no complaints, so far as we have heard, and we should be sorry to think that the statements made are true.

If we have never gone down into the darkness we cannot know the path by which we may lead others out.

THE COMPASSIONATE TEACHER.

(By Dr. N. Dwight Hillis)

Great is the work of the soldier. Great is the work of physician and merchant and inventor. But at what price shall we estimate the value of the great teacher? The child was made to grow and so was the man. Nature can transform a seed into shock or tree, and a teacher with the truth can change a boy into a statesman, a leader, a scholar, an apostle of reform. Wisdom can make little natures great. At what money value shall we estimate the worth to England of Arnold of Rugby and Horace Mann to the republic, or Mark Hopkins to Williams College? It was the great Athenian poet and teacher who filled his city with orators and philosophers and dramatists. It was the great German poet at Weimar that transformed the youth of his generation into intellectual giants and lent them creative minds. The pupil is not educated by knowledge—he can find that in books; he is educated by a great teacher. It was not what Arnold said that made Arthur Stanley and Thomas Hughes; it was what Arnold of Rugby was that spread the spirit of culture and manliness and made patriotism a passionate hunger to the boys of Rugby. No teacher is great until he broods over his young pupils with compassion. But from that viewpoint what a teacher was Jesus! He was wise above all who ever tried to put the truth in crystal clearness. His argument was always simple, always united, and His words always marched toward a great end.

With what force and eloquence did He utter His truth! But after that began His real work. He was a teacher who brought Himself to bear upon His twelve disciples. He was warmth to their coldness, fertility for their deadness, beauty for their dullness. He brooded them as the rain-clouds brood the thirsty fields. His compassion over-arched them as the summer night with warm air enfolds the sleeping soldiers. He taught them like a mother and like an artist, master. Slowly He transformed His pupils into men of the stature of John, the beloved disciple, and Paul, the missionary, and James, the servant of the poor. It was as if some Shakespeare or Burke or Tennyson had gone into some orphan asylum of feeble-minded children and, with tender hands and loving voice and brooding sympathy, had given the full weight of unrivalled genius to these little orphan feelings! Oh, the wisdom of His Teacher! The compassion of His great mind! The pity of His great heart! In such a moment, one thinks of all the great harvest fields and orchards and vineyards rising up in one great outburst of love and pouring forth their golden sheaves and purple clusters before the throne of the God of summer! And lo, you and I are pupils looking up to the Master. Unable to reach His forehead with our wreaths, we must needs, in our littleness, cast our flowers at His feet.

Now that the Presbyterian parliament of 1906 is a thing of the past your contributor would congratulate the Presbyterian Council of London, its president, secretary and committees, on the splendid way in which all the arrangements in connection with the great meeting were handled from first to last. Nothing was left undone that would minister to comfort and convenience of the guests of the city.

All the reports told the story of a successful year's work in the bringing in of the Kingdom of God on earth. The home and foreign mission nights can never be forgotten. Everyone was cheered and inspired in learning how the church is grappling with the great problems whose solution will make for the highest interests of the Dominion. The reports of other departments of the work showed in every case a year of encouragement and success.

ECHOES FROM PRESBYTERIAN
PULPITS.

Rev. Principal Scrimger, in Central Church, Galt: From one point of view salvation was an easy thing, but from another its attainment was a most difficult thing, a matter of continuous effort and endeavor. It was like Canaan, which belonged to the Israelites, but they had to fight for it through long years, depending on divine grace to lead them. Holiness was obtainable only through experience. Fighting the good fight of faith meant, for one thing, a conflict of good against evil. Vote and voice and influence should ever be directed against organized iniquities. It also meant assisting in the proclamation of the truth as against error, proclaiming the Gospel in all lands, endeavoring to teach man his true position before God and how he might become reconciled.

Rev. R. B. Nelles, in Mill street church, Port Hope: When John stepped out, clad in camel's hair, and a girdle of skins about his loins he was matured in mind and body. One day as a caravan of pilgrims was slowly climbing the mountain gorge between Jerusalem and Israel, they were startled by a gaunt, sinewy man, with flowing locks, and a voice penetrating as a clarion, "Repent for the Kingdom of Heaven is at hand." Instantly people flocked to his standard and John stepped out into his life work. The concluding remarks of the preacher were suggestive. The reasons given for John's wonderful ministry was his sincerity and independence. If the pulpit to-day was a measure of fearless independence more good would be done. If men knew what inspiration was they would pray for faith to face things as they really are. "I believe there never has been a time when true sincerity is needed in congregational life amid all the trickery and uncharted work which will not stand the light. The spirit of the strong crushing the weak is not the method of John or Christ." The tendency to-day in some churches is to exalt the merely intellectual Christianity. But this preaching may please a few of the worldly wise, but it never saved a soul.

Prof. Magill, in First Church, London: The Greeks seek wisdom and the Jews power. We preach Christ crucified. These two were things worth seeking. No blame was to be attached to a nation that sought wisdom or power. The most progressive nations sought wisdom. They might call it culture or education, science or ideals—all essentially the same thing. They also sought power. No progressive people wished to be weak. They desired strength in their people, their institutions, their government, their character. There was no room in the world to-day for a people either ignorant or weak, or both. He regarded these two things as forming the highest ideal for any nation. Christianity certainly did not prohibit such ideals. The question, however, was how to realize them. Paul answered that the highest wisdom was to be found in Christ crucified, for it was the supreme revelation of the God of Love. The modern man wanted wisdom. He searched for God, for a God of Love. And in the search he creates his science, his philosophy, his literature and his art. But a God of Love he found nowhere except in the crucified Christ. With regard to power, Paul argued that the nation which was to be powerful must seek that power through the cross, for power was not merely physical. Power, at bottom, was spiritual. No nation could maintain its strength which defied ethical laws. To become powerful as individuals or as nations they must get rid of sin, the great obstacle to power, and the death of Christ was God's way of dealing with sin and removing human weakness.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE DUTY OF FORGIVENESS*

Rev. Clarence Mackinnon, B.D.

How oft . . . shall I forgive . . . ? v.21--The kind of water that comes from the cistern depends upon that which flows into it. If it is connected with a pure and whole-some fountain, the outflow from it will sparkle in the sunlight. If it is connected with a turbid and polluted source, it will prove offensive to the sight and taste of him who uses it. So the questions which a man asks, depend upon the springs that feed his heart. If these are purely natural, he will ask from the earthly standpoint, "Am I forever to receive blows, endure insults, submit to slander and never strike back? How long is my sword arm to be fettered by legal or moral restraints? Three times at most surely?" But if it is the Spirit of Christ that dwells in him, he will not want to resent an injury; but his prayer will be, "Father forgive them; for they know not what they do."

Owed . . . ten thousand talents, v. 24.--Over \$10,000,000! An impossible debt to discharge! Such is the bankrupt condition of every human soul towards God. The intellect owes Him truth, the will obedience, the heart love, the hand service, the tongue praise the ear attention, the eye singleness, and the whole body consecration. But all the members have rendered a mere pittance of what they owed; and sin has accumulated its obligation at the highest rates of compound interest. One offence begets another, as one wave circle on the surface of a pond originates others in swift succession, until the poor, debt-burdened sinner despairs of ever making his peace with God.

Payment to be made, v. 25. The "Virgin's Kiss" was a horrible invention used by the fathers of the Inquisition. "The victim was pushed forward to embrace the image, when, lo, its arms enclosed him in a deadly embrace, piercing his body with a hundred knives." Just such a deceitful image is sin. Fair and plausible to behold, apparently little to be feared, she beckons to the simple-minded and he approaches. But swift and terrible is the punishment. A hundred pang of shame, fear and remorse pierce through him. Nor even then will she let him go, not until full payment is made, and her wages is death. Such is the just punishment of those who render service to Satan rather than to God and refuse to discharge the debt they owe their Creator.

Forgave him the debt, v. 27--A wicked man, when he came to die, was visited by a Christian, who spoke to him about faith and pardon. But the man despairingly replied, "I have been such a sinner, that I do not think God Almighty can forgive me." "Very well," replied his visitor, "then you think you can do something greater than God. If your sin is greater than His mercy, you must be greater than God." The unhappy man realized that if sin abounded, grace did much more abound. The greatness of the debt forgiven serves but to show the infinite greatness of the God who pardons.

Thou also . . . even as I . . . thee, v. 33.--A slave owner, who had maltreated a poor negro, overheard him pray: "O God, bless poor massa, show him mercy, that he may be merciful; make him holy, that he may be happy." The Christian slave had learned how God had compassion on his own sinful condi-

*8.8. Lesson, July 8, 1906, Matthew 18: 21-35. Commit to memory, Luke 17: 1-5. Golden Text--Forgive us our debts, as we forgive our debtors.--Matthew 6:12.

tion and had pardoned him, and he in his turn felt pity for the cruel and wretched darkness of heart in which his master lay. It is through such a spirit that we best serve our Saviour and do most to promote the interests of His kingdom, though perhaps it is the hardest task that we may have to learn.

The tormentors, v. 34--It is not needful to picture the future abode of the wicked as haunted by hideous demons. There are other forms of suffering than those which come from external surroundings, and among these not the least is the unveiled knowledge of one's own wickedness. The mirror punishment of ancient times was more terrible than many a leathsome dungeon or physical torture. The victim was placed in a room made of mirrors, which from every side reflected portions of his body. Every weakness and ailment confronted him whatever way he looked, and few could stand the terrible presentation for very long, without losing their reason. So to see one's inner life, to know one's heart, to be appalled at one's own corruption is the inevitable doom which the sinner who will not receive Christ's Spirit, brings upon himself.

LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Sold--The institution of slavery was an integral part of all ancient civilizations. Slaves were to the old world what machinery is to ours. In Egypt there were many of them, both domestic and foreign, and they sometimes rose to high official positions in the state. In all lands there were generally four sources of supply; those born in slavery; prisoners taken in war; those sold in childhood by their parents or themselves in cases of extreme poverty; and those sold by their creditors when they were unable to pay their debts. It is doubtful if this was permitted by the terms of the Jewish law, but it was the custom of the nations around them, and many allusions in the Old Testament show that it was not uncommon in Israel. It was the law in Athens up to the time of Solon. In Rome, in the 4th century B.C., the unusual prevalence of usury consequent on hard times, led to so many being sold into slavery, that a section of the people revolted. In the third century B.C., the right of a creditor to enslave his insolvent debtor was abolished by law, but this law was evaded in various ways and the custom continued long afterwards.

