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\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

JUNE 13, 1906.

Single Copies, 5 cents.

PRAYER

(BY WILLIAM WATSON.)

Three doors there are in the temple,
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient
prayer
To touch the print of the nails.

There are some who pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts
sublime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt Thy light to his form of night,
And grant him his needed day.

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MARRIAGES.

On May 24, 1906, at 331 Laval avenue, Montreal, by the Rev. G. C. Holne, Wm. Roffey, second son of Mr. M. Roffey, of Godstone, Surrey, England, to Margaret, youngest daughter of the late Wm. H. Miller.

At the residence of the bride's parents, Orilla, on May 21, 1906, by the Rev. B. N. Grant, D.D., Harry Maton Jupp, eldest son of Mr. R. H. Jupp, to Annie Maude, daughter of Mr. Robert Jackson.

At the Manse, Apple Hill, on May 16, 1906, by Rev. Mr. Cameron, Guy Alexander Watts to Miss Euphrat, of Rockdale, formerly of Williamstown.

At the residence of the bride's parents, Victoria avenue, St. Lambert, Que., by the Rev. Mr. McDemott, on May 28, 1906, Rose, eldest daughter of Mr. and Mrs. C. A. Stevens, to Fred Stillman Bassett, of Wetaskiwin, Alberta.

At the Manse, Burke Falls, on May 14, by Rev. J. Sturgeon, B. A., Miss Katie M. Watters, daughter of Mr. Robt. Watters, to Geo. A. Waldriff, both of the Township of Mechar.

DEATHS.

At Malta, Muskoka, on May 22, 1906, Margaret, widow of the late Thomas Whyte, aged 85 years, 4 months.

At 5 Dunnot street, Toronto, on Thursday, May 24, 1906, John Gowans, former of Kilmarnock, Scotland, in the 71st year of his age.

At Elmo, on May 22, 1906, James Dawson, in his 85th year.

At Williamstown, on May 21, 1906, James McPhail, aged 84 years. At his father's residence, 707 Bank street, Ottawa, Robert Cam-bell Dewar, aged 34 years.

At lot 6, First Concession of Lochiel, on May 12, 1906, Mrs. Duncan McDonald, aged 83 years.

On May 9, 1906, at her late residence, 180 West avenue, N. Hamilton, Ont., Elizabeth, wife of Robert Stuart, aged 84 years.

At Valenrie Village, on May 25, 1906, Marion McElin beloved wife of Charles Jack, aged 72 years and 6 months.

At Montreal, on the evening of May 28, 1906, Jean, widow of the late Robert S. Oliver.

In Kingston, Ont., on May 28, 1906, Helen Stewart, wife of George A. Grant, 80 Frontenac street.

At the Montreal General Hospital, on May 18, 1906, Mr. Isabella Henderson, Morrisburg, Ont., aged 83 years.

At Vankleek Hill, on May 20, 1906, Dr. Hugh McKinnon, aged 70 years.

At Wrexeter, Ont., on May 24, 1906, Anne Van Every, widow of the late Robert Dickson, in her 87th year.

Suddenly, at her home Mount Forest, Ont., on May 20, 1906, Margaret A. Austen, wife of the late W. J. Ewart.

At Edmonton, on May 15, 1906, Sarah, wife of Charles D. Christie, of the Hudson's Co., McKenzie River, aged 37 years.

At New York, May 23, Collin Campbell, youngest son of H. B. Duncan-Clark, aged 8 weeks and 2 days.

At her late residence, 230 Bain avenue, Toronto, on Monday, May 28, 1906, Helen, widow of the late George Huntington, in her 80th year.

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THE GENERAL ASSEMBLY

DR. A. F. FALCONER, OF PICTON,
ELECTED MODERATOR.

INTERESTING REPORTS OF THE YEAR'S WORK.

In last issue we gave our readers in full the excellent and practical sermon preached by Rev. Dr. Armstrong. In taking leave of the chair the retiring moderator said:

"The time has arrived when I am called upon to retire from this position of honor. It is not for me to say how I have discharged the duties of that position—with what success or with what failure. I have attempted to carry them out in such a way that the Church should not lose anything, and, in doing so, I have been supported by the conviction that I have possessed the good-will and confidence of my brethren. Besides, I have frequently been helped by your words of appreciation and affection."

After a brief reference to various phases of the work that devolved upon him, Dr. Armstrong continued:

"During the year very many have been called from our ranks. We are called upon to mourn the loss of our great treasurer, Dr. Warden Sinclair, of Regina; Hutchison of Huntingdon; Prof. Morrison, Dr. W. A. MacKay, Dr. James, of Hamilton; Wilson, of Lanark, these among many. They have been called to their reward and we march on.

"If I might be permitted to make a modest suggestion, it would be this: That the Church afford to its future moderator, whoever he may be, a little relief from his regular pastoral duties in order that he may be at liberty to devote himself more unsparingly to the work of the Church at large. Some such method is in vogue in Scotland, and it might be adopted to advantage on this side the water."