CHRISTIAN ARITHMETIC.

Someone has compiled the following rules for Christian arithmetic from God's word. The best part of these rules is that we can begin with them when very young and will never grow too old for them:

Notation--"I will put my laws into their minds, and write them in their hearts."

Numeration--"So teach us to number our days that we may apply our hearts unto wisdom."

Addition--"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction--"Let us cast off the works of darkness, and let us put on the armor of light."

Multiplication--"Mercy unto you, and peace, and love be multiplied."

Division--"Bear ye one another's burdens, and so fulfill the law of Christ."

THE STORY OF THE FACE.

We often fail to thoroughly realize how the face is an index of character. Children recognize instinctively whom they can trust.

The life we live writes its history on the features. Purity or sensuality, intelligence or ignorance, kindness or cynicism, trace their record in broad characters which everyone can read. The artist or the criminologist can read more of the details of the story which lines furrows tell, but all the world can understand the face which bears the seal of virtue or of vice, of Christlikeness or of brutality and sin.

An exchange tells of an infidel Swiss artist who was converted to Christ merely by studying the faces of a very humble band of Christians. He was commissioned to make a caricature of a Salvation Army meeting in Sheffield, England.

He went there on the errand, and scanned the faces of the people. With his heart, like the troubled sea that could not find rest, tossed and driven by tempests of passion and tormented by a conscience burdened by sin, he looked on the assembled worshippers, and he saw peace written on their faces, and an inward joy beaming from their countenances. The sight convinced him of his sinfulness. He saw that those people had what he had not, and what he needed; and their faces were the means of leading him to Christ and the peace which Christ alone can give.

The face of the Christian may not shine as that of Moses did when he came from Sinai, but Christ's seal is set upon it, and, in proportion as he lives Christ, it reflects the purity and love and peace of the Lord, and is a help and inspiration to weaker souls.--Unknown.

HOLY TO THE LORD.

It was once the custom in England, as it still is to some extent in Switzerland and Germany to place over the door of the dwelling a text or a motto, telling to the passer-by the faith and the hope of the dwellers within. At Temple Newscome, in Yorkshire, there still exists a specimen of this public profession of faith. A battlement around the lofty roof is composed of capital letters, each more than two feet long, standing in full relief against the sky. Walking round the walls to decipher this profession of moral and religious duty, which has stood so many centuries, reminding the noble proprietors of that holy religion in which their fathers lived and died, one reads: "All glory and praise be given to God the Father, the Son, and the Holy Ghost on high. Peace on earth; God will comfort His Gracious King. Loving affections among his subjects. Health and plenty within this house."--Watchman.

THE FATHER'S DUTY.

The father is the priest in the household. A man can never be what he ought to be till he is a Christian? Your boy is going to do just what you do, and in the way you do it. It appals me. If my boy is going to speak as I speak, to live as I live, then may God help me to live as a Christian. And so you will have to be a man of prayer. And, then such a man has got to be a Bible student. I am going to say something you may say is impossible. It is not impossible. Every home must have its family altar. You may say you are too busy. Then you ought not to be too busy. You say you must run to business. You could take five minutes.--Dr. J. Wilbur Chapman.

WHAT CHILDREN OWE TO
CHRIST.

(By Rev. R. P. Mackay, D.D.)

Palestine is a small country, and, for centuries before the days of Christ upon the earth, was surrounded by the most powerful nations in the world. Greece, Rome, Assyria, Egypt, Babylon, were great military powers and figured largely in the world's history. Yet the Hebrews who lived in Palestine, a mere handful, were the only people in the world who had reverence for childhood. Roman law authorized the father either to abandon or kill his children, if he did not care to rear them. The children who were retained in the home were nursed by slaves, and from them learned all manner of cruelty and vice. The Hebrew mothers nursed their own children, and carefully trained them in the history and religion of their own people.

In Greece, children who were sickly or weak in body were placed in a cave to be torn by wild beasts, or to die of hunger or exposure. The Hebrew regarded all children as the heritage of the Lord. When children were born, they were presented to the Lord in the temple, with thank-offerings, and the day of their birth was commemorated in the family as a glad event.

Greek and Roman philosophers and orators, such as Cicero and Plato and Aristotle, said that if a child died young, it was no cause for grief; if it died in the cradle, it was no cause for concern. A child, they said, belonged more to the state than to the parents, and if it did not give promise of being strong enough to serve the state, it might be destroyed. On the other hand, the most touching passages in Hebrew literature are those relating to the grief of parents in the loss of their children. Their idea of a prosperous and happy city was to have many boys and girls playing in the streets. How did the Hebrews come to be so far in advance of all the other nations? Because the Spirit of Christ was the Spirit of the Old Testament prophets.

But the best had not yet come. The New Testament grew out of the Old, and surpasses it in the appreciation of children as in all else. Jesus came as a child, and the angels announced His coming. Wise men came from the East, with gold and other treasures, and worshipped Him in the manger. When Jesus grew up, He took children into His arms and blessed them. He identified himself with the children, and said, "Whoso shall receive one such little child in My name receiveth Me." He placed a little child in the midst of the disciples and said, "Ye must become as a little child." This was the coronation of children. From that day to this, wherever the gospel is preached, the children are blessed. Laws are made to protect them, schools are opened to teach them, books and papers and pictures are prepared to entertain and instruct them, parents and all grown up people are instructed to love them. All this has come from Jesus Christ, who was Himself a Child and is still the Friend of Children. No prayers are offered which He more tenderly regards than the prayers of children. No praises are sung that please Him more than the praises of the little ones He came to save.

Make it a rule and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: "I have made one human being, at least, a little wiser, a little happier, or a little better this day."—Charles Kingsley.

We are very foolish to attempt to entertain two guests so hostile to one another as Christ and Satan. Christ will not live in the parlor of our hearts, if we entertain the devil in the cellar of our thoughts.—O. H. Spurgeon.

BE CHARITABLE.

The little that I have seen of the world and know of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and sulked, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the icebleness of purpose, the scorn of the world—that has little charity—the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone—I would fain leave the erring soul of my fellowman with him from whose hands it came.—Dr. Chalmers.

Love does not entitle us to treat those we love with a roughness we would not use to strangers. And yet many people act as though love did justify any ugliness of temper or speech. Brothers and sisters often quarrel among themselves over things about which they would not quarrel with other children. Parents sometimes speak roughly to their own children for offenses which they would view leniently in other people's children. We are constantly taking liberties with those we love. But what sort of love is this that makes us less rather than more considerate? Bad temper is justified toward no one, least of all toward loved ones.—Forward.

OUR THREE FOLD SECURITY.

(By Bennie Brae, Ottawa.)

Kept by God, our Heavenly Father,
Over shadowed by His love,
Storms may come, and clouds may gather,
God is on His throne above,—
And His mighty boundless power,
Keeps and guards us every hour.

Everlasting life is given
Each believing trusting one,
We shall reach our home in Heaven,
Kept by Jesus, God's dear Son.
Heirs with Christ, complete we stand,
And none shall pluck us from His hand.

Great temptations may attend us,
Enemies rise like a flood;
Still trust on, He will defend us
By the Spirit of our God,
'Gainst foes a standard He will raise
To keep us safe, and guide our ways.

Kept by Father, Son and Spirit,
None can hurt us, naught alarm,
Peace and safety we inherit,
Sure defence from every storm.
Bound by bands which none can sever,
We are safe, now and forever.

THE HARDEST FIGHT.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer and we all shudder at the sight of the probe or the amputating-knife. But when the infinite love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and lie silent as to explanations of trying probations because "God did it." If He vidently, let us be silent in our final submission. God knows what is best for us; that is enough.—Rev. Theodore L. Cuyler.

FORGIVENESS.

Some Bible Hints.

If a man prays the Lord's Prayer with an unforgiving heart, he prays that he may not be forgiven (v. 12.)

Those that say "I'll forgive, but I will not forget," never forgive (v. 14)

Why does God's forgiveness of us follow our forgiveness of others? Because the humble and loving may safely be pardoned (v. 14).

Why cannot God forgive those that do not forgive others? Because they cannot receive a blessing they know nothing about (v. 15).

Suggestive Thought.

It takes two to make a quarrel but not to make a forgiveness.

Never be satisfied with your own way of forgiving until you would be satisfied if God should adopt it toward you.

Those that are themselves most inclined to certain sins often seek to atone for it by bitterly condemning others for the same sin.

If it is easy to forgive the wrongs done you, but hard to forgive the wrongs done God, you are safe in this matter.

A few illustrations.

A forgiveness that does not forget is like those half erasures that render the error more conspicuous.

A Christlike mind is like the ocean, that closes over a cannon ball, and as it had never fallen there.

Some men are mirrors to an insult, and reflect it back; others are sensitive plates, and record it in a permanent photograph; others are fluorescent plants, and are merely excited to radiance.

Forgiveness that covers only part of the wrong is like two fingers given in a handshake.

To Think About.

Is there any one whom I have not forgiven?

Has God been able to forgive all my sins?

Am I finding it easier or harder to forgive those that wrong me?

A Cluster of Quotations.

May I tell you why it seems to me a good thing for us to remember a wrong that has been done us? That we may forgive it.—Charles Dickens.

Only the brave know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at.—Laurence Sterne.

Let no one despair of God's mercies to forgive him, unless he be sure that his sins be greater than God's mercies.—Jeremy Taylor.

"He does well who does good
To those of his own brotherhood;
He does better who does bless;
The stranger in his wretchedness;
Yet best, on! best of all doth he
Who helps a fallen enemy."

DAILY READINGS.