The election of the new moderator was then taken up, the name of the Rev. Dr. Falconer being proposed by Dr. Scott, of Montreal, seconded by Principal Forrest, and that of Rev. Dr. Somerville, of Owen Sound, seconded by Rev. J. B. Fraser, of Leith.

Praise for Falconer.

Dr. Scott said that the qualifications of Dr. Falconer for the position were well known. He was eminently fitted to fill it with dignity and ability. A consideration which should also be taken into account was the fact that ever since the union, the eastern section of the Church had been represented once in four years. It was seven years now since the moderatorship had gone east.

While he felt that an eastern man should not be elected just because he was an eastern man, yet he felt that when it was the turn of the east, and a fitting candidate offered, some regard should be had to the old arrangement. Moreover, Dr. Falconer was one of the oldest among all the active ministers of the Church, but, notwithstanding, his eye was not dimmed nor his natural force abated.

Rev. Principal Forrest, in seconding the nomination, deprecated the mentioning of East and West. The chief thing was to secure a suitable man, and that they had in Dr. Falconer.

Dr. J. B. Fraser, of Anan, hoped he would not be considered presumptuous if he placed another name before the assembly. He wanted to suggest one whose long, varied and valued services to the Church should particularly commend him to the consideration of those present. He felt that it was about time the Church was dropping the rights of a dividing line. His nominee had given the Church unique service in connection with the preparation of the Book of Praise. For many years he had been secretary of the home and augmentation committees, and, without disparaging any other man, the speaker felt his nominee was more conversant with these branches than anyone else who might be mentioned. If there was any difficult and delicate and important work to be done Rev. Dr. Somerville, of Owen Sound, was the man to do it. Upright and faithful, he would conduct the business with dispatch.

Principal Merchant, of the London Normal school, who seconded Dr. Somerville's nomination, said that he had a warm personal appreciation of that gentleman's abilities, and, if it were necessary, he could emphasize and amplify all that had been said in this connection. His insight and sound judgment, his courage and practical power well fitted him to perform the duties of the office in question. Dr. Somerville's abilities and service should be recognized.

Dr. Somerville remarked that if there was anything he valued it was the good will of his brethren, but at the risk of appearing ingracious he desired that his name should be withdrawn and Dr. Falconer elected by acclamation. The assembly concurred.

Dr. Falconer then retired, was invested with the robes of office, and, returning, assumed the chair.

"I think if I know my own mind I never had an ambition to occupy the seat," observed the new moderator. "Every man should have ambitions, but certainly this was not one of mine. I am an average man, and, I ought to shrink from the honor you have done me. However that may be, all I can say is that I shall strive to discharge these duties to the best of my ability. I must cast myself upon your confidence and trust."

Message From Earl Grey.

Dr. Armstrong read a message from the Governor-General conveying the thanks of the King for the assembly's expression of loyalty.

On motion of Walter Paul of Montreal a resolution of thanks to the retiring moderator was unanimously adopted.

Dr. McMullen, of Woodstock, gave notice of motion to bring before the assembly for discussion at tomorrow morning's session the subject of the Lord's Day bill.

SECOND DAY.

An hour was spent in devotional exercises, led by the Moderator, Rev. Dr. Falconer, and a number of representative ministers and elders. The first order of

business was the unanimous adoption of Dr. McMullen's motion against the class exemptions in the Lord's Day Act. A committee was appointed to consider the whole question of the office of Church Agent, made vacant by the death of Dr. Warden, to report on any advisable re-arrangement and reorganization of the work of the office, and to submit a name for appointment. The corporation of Knox College was granted leave to sell the present property on Spadina avenue, and to erect new buildings on another site in closer proximity to the University of Toronto. The work of Queen's University and of the theological colleges at Montreal, Halifax and Winnipeg was reported on, and various schemes for their enlargement were approved. Home missions and Canada's growing time, in all the Presbyteries from Labrador to the Yukon, held the attention and stirred the enthusiasm of the public meeting in the evening, which had many of the features of a Parliamentary discussion of the Department of the Interior, the estimates, Trade and Commerce and Public Works. The discussion of the movements of population, education, immigration and the Canadianizing of the new Canada was frank, intelligent and purposeful.

Reception of Ministers.

At the afternoon session the reception of ministers was taken up, and the names of Rev. R. Gibson Fisher, Rev. George McLennan of Montreal, Rev. Mr. Sland of Kingston, Rev. J. A. Mustard, R. E. Welsh, R. McClenahan, Dr. Herbert C. Ross of Toronto, Rev. W. H. Anderson of London, Rev. W. Percy Spooner of Yorkton, Rev. A. B. Thompson and Rev. J. Milson of Red Deer were referred to a committee to report.

Knox College.