M., July 2. Practical forgiveness. Prov. 25: 21-28.
T., July 3. Heart forgiveness. Prov. 24: 17, 18, 28, 29.
W., July 4. The unforgiving servant. Matt. 18: 21-35.
T., July 5. Our divine example. Luke 6: 31-37.
F., July 6. Without limit. Luke 17: 1-4.
S., July 7. Of one mind. 1 Pet. 3: 8-11.
S., July 8. Topic—Forgiving and being forgiven. Matt. 6: 14, 15.

Take Christ for your strength, dear soul, He will give you power. Power to overcome the world, the flesh and the devil; power to crucify every besetting sin, passion, lust; power to shout in triumph over every trouble and temptation of your life; "I can do all things through Christ which strengtheneth me."—D. L. Moody.

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OTTAWA, WEDNESDAY, JUNE 27, 1906.

"Last session it was Sbarretti; this year it was Shearer." This is Sir Wilfrid's neat retort to the charge that he had yielded to outside influences in the matter of Sunday legislation.

John Alexander Dowie last week testified in a Chicago court that when at the height of his court collections in his church ran from \$500,000 to \$1,000,000 a year. Evidently all the easily gullible people are not dead yet.

Prince Edward Island is now all under Prohibition. The last county, Queen's, passed the measure last week by a vote from twenty polls of 665 to 78. The people in many parts of Canada will watch with interest the working out of local option in a whole province; especially in circumstances so exceptionally favorable as they are in "the Island."

The report presented to the General Assembly by Rev. Dr. MacTavish, convener of the committee on Young People's Societies, was the best in the history of the organization. Sixteen new societies were reported. The contributions had increased this year by over \$8,000, standing now at \$41,232. This is an increase of over \$7,500 on any report ever presented to the Assembly. Under the wise and vigorous management of Dr. MacTavish, the young people of the church will doubtless be encouraged to do even greater things in coming years.

Notwithstanding the noisy opposition offered by a few Quebec members to the Sunday Observance Bill it must not be forgotten that the Archbishop of Montreal and the Quebec clergy generally, favor the bill. Referring to this subject the True Witness says: "Catholics of Montreal and of the Province of Quebec need not be misled by the poor argument so much heard against the Sunday Observance Bill that it is a thing dictated by Ontario parsons and preachers. No matter by whom dictated, Sunday observance is according to Catholic conscientious practice; and we have not far to go to find who its most earnest teachers are. The Ontario parsons and preachers are certainly not afraid of their own prestige when they gave the credit which is due in this regard to the beloved Archbishop of Montreal, Bishop Cloutier, of Three Rivers, is equally inspired by the fearless demands of Catholic truth when he blesses the influence of English-speaking Protestants in advancing the sanctity of the Sunday in this land."

THE EAST N FAVORING UNION.

In an interview given a reporter of the Winnipeg Tribune, Rev. Professor Kippatrick, of Knox College, stated that it is erroneous to think that the easterners look coldly at the proposal. His observation points out that the Ontarians are in favor of the union, but that it does not assume a position of so great importance in their eyes as is the case in the west.

The great reason why union is favored in the West is to be found in the dimculty which is experienced in the home mission field, when a number of churches differing but slightly in creed had each separate missionary organizations. But that the east was cool towards the proposal he did not believe for a moment. In the east were some of the most earnest advocates of the movement, such as Mr. Clark, of London. Doctor Kippatrick confesses that his own bias in the practicality and advisability of the union have grown, the more he has studied the problem. At the present time, no scheme had been submitted to the church, and they were waiting for more light and information. He thought that union could only be consummated through a prolonged process of education and the inspiration of the people. A union that was engineered would be worth nothing. It seemed, however, that the natural policy for Canadian churchmen in the future would be the consolidation of the forces of evangelism. In matters of creed they must learn, and were learning to place the emphasis on the right thing. During the last two hundred years the emphasis has moved, and today the churches generally had particular stress on the divinity of the Lord, the Atonement, and the work of the Holy Spirit. At present, existing conditions make possible the union of three churches, the Methodists, Presbyterians and Congregationalists. Union had been spoken of also with the Baptist and Episcopal churches, but while the former maintained adult baptism to be an essential of their faith, and the latter the historical episcopate, there could be no union. Union would come far more truly, effectively and permanently if they progressed slowly and to unify press and hasten the movement would be to ruin it.

The Woodstock Sentinel-Review has the following interesting item: Mr. D. R. Ross, who has just returned from a trip through Western Canada, has a good word to say for the Doukhobors. He found them a thrifty and intelligent community. They are excellent citizens, he says. "They are industrious and honest to a penny." A well-informed Scotchman is quoted as saying that "They will not take a nail that doesn't belong to them." "They learn the English language readily and are the equal of the best class of emigrants coming into the country." This is surely a good recommendation, and Mr. Ross is not alone in his testimony.

The Sabbath school is the nation's great preservative. Right principles of government can only be maintained by right principles of life. If the man goes wrong the nation goes wrong. And to keep the man right the child must be started right. It is not enough to be educated in our schools. Intellectual culture is not sufficient for any man. The intellect should be under the control of a cultured conscience. Every Sabbath school teacher is a conscience builder and a nation trainer. By training the mind to truth and righteousness and the soul for immortal things, she is planning more just and equitable statesmen, judges and lawgivers. She is making purity and consistency possible in the administration of nations and the control of municipalities.—United Presbyterian.

THE TORREY-ALEXANDER MEETINGS.

The interest in these revival meetings deepens as the days go by. Sunday ushered in the first day of the closing week of the mission and it was much the best day yet. It was the greatest day in nearly every respect and particularly because of the immense number of men attracted to the night meeting. Whatever may be the criticism of the campaign, no one who is fair can deny the fact that it has succeeded in touching a very large number of people and awakening renewed interest in matters religious. Last night's meeting was especially notable for the extent of the influence set in motion. The future of that influence cannot be determined—time alone will settle that—but in the number who signified their acceptance of Christ were a score of soldiers from the Rockliffe camp. These men belonged to the rural regiments and will return to their homes with new conceptions and aspirations. From the standpoint of a sympathizer with the campaign it was glorious news yesterday all along the lines. From early morning until the final song and prayer at night there were large congregations and many decisions.

In the churches at the morning services many made their first stand for Christ, while scores of church members responded to a call for more definite service. At the First Baptist church where Mr. Alexander was in charge July 75 took a definite stand. The same news came from the other churches, and the ripples of the morning swelled into a mighty wave in the afternoon and night.

At the afternoon meeting, for women only, there were over three thousand present and 112 cards were signed by those professing conversion. Besides these there were some two hundred other seekers at the anxious seat.

The night meeting was announced for men only and certainly it was much the greatest of the kind ever held in Ottawa. There must have been five thousand men facing Dr. Torrey as he made a manly appeal for his Master. There were women present—not many, just those who formed the choir and a couple of hundred others who slipped into the back seats. From the platform down the entire length of the big arena was a solid mass of men. It was inspiring. It was no wonder that Dr. Torrey preached with exceptional power, and that the singing was inspiring. Five thousand men seated in one building is not a common sight in Ottawa and their presence in the arena Sunday night was a tribute to the power of the theme of themes, and to the magnetism of the visiting evangelists.

Dr. Torrey's sermon was well designed to appeal to men. It was manly. It was a straightforward condemnation of all sin, a presentation of Christ as the friend of man. The address was logical and argumentative, persuasive and convicting, and it was consequently not surprising that the appeal for decision was responded to from all parts of the house. Fully two hundred men filled the anxious seats, as Dr. Torrey calls them, and a most gracious work was done. Conspicuous amongst those who went forward was Alfred Allen, noted as a pugilist of some fame in Canada, and he was but one more added to many of that calling who have accepted Christ through the world under Dr. Torrey's preaching.

On Monday night fully four thousand people greeted the Evangelists. It was a splendid meeting. The spirit in evidence was most promising and if it develops great things may be looked for by Friday night when the mission closes. The service took a new turn when at the close of his address Dr. Torrey instead of asking the unsaved to accept Christ turned his battery on the Christians and called on those who had compromised themselves with worldliness to stand up, thus publicly announcing their intention to make a full surrender.

The effect was electrical. There must have been over two or three hundred responses to the appeal. In all parts of the house they stood sometimes in groups of threes and fours and the choir contributed at least forty to the number. It was no wonder Dr. Torrey exclaimed: "This is the best sight I've seen in Ottawa. I don't know but it seems to be unanimous."

Then Dr. Torrey bombarded the Christian, from another side. This time he called on those who had not been workers through fear of man, to stand up as a declaration that such fears were to be a thing of the past. A gain there was a large response and it was plainly evident that the evangelist had taken the right tack.

Next came an appeal to the unsaved and some fifty or sixty found their way to the auxiliary seats. Taken as a whole it was a gracious meeting and the results were most gratifying.

There was the usual number of requests for prayer and conspicuous were three—one for a physician, one for a professional man and one for a minister.

The afternoon meeting in Dominion church was well attended and the address one of much helpfulness to Christians.

WINNIPEG AND WEST.

Rev. Principal Patrick, laid up for several days in London, from the effects of a chill, has returned to the city.

The members of Knox church, Calgary, placed \$1,555 in the collection plate on a recent Sunday in aid of the building fund.

Rev. Dr. Kilpatrick conducted preparatory services in Westminster church last Friday evening, and preached in St. Paul's Church on Sunday morning, and at Point Douglas church in the evening.

At a meeting held at Fernie, B.C., the other day, the Rev. Hugh R. Grant, received a unanimous call to Knox church in that city. Mr. Grant is said to have been the inspiration for the central figure in one of Mr. Ralph Connor's latest books. The choice of Knox church may be regarded as a specially fortunate one.

Rev. W. B. Tait, minister of the Presbyterian church in Qu'Appelle, spent last week in the city. Presbyterians of Qu'Appelle are considering the question of erecting a new church building. The proposition is to build either a new frame building or a brick veneer. The congregation erected a very fine manse in 1904 and the new church will give them a most excellent church property.

Rev. D. H. Jacobs, former minister of the Presbyterian church in Emerson, returned to the city on Saturday after spending the past three months supplying the pulpits of Presbyterian churches in Regina and Edmonton. Mr. Jacobs speaks in glowing terms of the growth and development of the provinces of Saskatchewan and Alberta. The city of Edmonton is the centre of a very rich productive district and is growing with incredible rapidity. The scenic beauty of the district surrounding it adds much to the attractiveness of the city, and the climate of the province is unsurpassed. Rev. Dr. McQueen, minister of the Presbyterian church in Edmonton, is expected to resume work in his own pulpit on the first Sunday in July.

The Rev. Sabine Baring Gould, ever to be remembered by the Christian Church for his hymn, "Onward, Christian Soldiers," died on board a steamer on the way to South Africa. max of a Scottish sermon."

The lot of the German waiters in London is said to be an unhappy one. They regard England as an El Dorado, and last year 3,000 waiters crossed to England, with the result that the supply exceeded the demand. The homeless, out-of-work German waiter has become quite a feature of London streets, and their destitute condition frequently leads these young men into crime.

BEAUTIFUL AND USEFUL.

In calling attention to the Studio Year-Book of Decorative Art (44 Leicester Square, London, England) recently issued we cannot do better than to quote part of the Prefatory Note of the publishers: "Hitherto no systematic endeavor appears to have been made to meet the needs of that ever increasing section of the public who take an interest in the application of art to the decoration and general equipment of their homes by placing before them periodically a comprehensive survey of current achievements in this direction. From its commencement, some thirteen years ago, the Studio has month by month devoted a considerable portion of its space to applied art in its manifold forms, and especially to those departments of it which are concerned with the arrangement and appointment of private houses; but the need of a more systematic and concentrated treatment has impressed the editor with the desirability of preparing annually a volume in which it shall be treated throughout its entire range, apart from the numerous other art topics of which the Studio takes cognizance. With this end in view the Studio Year-Book of Decorative Art has been launched. Practical utility being the primary function of this work, the editor has, in selecting the designs illustrated, kept in view the requirements of those who, with varying taste in the matter of style, may be led to consult it as a serviceable guide in all the subjects with which it deals. Excess in ornamentation and extreme eccentricities of form have been excluded as being inconsistent with the true principles of decoration; and in the case of objects of use due consideration has been given to such details of shape and material as affect their suitability for the purposes intended." The Year-Book is a handsome volume of nearly three hundred pages, dealing with the following subjects: On the Interior Arrangement and Decoration of the House; Furniture, Fireplaces and Mantel Pieces; Wall and Ceiling Decorations; Stained Glass; Artificial Lighting; Door Furniture and other Fittings; Textile Fabrics; Embroidery, Porcelain and Earthenware; Metal and Glass Tableware.

ALWAYS WELL MANAGED.

St. Margaret's College continues to be one of the most successfully managed institutions of the kind in the Dominion. At the presentation of prizes the other day there was a large attendance of visitors who were interested spectators of the proceedings. The chair was occupied by Rev. G. M. Milligan, D.D., who in his opening remarks referred to the splendid standing of the school at the universities. No fewer than twelve ex-pupils attended the universities last year, winning honors and scholarships, and at the recent convocation of Toronto University four ex-pupils obtained the degree of B.A. and one M.A. Two of these won first-class honors at the B.A. examination, carrying off the prize in English at Trinity University and at University of Toronto the prize in Italian and the scholarship in Biblical learning. A large number of pupils entered for the examinations in music of the University of Toronto and Toronto Conservatory. The prizes were presented by Rev. Canon Cody, Rev. Dr. Wilson, Rev. Dr. Wallace, Prof. Baker, and Mr. Dickson. There were displayed throughout the class-rooms and library of the college the pupils' work in nature study, China painting, painting in water colors and oils, wood-carving and needlework. It was noted in the press some time ago that Mr. and Mrs. George Dickson were invited to found in New York City a similar college to St. Margaret's, and that the necessary capital would be forthcoming. If they accept the enterprise will be in good hands, and its success assured.

LITERARY NOTES.

The Studio appears to improve each month, its improvement is now possible in this, the best art magazine published. The June number opens with a notice of The Royal Academy Exhibition, with many illustrations which give one the impression that this year's exhibition is perhaps richer than usual, so beautiful are a number of the pictures. Other subjects are: An Italian Sculptor—Rembrandt Bugatto; The Portrait Work of Joaquin Sorolla; Professor Von Herkomer on Maxfield Parrish's Book Illustrations; Recent Designs in Domestic Architecture; and The Mezzotint Work of Frank Short; while Studio Talk contains, as usual, many interesting notes.

To people on this side of the Atlantic probably the most interesting article in the June Blackwood's, (Leonard Scott Publication Co., New York), is one called The Purification of San Francisco. It is written by an Englishman who visited that city a few months before the earthquake razed her to the ground; and it gives very vividly the impression made on him by the most wicked city of America. He considers that Providence stepped in "to intervene for the purification of a city that had flouted its unparalleled iniquities for nearly sixty years."

The truth about Tolna, by Bertha Rankle (The Masson Book Co., Toronto). The Helmet of Navarre did not prepare us for anything like so good a book as this new one by Miss Rankle. The plot-parts of it are at least—seems rather absurd, but the reader is carried along by the interest in the various characters and is not critical as to whether the tale is probable when it is so extremely interesting. The two heroes are charming, the heroines beautiful and attractive. It is necessary to say anything more we might add no one will regret obtaining this story for summer reading.

The problem called Race Suicide is becoming more and more a subject for thought. It is a matter that is certainly worthy of the gravest consideration; but one question whether a novel is the best medium for calling attention to it. "First It Was Ordained," by Guy Thorne (The Masson Book Company, Toronto), is written evidently with no other object than to show the evils that have arisen in this connection and the stand that should be taken against it. The title is taken from the opening words of the English Church marriage service, and in his preface the author quotes from the report of the Registrar-General which shows a startling decrease in the birth rate of England. The book is readable and the ideas advanced are in the main sensible ones, but we must repeat that we consider the subject not one for fiction.

The Contemporary Review for June, (Leonard Scott Publication Co., New York), contains the following articles: Our Auxiliary Forces, by Lt.-Col. Al-sager Pollock; Herbert Spencer and the Master Key, by John Butler Burke; School-masters and their Masters, by Lt.-Col. Pledger; The Imperial Control of Native Races, by H. W. V. Temperley; Christmas, Easter and Whitsuntide, by Alfred E. Garvie, D.D.; The Truth about the Monasteries, by Robert Hugh Benson; Mankind in the Making, by Mary Higgs; The Decadence of Tragedy, by Edith Searle Grossmann; The Clergy and the Church, by E. Vine Hall; The Extravagance of the Poor Law, by Edward R. Pease; and The Success of the Government, by H. W. Massingham. Foreign Affairs are discussed by Dr. E. J. Dillon in his usual bright style; and "A Reader" reviews a few of the books recently published.

Owing to the refusal of the men of the First Royal Fusiliers (City of London Regiment) to eat American canned corned beef, the Army Council has ordered the withdrawal of the food objected to.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE WISDOM OF LOVE.

BY IAN MACLAREN.

It was the custom in the Free Kirk of Drumtochty that the minister should sit in the pulpit after service till the church has emptied. As the people streamed by on either side, none of them would have spoken to him, or shown any sign of recognition, for that would have been bad manners. But their faces softened into a kindly expression as they passed and they conveyed as by an atmosphere that they were satisfied with the sermon. If the minister on his part had descended from the pulpit, and stood below in his gown and bands, shaking hands with all and sundry and making cheery remarks, the congregation would have been scandalized, and would have felt he had forgotten the dignity of his office. He was expected to keep his place with gracious solemnity, as a man who had spoken in the name of the Lord, and not to turn the church into a place of conversation. If he rose, and leaning over the side of the pulpit asked a mother how it fared with her sick daughter, or stretched out his hand to bid a young man welcome after years of absence from the glen, this rare act was invested with special kindness, and the recipients, together with their friends, were deeply impressed. When old Bell Hobbs, who brought up the tail of the procession, used to drag a little in the passage with simple art, arranging her well-worn shawl or replacing the peppermint leaves in her Bible, in order that she might get a shake of the minister's hand, no one grudged her his word of good cheer, for they knew what a faithful soul she was and how kind she was to blind Marjorie. And if the minister's hand, no one grounded her his home to Marjorie, and Bell boasted that she never went empty-handed, the glen was well content, for no one in its length and breadth had suffered so much as Marjorie, and none was so full of peace. Donald Menzies would sometimes boldly stand at the pulpit-foot upon occasions till the minister descended, but those were days in which his soul had just come out of prison, and he rejoiced upon his high places. Otherwise they departed quietly from the house of God. Then the minister went up through the silent church to his little vestry, and it was his custom to turn at the door and look down the church to the pulpit, imagining the people again in their pews, and blessing in his heart the good men and women who were now making their way by country roads to their distant homes.

Today John Carmichael sits in the pulpit with his head bent and buried in his hands, for he has been deeply numbed. When he was appointed to the Free Kirk he knew that he could not preach, for that had been faithfully impressed upon him in his city assistantship; but it was given him during his first six months, face to face with the critics of the glen, to learn how vast was his incapacity. Unto the end of his ministry he never forgot the hours of travail, as he endeavored to prepare an exposition and a sermon for the Sabbath service. He read every commentary on the passage which he possessed and every reference in the book of dogma; he hunted literature through for illustrations, and made adventurous voyages into science for analogies. There was no field from which he did not painfully gather, except conventional religious anecdote, which in even his hours of despair he refused to touch. Brick by brick he built up his house, and then on Sunday it would tumble to pieces in his hands, and present nothing but a heap of disconnected remarks for the consideration of the people. This morning he had come to a halt try-

ing to expound the dispute over meat offered to idols in the first epistle to the Corinthians, and he had omitted one head of his sermon and the whole of the practical application. Simply because he was nervous and his memory had failed. But he could not conceal from himself that if there had been any real unity in his thinking, and if he had been speaking at first hand, he would not have been so helpless. The people were very patient, and had made no complaint, but there was a limit, and it must have been reached. Besides, it was not honorable or tolerable that a man should undertake the duties of a profession and not be able to discharge them. It was now evident that he could not preach, and it did not seem likely he would ever be able to do so; and as in the Kirk no man can even have the most modest success of the narrowest sphere of labor unless he can produce some sort of sermon, his duty seemed plain. He had not chosen the ministry of his own accord, but had entered it to please one whose kindness he could never repay; his action had been a service of piety, but it had been a mistake in practice, and one thing only remained for him. During the week he would consult the only person affected by the step and resign his charge. The people trooping up with nothing but friendly thoughts of him could not guess how bitter a cup their minister was drinking, but the sound of their footsteps fell upon his heart like drops of fire. There were other fields open to him, and he might live to do good work in his day; but his public life had started with a disastrous failure, and as long as he lived he would walk humbly. When the last of the congregation had left, and there was not a sound except a thrush welcoming spring with his cheerful note, and caring not that winter had settled down upon a human soul, Carmichael rose and crept up the forsaken church a broken man.

As he stood in the vestry his chin sunk on his chest, and he resolved to wait there for a little lest a straggler should be loitering about the manse gate, someone knocked at the door. It was the elder, who, of all the session, was chiefly loved and respected. As soon as Carmichael saw his face he knew as by instinct why he had come, and what he was going to say. If there were any difficult task in the congregational life requiring both courage and delicacy, it was laid on Angus Sutherland, and he never failed to acquit himself well. Never had he come on a more welcome errand, and Carmichael felt that he must make the case as smooth as possible, for without doubt the elder had been sent to make a just complaint. It required a brave man to come, and Carmichael must also play the man, so he pulled himself together and gave a courteous, and so far as he could, a cheerful welcome to the good elder.

"It is good weather that we are having sir," began Angus, speaking English with the soft Gaelic accent, for he was a West Highlander, who had settled in the glen, "it is good to see the beginning of Spring. We will be hoping that the Spirit of God may spring in our own hearts, and then we shall also be lifting up our voices. But I must not be detaining you when you will be very tired with your work, and be needing rest. Maybe I should not be troubling you at all at this time, but I have been sent by the elders with a message, not because I am better than my brethren, but only because it is my fortune to be a little older.

Carmichael knew then that he was right in his anticipation, and he asked Angus to say what was given him frankly, and to make no delay. And he tried

to speak gently and humbly, for in truth his own conscience was with the elders, and, as he believed, their embassy.

"You may not know, sir, but I will be telling you, that after the service is over, and the people have gone out from the House of God, the elders speak together below the big beech tree, and their speech will be about the worship and the sermon. You are not to think," added Angus with a gracious smile, "that they will be critising what is said, or hardening their hearts against the council of the Lord declared by the mouth of His servant. Oh, no, we will rather be storing up the bread of God, that we may eat thereof during the days of the week, and have strength for the way."

Carmichael assured Angus that he knew law fair-minded and kind hearted the elders were, both in word and deed. And braced himself for what was coming.

"This morning," continued Angus, "the elders were all there, and when we looked at one another's faces we were judging that the same things will be in our hearts. It was with us for weeks, and it was growing, and today it came to speech. We knew that we were not meeting together as the session, and it is not business I will be coming with; we met as the elders of the flock, and it is as your friend that I am here in much humility. But it is not easy for this man to say what has been laid upon him."

Carmichael was sorry for him, and signed to him to go on.

"You were chosen, I will be reminding you," said Angus with a gracious expression on his face, "by the goodwill of all the people, and it was a very proud day when the clerk of the Presbytery stood in his place and said that the call would be left with the elders, so that all the people might be having the opportunity of signing it, and I stood up and replied to the reverend gentleman, 'It is not necessary, they have all signed.' O yes, and so they had, every man and every woman that was upon the roll. And the young people, they had written their names too upon the paper of adherence, every one above sixteen years of age. And the very children would be wishing that day that they had something to sign, for the hearts of the people had gone out towards you and there was one voice in every mouth, 'Blessed is he that cometh in the name of the Lord.'"

Carmichael gave Angus to understand that he would never forget those things while he lived, and he prayed God that he might be a better man for the people's confidence in him. But his heart was beginning to break as he thought of their bitter disappointment, and the trust which had lured in his hands.

"It is three months since you entered upon your ministry among us, and you will not be angry with me if I am saying to you that you are very young to have so heavy a weight upon you, for there is no burden like the burden of souls. And the elders will be nothing and so will all the people, for they are not without understanding in Drumtochty, that you are giving yourself with all your mind and all your heart unto the work of the Lord. The people are seeing that whatsoever talents the Lord has been pleased to give are laid out at usury, and they are judging you very uncharitable, both in your study and in their homes. But," softening his voice till it was like a whisper at eventide, "you are very young, and the ministry of the Lord is very arduous."

And all his suffering Carmichael could not help admiring the courtesy and consideration with which Angus presented the petition of the session, which he was perfectly certain by this time was a sug-

gestion that he should resign. He asked Angus to declare at once all that was in his mind.

"So the elders considered that the full time had come for their saying something to you, and I was charged by them all to wait upon you in this place, and to say unto you on behalf of the elders of the flock and all the flock which is under your care" (and now it is impossible to imagine the tenderness in his voice, "that we are all thankful unto God that He sent you to be our minister, and that we are all wondering at the treasures of truth and grace which you will be bringing to us every Sabbath, for we are being fed with the finest of the wheat. Oh, yes, it is not the chaff of empty words, but the white bread of God which is given unto the people, and the very children will have their portion, and will be saying pleasant words about the minister as they go along the road.")

Carmichael was as one that had dreamed, for no man had ever spoken of his preaching after this fashion. This strange thing also happened, while a minute before the manhood in him had been abroad, it had now begun to weave and fall, and Angus still continued:

"The elders also will be noticing that your words are heavy laden with the greatness of the truth, and that you are sometimes brought to silence, as it has happened unto God's prophets in the ancient time. We will all be wanting to hear everything that the Lord has given unto you, and to lay it past even unto the smallest grain in our souls; and so if at any time it appears unto you as it some part of the message has not been given, we would count it a great kindness that you should go over the truth again, and if it would be helping you to meditate for a space we would all be glad to sing a psalm. For we have plenty of time and it is good to be in the Kirk of Drumtochty during those days."

Carmichael was learning that hour that kindness takes all the pride ever out of a young man, and turns him into a little child. As he could find no words, and indeed was afraid that he had no voice wherewith to utter them, Angus went on his way without interruption, and came to the end in much peace.

"There is just one other thing that the brethren laid upon me to say, and it was Donald Menzies who would not let me go till I had promised, and you will not be considering it a liberty from the elders. You are never to be troubled in the pulpit, or be thinking about anything but the word of the Lord and the souls of the people, of which you are the shepherd. We will ask you to remember when you stand in your place to speak to us in the name of the Lord, that as the smoke goeth up from the homes of the people in the morning, so will their prayers be ascending for their minister, and as you look down upon us before you begin to speak, may you will say to yourself, next Sabbath, they are all loving me. Oh, yes, and it will be true from the oldest to the youngest, we will all be loving you very much."

Angus Sutherland was like all his kind, a very perfect gentleman, and he left immediately, so gently that Carmichael did not hear his going. When the minister passed through the garden gate half an hour afterwards there was no man to be seen, but the birds on every branch were in full song, and he marked that the hawthorn had begun to bloom. And that is why John Carmichael remained in the ministry of Jesus Christ, the most patient and most mindful of masters.—The British Weekly.

Without temperance there is no health; without virtue, no order; without religion no happiness; and the sum of our being is to live wisely, soberly and righteously. Oh, there are looks and tones that dart an instant sunshine through the heart, As if the soul that minute caught Some treasure it through life had sought.

—Thomas Moore.

ALONG THE SAGUENAY.

The Primitive Peaceful Life of the French Canadian is Attractive to the Tourist From the Crowded Parts.

To say that the inhabitants of Chicoutimi and the Saguenay provinces are do them an injustice. The strife and busy years behind the time would be turmoil of the outer world never penetrate this region; the noise and confusion, the insolent discourtesy so frequently encountered, the nervous, restless, ever-surgant throng of the metropolis live not even in the minds of these simple people. The rugged heights that hem them in, the broad waters of the St. Lawrence, the sombre tide of the Saguenay, mark the boundaries of their little world. To them the rest of the Universe is a sealed book, save from the tales handed down from generation to generation of the old home in sunny France, whence came the sturdy pioneers whose descendants now occupy the very land they struggled long and manfully to acquire and who in turn will hand it down to posterity. Unfortunate they may seem at first thought, yet the more one studies their characteristics, the closer he investigates their condition, the greater is the inclination to pity himself. Gentle, quiet, happy to a degree that is infectious, there is an air of contentment everywhere in evidence that is in strange contrast to the strife and discord that prevail in the outer world, the keen competition, the glittering possibilities, the bitter disappointment attendant on failure are all foreign to them, and their cup of joy appears ever ready to bubble over.

Happy people indeed are they, be it said they may be, yet it is with a feeling akin to regret that the stranger within their gates turns his back on the peace and quietude that abound everywhere here, to begin the homeward journey toward the strife, turmoil and selfishness of the outer world. Lucky people they, fortunate is the man who is permitted to spend even a few days amid such mellowing influences.—Len. G. Shaw, in the Detroit Free Press.

IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods!

Flowers and ferns, and the soft green moss!

Such love of the birds, in the solitudes
Where the swift wings glance mid the tree-tops' toss;

Spaces of silence, swept with song

Which nobody hears but the God above;

Spaces where myriad creatures throng,
Sulking themselves in his guarding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din,

Where passion nor haste nor man intrude,

Nor fashion nor folly has entered in.
Deeper than the hunter's trail hath gone,
Glimmers the tarn where the wild deer drink;

And fearless and free comes the gentle fawn

To look at herself o'er the grassy brink.

Margaret E. Sangster.

Christian Work:—It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do today's duty, fight today's temptations and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.

KEEP CHILDREN WELL.

Stomach and bowel troubles kill thousands of little ones during the hot weather. Diarrhoea, dysentery and cholera infantum sometimes come without warning and it prompt aid is not at hand the child may be beyond aid in a few hours. If you want to keep your children healthy, rosy and full of life during the hot weather give them an occasional dose of Baby's Own Tablets. This medicine prevents illness and cures it when it comes unexpectedly. And the mother has the guarantee of a government analyst that this medicine is absolutely safe. Mrs. W. J. Munroe, Sinalua, Sask., says:—"For more than three years Baby's Own Tablets is the only medicine I have given my children, and I think the Tablets invaluable for stomach and bowel troubles." Sold by all medicine dealers or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont. Keep the Tablets in the house.

THE SUMMER TABLE.

Most of those who suffer from the hot weather and whose complaints of it are loudest would be somewhat relieved should they alter their diet. Probably there are few of us who do not eat too much animal food at all times and who would not be the better for restricting the quantity of meat consumed in warm weather. The summer table should be abundantly supplied with vegetables and fruits and the lighter cereals, but hot meats, roast and broiled, should be used more sparingly than is our custom. Nothing is more nutritious than a plate of soup, and this in summer should often be composed of milk and vegetables. The several cream soups, of corn, potatoes, tomatoes and the like are not very much trouble to make, and they form the best possible basis for a meal in summer. Salads of every kind are to be recommended. We hear a good deal said again: pie as if per se pie were poison, but a good berry pie with light, flakey pastry and plenty of rich juice or an apple pie the day it is made will hurt no one, except a chronic dyspeptic. To minimize labor and to prepare cooling food should be the aim of the housewife in summer.

A hint may not be amiss to those who cannot pass a soda fountain without rushing in for a glass of the cold foaming stuff that looks so tempting. The mixture offered by the druggist is below the freezing point, and taken into the stomach often causes acute indigestion and brings on an attack closely resembling sunstroke. Iced drinks of all kinds should be used with caution and sipped sparingly during a sultry period.

A Japanese water-cooler, which has a glass receptacle for holding water, within an outer lining filled with chopped ice, is a great comfort in the sick room or in the room of any one who longs for a drink of cold water during the night. In the interests of health it is well to drink water freely and often. But ice should be used for cooling purposes around the water and not in it.

Since we cannot all sleep in the open air, let us do the next best thing, and sleep in rooms that are thoroughly ventilated. The antique fiction that night air was pernicious to health is obsolete, except in districts known to be malarious. As a usual thing the more air we have to breathe by day and night the better will be our hold on strong and robust vitality.

As for the children, they should not be burdened with too much or too elaborate clothing at this season. The more simply they are dressed the happier and more comfortable they will be. A daily bath should not be neglected, and if a little one is flushed and warm a sponge bath before bed time will often take the restlessness away and give blissful sleep to the little head.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

His Honor, Lt. Governor Clark, will lay the foundation stone of the new Stewarton church next Thursday evening at 7 o'clock.

In spite of the somewhat dispiriting atmospheric conditions, St. Andrew's church was filled to the doors at the morning service on Sunday, when Rev. Dr. Armstrong, of St. Paul's church, ex-moderator of the Presbyterian general assembly, delivered the annual college sermon to the undergraduates and graduates of the Ottawa Ladies' College. Gowned in dainty white dresses, the young ladies to the number of eighty-five attended by Mrs. Grant Needham, lady principal, Misses Boyd, Gallagher, Arth, Middleton, McQueston, Magee, Ross and Curry of the staff, occupied the center of the church, presenting a rare picture of charming young womanhood. Never, previous to last Sunday, had so many collegians attended service of a similar character in the history of the Ladies' college. Fifteen graduates were in attendance. Taking as his text John ii., 5, "Now, Jesus loved Martha, and her sister, and Lazarus," Dr. Armstrong in a sermon marked by careful study, extolled the virtue of love, human and divine. The text, the reverend speaker remarked in opening his address, was a suggestive one for the occasion, as in the whole gamut of human feeling, no one sentiment tended to exact character more than did pure affection, affection for an ideal or affection for a being. It called out the highest in one, it "suffered much," was ennobling, and represented the highest expression of the human soul. Dr. Armstrong enumerated the many striking examples in holy writ wherein the Saviour is said to have "loved." He "loved" the young man whom He met and advised to give to the poor; He "loved" the little children; He "loved" Lazarus, Martha and her sister—in fact, His whole life was one of love. God is love. After emphasizing the advantages of a system of education in which cultured women undertook the task of cultivating and forming the character of young ladies, he urged his hearers to accept and hold as their own through life the love of the Saviour. The sermon closed with a telling comparison between the true Christian man, reared in a Christian home, and the "bouncing, bustling, flamboyant" girl of the period, or the forward and foolish maid of careles parents, of the kind only too prone to cherish the advances of doubtful young men.

Masonic from choir to pulpit was the gathering in St. Andrew's Church Sunday afternoon on the occasion of the annual church parade of the Ancient Free and Accepted Masons of this city in honor of St. John's Day. There were in attendance nearly 900 members with the emblematic apron, and they almost filled the main part of the church. Wor. Bro. Rev. Dr. J. D. Bayne, of Calvin Church, Pembroke, officiated, and preached an eloquent and convincing sermon on the immortality of the soul. His text was: "If a man die, shall he live again?" from Job xiv. 1. In commenting on the text, the reverend gentleman cited the tenets of Free Masonry, which take an affirmative stand and require Masons to live accordingly. This eternal question has puzzled man from time immemorial; black, white and red man, pagan, barbarian and Christian, have ceaselessly through the ages, sought the answer to it. The innate belief in a future life has actuated all races to make in some manner provision for it. Rev. Dr. Bayne delved into the sphere of science in search of support to the argument for immortality, and said: "Life, which ex-

ists before organization, can exist afterwards. It has been described, but not defined. Every seven years a transformation is effected in the human body, yet the man survives. Force is never lost, but is spiritual. It may change but cannot be lost. Then the answer to the question of Job is as true to-day as it was when it was asked, truer and more definite than in ancient times. It is more emphatically affirmative that death does not end all. Man has a premonition of a future existence, for his sense of justice implies a place of reward or punishment to be decreed by an eternal tribunal of justice, which will adjust the inequalities and injustices of the earthly life."

EASTERN ONTARIO.

Rev. K. A. Gollan, Duffegan, has been preaching in the Maxwell Congregational church.

Rev. Mr. McDonald, of Lanark, occupied the pulpit of the Middleville church on Sunday afternoon.

At Centreville, on Sunday last, Rev. J. K. Henry, Tamworth, preached a suitable sermon to the Masonic fraternity of that place.

On a recent Sunday, Rev. Woodside, M.A., of St. Andrew's church, Carleton Place, preached a sermon to the I.O.F., the members of the order attending in large numbers.

After extensive repairs, St. Andrew's Church, Gananoque, was reopened last Sunday with special services conducted by Rev. K. E. Knowles, minister of Knox Church, Galt.

The ladies of St. Andrew's church, Appleton, held a very successful "sewing-see" at the residence of Mrs. R. C. Cameron in connection with the sale of clothing for the Northwest.

The death is announced in the 80th year of his age of Mr. William Smith, for 31 years an elder in Ramsay Church. Deceased was of a quiet and retiring disposition, but ever ready to do good.

Rev. James Rattray, of Loganville, in an article in last week's Star-Enterprise, scores the gambling practices permitted to go on at the annual race meet there, and his outspoken utterances on the subject should do good.

A quiet wedding took place on the 19th inst., at "Dundas," the home of Mr. James H. Wylie, when his youngest daughter, Cecena, was married to the Rev. Orr Bennett, of St. Andrew's church, Armonie. Rev. J. F. Miller performed the ceremony in the presence of the immediate relatives. Among the gifts received by the bride and groom was a handsome purse of gold from St. Andrew's congregation.

Perth Courier says: Mr. C. J. L. Rickwood, organist of Knox church, was recently married in Montreal on Saturday afternoon to Miss Kate, second daughter of Mr. A. G. Carter, of Haverhill, Suffolk, England, by the Rev. T. A. Halpin. The groom has won a fair name for himself in town since his residence here last fall, and his friends will accord a warm welcome to his bride. They returned to Perth on Tuesday and a reception was given them at Knox church manse Wednesday evening by members of Knox choir and congregation. An address was read Mr. Rickwood by Mr. Norman Miller, while Mr. J. V. Watson presented him with two beautiful chairs, all on behalf of the choir. Dainty refreshments were served by the ladies and an enjoyable time was spent. (We shall only express the hope that this happy event in his life will not prevent Mr. Rickwood carrying out his "ambitious" scheme for the improvement of church music in Eastern Ontario.—Ed. D. P.)

WESTERN ONTARIO.

At the preparatory service in new St. James Church, London, 28 new members were received.

Rev. Dr. McRobbie, of Kemble, has been preaching in Knox Church, Owen Sound.

Mr. John McKenzie, E.A., who has just graduated from Knox College, has received a call to the Presbyterian churches at Hornby and Omagh.

The loss caused by the Hamilton Central church fire, is between \$40,000 and \$50,000, with insurance of \$28,850. One of the finest pipe organs in Canada, which cost \$15,000, is nothing but a few charred boards.

Rev. D. Strachan, who was moderator of the session of St. Andrew's church, Guelph, during the vacancy, has been presented with a purse of \$200 in gold in slight acknowledgment of his services in that capacity.

St. Paul's church, Victoria Harbor, was opened with special services last Sunday, conducted by Rev. J. McD. Duncan, M. A., of Toronto. On Monday evening the ladies of the congregation gave a social tea at the rink, which proved a great success. west out.

Rev. W. H. Sedgwick, of Charlottetown, P.E.I., a nephew of Dr. Sedgwick, ex-moderator of the General Assembly, and also of Judge Sedgwick, of the Supreme Court, Ottawa, has been invited to become associate pastor of the Central church, Hamilton.

A fire on the morning of the 21st inst., supposed to have been caused by electric wires, badly gutted the Central Church, Hamilton, of which Rev. Dr. Lyle is the pastor. The Sunday school was saved, but the loss will be heavy. The church was an old one, but one of the hand-somest in the city, and a fine new organ had been recently installed. The management promptly offered the use of James street Baptist church, but the Sunday school room will be used while the church is being rebuilt.

Rev. W. G. Wilson, M.A., was inducted to the pastoral charge of St. Andrew's Church, Guelph, on 21st inst. There was a large congregation, including many from other congregations. Rev. R. J. M. Gussford presided, Rev. J. D. Morrow, Hespeler, preached the sermon. Rev. J. B. Mullen, Fergus, addressed the preacher and Rev. D. Strachan the congregation. Rev. Dr. Torrance offered the induction prayer. After the questions were put and answered the right hand of fellowship was given to the new pastor by the members of the Presbytery, and a hearty welcome by the congregation at the door as they retired. At the close of the service the King's Daughters presented Rev. Mr. Wilson with a fine silk Geneva gown. The address was read by Mr. N. Jeffrey and the gown presented by

Rev. Hugh Black has agreed to the request of the kirk session to continue preaching at St. George's until he leaves for America in September.

Rev. D. MacLean has been inducted to the Parish Church of Gairloch. His three immediate predecessors served an aggregate of 133 years.

Rev. Ewan Macleod, minister of the Free High Church, Oban, and ex-moderator of the Free Church of Scotland, has accepted the call to Dornoch.

The average duration of life is, in Norway 50 years, Britain 45, Belgium 44, Switzerland 44, France 43, Austria 39, Germany 39, Italy 39, Bavaria 36, and Spain 32.

KNOX CHURCH, CORNWALL.

Diamond Jubilee.

The sixtieth anniversary of the formation of Knox Church, Cornwall, was celebrated on Sabbath and Monday evening, June 17 and 18. Rev. Prof. McKenzie, of the Presbyterian College, Montreal, preached both morning and evening. His sermons were well chosen and appropriate to the occasion. Notwithstanding the unfavorable weather, the church was well filled at both services.

On Monday evening Prof. McKenzie lectured on "Lessons from the Life of Gladstone." The lecture was a great treat, for the professor always does things well. The choir rendered special music, to the delight of the congregation. One of the interesting parts of the programme was an historical sketch of the congregation from its beginning. Mrs. Smart, who heard Rev. W. C. Burns sixty years ago, was present at the meeting on Monday evening, to the delight of all.

Light refreshments were served in the S.S. room, and all went away pleased at being privileged to take part in the diamond jubilee of a congregation that has stood always for simple gospel truth, temperance, moral reform, and the spreading of the gospel to the ends of the earth.

A Brief Historical Sketch.

Following is a summary of the historical sketch of the congregation above referred to:—

In the year 1844-5 deputies from the Free Church of Scotland visited Canada, and amongst other places Cornwall. One of these was the Rev. W. C. Burns, under whose short ministry in St. Peter's Dundee, Scotland, during the absence of their pastor in Palestine, the Rev. Robert Murray McCheyne, a memorable revival took place there and who subsequently went to China as a missionary. Mr. Burns spent at least one Sabbath in Cornwall and preached twice that day in a log school house which stood on the corner of Second and Amelia Streets, on the lot where the Public School now stands.

In 1846 the Rev. John Fraser, lately of the Indian Lands, in the Glenzary Presbytery, was sent to Cornwall by the Montreal Presbytery and labored here for over two years, having Martintown as an associate station. Shortly after his arrival a meeting of the people was held on the 30th November, 1846, to complete arrangements for a permanent place of worship. A committee of 19 men was appointed for the purpose aforesaid, viz.:—Messrs. Dr. Johnston, John McKerras, Donald McLeod, Alex. Hunter, James Gillie, A. M. McKenzie, Robert Craig, James Craig, Peter Gillic, John Hunter, William Lockschie, Prince Toby, Mr. Parish, James Clint, Wm. Percy, Peter Forbes, A. E. Caldwell, Donald McTavish and James Smart. A. M. McKenzie was secretary, and John Hunter, treasurer.

In January, 1847, the lot on which the present church stands was purchased for \$5 pounds sterling, being held by a trust consisting of Robert Craig, John Hunter, Austin E. Caldwell, Donald McTavish and Donald McLeod. At the same time a building committee was appointed, consisting of James Smart, Austin E. Caldwell, James Gillie, Prince Toby, Robert Craig and John Hunter.

In the early part of the summer of 1849 the Rev. John Fraser withdrew. It is worthy of note here that the first child that Mr. Fraser baptized, and also the last, are still living and are esteemed members of the congregation. To wit: John Fraser Smart, ex-deputy sheriff, to whom was given most appropriately the name of the officiating minister, and William Smart, his brother. These were the children of James Smart, one of the founders of this congregation, who departed this life many years ago, and of his wife, Helen Munro, who still survives

and is occasionally a worshipper in Knox Church at the present time at the advanced age of 87 years. This venerable lady came to Cornwall in 1839, was one of the first communicants of Knox Church, and was present on that day when the famous Rev. W. C. Burns preached here, heard both discourses and remembers them well.

In October, 1849, Rev. J. Charles Quinn, a licentiate, of the Free Church of Scotland, came from the Kingston Presbytery to Cornwall and labored for four years. His parish included Cornwall and Osabruk, service being held in each place on alternate Sabbaths.

In July, 1851, the foundation of the new church was laid on Second Street, immediately East of the present edifice, which was afterwards enlarged as the then small struggling congregation were able to do so. In August of the same year Robert Atchison and John Hunter were elected to the eldership and duly ordained, this being the first session of the congregation.

In November, 1853, Mr. Quinn resigned his charge after a ministry here of four years.

After a vacancy of twelve months the Rev. Hugh Campbell was secured in November, 1854, and ministered for nearly ten years, when he resigned in the summer of 1846.

He was succeeded the following year—November, 1855—by the Rev. Martin Lowry, who resigned August 28th, 1867, after a ministry of less than two years.

In January, 1868, the Rev. Wm. Harvey Hugh de Burgh came on probation for a short time. In March of the same year he was called to the pastorate and continued therein for nearly three years, withdrawing at the close of 1870.

In the month of May, 1872, the Rev. Robert Binnie was duly called from Lindsay, Ont., and inducted into the pastorate of Knox Church, and labored earnestly for eleven years, until he was removed by death.

He was succeeded by the Rev. James Hastie, who was also called from Lindsay, in November, 1883, and who continued as pastor for eighteen years, the longest incumbency thus far in the history of the congregation, when he resigned the charge and removed to Okotoks, Alberta.

He was succeeded by the present pastor, Rev. Robert Harkness, B.A., Ph. D., who was duly inducted into the pastorate of Knox Church on the evening of April 8th, 1902.

Church Worthies.

Honorable mention is made of the following, some of whom had much to do with the organization and others with the financial support of Knox Church in the days of its weakness:—John Hunter, Nathaniel Tait (father of Mrs. John Copeland), Andrew Elliott, Andrew Hodge, Robert Craig, sr., Wm. Mack, John MacPhee, Robert Anderson, W. Henderson (father of Mrs. Mack), Mrs. James McLeod, Wm. Leitch, Mrs. Munro, Mr. and Mrs. Calvert, Mrs. Tanner, and Mr. and Mrs. Alex. Bilsland; also a number of individuals and families once in connection with this church, but now connected with Salem Church, Summers-town.

Six of the pastors—Mr. Fraser, Mr. Quinn, Mr. Lowry, Mr. Campbell, Mr. Hugh de Burgh, and Mr. Binnie have departed this life, and are now enjoying their reward. One of these and only one, the saintly Robert Binnie, died while ministering to this people, by whom a tablet to his memory has been placed near the pulpit.

The senior elder now is Hill Campbell, who has been in connection with the congregation since 1857. Of those who have served in the eldership here six have departed this life—John Hunter, Robert Atchison, Joseph Kilgour, John Copeland, Robert Craig, sr., and William Mack.

Few, very few, remain who witnessed the formation of this congregation 60

years ago. Of those who are still with us may be mentioned: John Ferguson, South Branch; Mrs. James Smart, Water Street, who came to town in 1839 and is still hale and hearty; Mrs. John Copeland, Third Street, who has lived in Cornwall or its vicinity all her life; Mrs. William Mack Second Street, and Mrs. Elliot, Adolphus Street.

During that part of the congregation's history covered by the present pastorate of four years the session has decided to place on record the following details:—

During the period 115 have been added to the communion roll; 34 received the right of baptism, 29 marriages were solemnized, and \$6,476.00 were contributed to the schemes of the church. The death rate in the congregation has been comparatively high for the number of families, numbering one year 10.

In 1885 the present edifice was erected at a cost of nearly \$18,000, to which a gallery was subsequently added, making a total cost of over \$20,000. The church building is now entirely free from debt. About the time of the erection of the new church, the old church and site, and also the old manse property on First Street, were sold, and proceeds used in the new building. A manse, situated on the West side of Sydney Street, between First and Second Sts., was purchased in December, 1904, for the sum of \$4,000.00, on which there remains unpaid \$950.00.

The managing board for 1906 consists of A. E. McLean, chairman; F. Bisset, secretary; Mark Hermiston, financial secretary; J. F. Smart, treasurer; P. E. Campbell, William Pollock, Alex. McNaughton, James Gardner and John B. Atchison.

The Sunday School is managed by 29 teachers and officers: P. E. Campbell, superintendent; William Dingwall, secretary; Miss Bertha Wilson, treasurer; William Comrie, librarian. The School has supported a pupil at Pointe Aux Trembles continuously since the year 1888, contributing each year for this purpose the sum of \$50. The previous superintendents were Robert Craig, sr., Hill Campbell, William Mack and J. P. Watson. The Bible Class has been conducted by Dr. Alzeiro for 20 years. The choir is under the leadership of Miss Maggie Atchison, successor to J. P. Watson, who efficiently led the singing for a quarter of a century.

There is also a Christian Endeavor Society, which meets every Monday evening, two Mission Bands, an Auxiliary of the Women's Foreign Missionary Society in union with St. John's congregation, and two Mite Societies.

BRITISH AND FOREIGN.

The total mileage of the canal in Great Britain and Ireland is 3,856 miles.

The late Rev. Dr. John Smith, Broughton Place U. F. Church, left £5,924 of estate.

Rev. John Wood, of Paisley, has been elected minister of Salford Presbyterian Church, Manchester.

John Alexander Dowie in court declares that on two occasions his soul has left his body temporarily.

The "Autobiography and Memoirs of the late Duke of Argyll" was published by the Dowager Duchess on the 1st inst.

Rev. A. Boyd Scott, of Sherwood U. F. Church, Paisley, has declined the call to the pastorate of Belhaven Church, Glasgow.

Falkirk wants a Carnegie organ for its town hall, and is about to move heaven, earth and Skibo Castle to get the funds.

Ex-Billie Alexander Sinclair, late editor of the Glasgow Herald, and wife, have been celebrating their golden wedding.

The General Assembly has granted the Rev. Joseph Forrest, South U. F. Church, Fraserburgh, £40 from the Aged and Infirm Ministers' Fund.

Rev. D. S. Cairns, of Ayton U. F. Church, has declined the professorship of Theology and Church History in Ormond College, Melbourne.

HEALTH AND HOME HINTS.

A few drops of alcohol rubbed on the inside of lamp chimneys will remove all trace of greasy smoke when water alone is of no avail.

After washing a cut glass article dry thoroughly and brush it over with powdered chalk. Use a soft brush, and go carefully into all the crevices.

Buttermilk is said to be very fattening, and is a good beverage for sedentary people, since it corrects certain physical disabilities. Hot buttermilk is recommended for colds.

No woman can have bright eyes, a beautiful skin, or an elastic step if she does not supply her lungs with oxygen. She can do this by deep breathing. The indolent woman regains her lost energy when she learns how to breathe correctly.

A variation of apples and celery salad is agreeable. Cut into dice three large apples, two juicy lemons, and a large stalk of celery. Toss together, pile on lettuce leaves and cover with mayonnaise.

Try taking a pint of hot water, not warm water, before breakfast each morning. It will cleanse the system, aid digestion and improve the complexion. A little lemon juice added to the water will improve the tonic and make it more palatable.

Figs for breakfast are very much liked in some households, where they are prepared in the following manner: Pull apart and soak overnight in a thin syrup of sugar and water. In the morning, lay them in a small steamer or colander to fit over the tea kettle. They become sweet and plump prepared in this way. Of course, the best figs do not have to be prepared at all, but ordinary figs are really as valuable for food purposes as the choicest.

Fried Chicken—Clean the chicken, singe it, and be careful to remove the pin-feathers and the oil-bag. Divide it at the joints, and take out the bones from the breast, legs and thighs, being careful to keep the meat in good shape. Wipe the pieces with a cloth which has been wrung out of cold water, and dredge well with flour which has been seasoned with salt and pepper. Dredge again with flour if the pieces are not well covered. Fry out several slices of fat salt pork and cook the chicken in the hot pork fat. Fat enough should be used to keep the chicken from burning, and it should be a nice even brown on each side. Arrange the chicken on a hot platter, and serve with a gravy.

TO REMOVE STAINS.

To remove egg stains from spoons, rub with common salt made damp.

To take out mildew stains, rub well with buttermilk.

If your clothing has some ink marks or iron mold on it, cover with milk and rub salt on the spots.

When steel goods have become rusty, rub oil well in, and leave for a day or two, then rub thoroughly with a rag dipped in ammonia.

Tea stains can be removed by dipping in a solution of chloride of lime (one ounce to a pint of water). Only dip the article, as if they are left to soak the lime will destroy the goods.—United Presbyterian.

The death of Sir William Cunningham Bruce, Bart. of Stenhouse, marks the extinction of an old Stirlingshire family, as, although the title descends to Sir William's son, the family has now no property in this county.

Mr. Carnegie, when opening a free library at Peterborough, was made the first freeman of the city. The casket containing the certificate was made from a beam taken out of the belfry of Peterborough Cathedral.

SPARKLES.

Vicar's Wife—"Now, can any of you children tell me of another ark?"

Bright child—"Ark the 'Erald Angels Sing!'"—Punch.

Schoolmaster asking the meaning of "The Quick and the Dead," smallurchin says: "Please, sir, the man as gets out of the way of the motor car is Quick, and 'im as does't is Dead."

Suburban Patient—"Doctor, I am sorry you have come so far from your regular practice."

Doctor—"Oh, it's all right. I have another patient in the neighborhood, so I can kill two birds with one stone."

"Miss Mary," began Mr. Hoamley, "would you—er—be mad if I were to kiss you?"

"Not necessarily," replied the bright girl, "but I would certainly be mad to let you."

"They say Dubley is exceedingly strict in his religious observances."

"Yes—he never reads his Sunday paper till Monday."

The Professor—Give me an example of a fundamental and unchangeable truth.

The Student—The price of a 2 cent postage stamp is two cents.

A German gentleman and his young son, Fritz, were on an express train bound for the seashore.

While Fritz was snoozing, his father, who occupied the window seat, snatched his cap and seemingly threw it out of the open window.

"Aha," the joking father said, "your cap is on de outside. Never mind, Fritz, I'll vistle and it'll come on de inside again mit quickness."

The father whistled, and, at the same moment deftly placed the cap on his attentive son's head. Fritz was speechless. He pulled off his head covering and gazed at it in wonder and at his paterfamilias in deep admiration for several minutes.

As the train neared a bridge the little chap was inspired. Leaning far out of the open window he dropped the cap and, turning to his dad confidently said: "Vistle, faddor."

IN TOO MUCH HASTE.

A blackbird met a squirrel one day,

"How do you do?" said she;

"But, indeed, I need not ask you that,

You're well, I plainly see;

For round as apples are your cheeks—

Yes, round as round can be—

But, pray, sir, have you lost your tongue,

Why don't you answer me?"

The squirrel smiled a crooked smile,

And then essayed to speak,

When, lo! out fell a lot of nuts

And grain from either cheek,

"Well, I declare!" the blackbird cried,

As off she quickly flew,

"I will not stop a moment more

With such a fraud as you."

"Oh, oh!" the squirrel said, "if she

Had made a longer stay,

She'd learn that squirrels carry home

Their marketing in that way.

A fraud, indeed!" And then he picked

Up all the nuts and grain,

And stuffed them in his cheeks until

They grew quite plump again.

—Margaret Eyttinge, in New York

Tribune.

SLEEPLESSNESS.

A Swedish servant-maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people of her country who were similarly afflicted: It was to take a napkin, dip it in ice-cold water, wring it slightly and lay it across her eyes. The plan was followed and it worked like a charm. The first night the lady slept four hours without awaking—something she had not done for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to arouse her in the morning.—Exchange.

BUSINESS GIRLS.

Need Rich, Red Blood to Stand Worry and Strain of Business Hours.

Business overtakes a woman's strength. Weak, languishing girls fade under the strain. They risk health rather than lose employment and the loss of health means the loss of beauty. Thousands of earnest intelligent young women who earn a livelihood away from home in public offices, and business establishments are silent, suffering victims of overtaxed nerves and deficiency of strength because their blood supply is not equal to the strain placed upon them. Fragile, breathless and nervous, they work against time with never a rest when headaches and backaches make every hour like a day. Little wonder their cheeks lose the tint of health and grow pale and thin. Their eyes are dull shrunken and weary; their beauty slowly but surely fades. Business girls and women look older than their years because they need the frequent help of a true blood-making, strengthening medicine to carry them through the day. Dr. Williams' Pink Pills are actual food to the starved nerves and tired brains of business women. They actually make the rich red blood that imparts the bloom of youth and glow of health to women's cheeks. They bring bright eyes, high spirits and rake the day's duties lighter. Twelve months ago Miss Mary Cadwell, who lives at 49 Maynard street, Halifax, N.S., was run down. The least exertion would tire her out. Her appetite was poor and fickle, and frequent headaches added to her distress. The doctor treated her for anaemia, but without apparent result. A relative advised her to use Dr. Williams' Pink Pills, and after using but six boxes she says she feels like an altogether different person. She can now eat her meals with zest, the color has returned to her cheeks and she feels better and stronger in every way.

Dr. Williams' Pink Pills cure bloodlessness just as food cures hunger. That is how they cured Miss Cadwell and it is just by making rich red blood that they cure such common ailments as indigestion, rheumatism, headaches and backaches, kidney trouble, neuralgia and the special ailments which make miserable the lives of so many women and young girls. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

PAINTING A FROG'S PORTRAIT.

One of my pets was a frog half grown. He would hop upon my hand to the tip of my finger, and sing (or croak) as long as I chose to hold him. I was an invalid just then, and when I felt lonely and my husband was away I used to give a little croak to invite the frog to a duet, and he would set off as if his life depended on his song, no matter what the hour might be.

One day I wanted to paint him in a picture, and tried to take a profile view. But he would not let me do it; whenever I placed him in the right position he would hop around so as to face me, and then go on my paper. Then I thought myself of putting him in a plate with some water, so that he might be comfortable. This plan answered very well, but when I turned the plate around so as to get a side view he hobbled around also, and would face me. Then I tried edging round the table myself, but with the same result, so that I was obliged to hold him sideways while I drew him. But whenever I raised my head to look at him he raised his, too, and lowered it again when I began to paint, and so we went on nodding at each other like two Chinese mandarins.—Fall Mall Gazette.

Various strikes among textile operatives in Belfast are assuming a serious aspect, the masters having resorted to a general lockout. The number of workers "out" totals fully 15,000.

CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 6.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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

All trains 3 hours only between Montreal and Ottawa.

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

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8.50 a.m.	Finch	6.47 p.m.
9.35 a.m.	Corwall	6.24 p.m.
12.53 p.m.	Kington	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.35 p.m.
6.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 35 Sparks St. and Central Station. Phone 16 or 1160.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 20, 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 Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

LITTLE WORK

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

LARGE PAY

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

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

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 8.30.

Glangarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.

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

Brockville, Brockville, 29 Jan., 2.30

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Cobourg, 5 Mar., 8 p.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30.
Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 3 Jan., 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.

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

Stratford, Stratford, 14 Nov., 10.30.
Huron, Seaford, 14 Nov., 10.30.

Makindan, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.

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

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, 31-me.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo
Victoria, Victoria, 26 Feb., 2 p.m.

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