In the absence of his Honor Lieutenant-Governor Mortimer Clark, chairman of the Board of Management, Principal MacLaren presented the report on Knox College. He referred generally to the condition of the college work. The two new professors had added greatly to the strength of the staff. It was for the whole Church to consider getting a larger supply of students for the ministry.

The sixty-second annual report of the college showed sixty-four students enrolled in the theological classes during the past session, of whom fifteen received their diplomas at the close of the academic year, twelve of these holding university degrees.

The net receipts for the ordinary fund amounted to \$26,969.90, and expenditure \$26,512.71, leaving a balance in hand of \$448.19. Under the head of the ordinary fund is included a gift of \$10,000 from the late Dr. Warden, which he directed should be applied in the first instance in this way, but as this fund does not call for such a special addition the amount had been passed on to the endowment fund.

Mr. J. K. Macdonald, in moving a resolution regarding the change of site of Knox College, stated that the present building was not convenient and needed extensive repairs, which would cost \$75,000 or \$80,000. It would be easier to raise a much larger sum for a new building. A fairly liberal response was already indicated, and on the adoption of the motion steps would be taken to approach the alumni.

Rev. W. J. Clark seconded the resolution in a speech of hearty endorsement. Some might be frightened at the sum asked, but the millionaire and multi-millionaire, new words to the men who built Knox thirty years ago, are not rare today, and the Church should claim a share of the rapidly increasing wealth of its membership for this great educational purpose.

Sir Thomas Taylor supported the resolution, remarking that he had assisted in preparing the resolution for the sale of old Knox College property on Grenville and Grosvenor streets a third of a century ago.

Mr. John Charlton made a plea for the consolidation of the three colleges in Ontario and Quebec. There was no need of these three colleges. Now was the time to consolidate. If this was not done students would continue to go to the States. The Church wanted a powerful theological school to which the students would flock instead of going abroad.

Principal McLaren thought Mr. Charlton spoke without warrant. The English and Scotch and United States colleges had declined in exactly the same way as those of Canada, and to an even greater extent. He regretted this decrease in the number of students offering for the ministry, but they had no exodus of students to the United States. And certainly if the Church were beginning de novo and establishing but one theological college in these central Provinces, that one would be located at Toronto. In the face of the facts of the case and of the history of present conditions it would be the utmost folly to remove Knox College from Toronto or to arrest its healthy development. The resolution was adopted unanimously.

Principal Falconer presented the report of the Presbyterian College, Halifax. He spoke with hopefulness and enthusiasm of the work and prospects of the college. The tide had turned and the outlook for students is good. The exodus of students to the States is far less than ten years ago.

In the judgment of the board a material addition should be made to the salaries of the professors, and the General Assembly was asked to remit the whole matter to the Synod of the Maritime Provinces, with power to issue the matter. It was also agreed, in view of the debt now on the fund and the other claims upon it, to ask for \$17,000 for the college fund during the present year, of which congregations are requested to contribute not less than \$8,000.

The Montreal College.

Principal Scrimger, in the regretted absence of Mr. David Morrice, chairman of the board, presented the Montreal College report. He had nothing in the way of radical change to bring before the House. The falling off in students had reached its lowest ebb, and he expected an increase in the next few years. Only one student in four years had gone to the States. In a supplementary report it was recommended that Rev. D. J. Clark be continued as lecturer in Church history, and that authority be given to arrange with the Congregational College for instruction in Old Testament history, apologetics and exegesis. He thought the three colleges in Montreal in connection with the negotiating churches would, in case of union, become one.

The Board of Management of the college reported a financial position somewhat improved as compared with last year, extensive repairs on the original building erected over thirty years ago having prevented a more favorable statement. Except, however, for the debt of \$24,450 still standing against the building fund, all balances were on the right side. The total balance amounts to \$265,462.40, of which \$256,246.24 is in the endowment fund.

Rev. Alfred Gandier moved the adoption of the report, which was unanimously agreed to. He thought that young men feared they had not the qualities which would enable them to succeed in the ministry, so they turned elsewhere.

Progress of Queens.

Principal Gordon, in presenting the report of Queen's University, Kingston, pointed out the striking increase of students in the university. They numbered 1,042, or 85 over last year. The number of theological students fluctuated less than in any other college. The growth of

Queen's warranted them in the effort for an additional \$500,000 of endowment. Speaking of the Government grant, he said that on the question of Government aid the position always consistently taken by Queen's was that the Provincial Government should not confine its help to any one institution or centre. The policy pursued in all well-educated countries was against centralization. By a variety of institutions they got a variety of training which was of advantage to the country. Certain sources of revenue were closed to Queen's through its connection with the Church, on which, therefore, rested a responsibility to secure its adequate support. A strong regard was paid in Queen's to the nobler aims of life, and through it the Church could exercise a mighty influence in moulding the life of the country.

On the motion of Professor Baird the report was unanimously adopted. Professor Forrest, who seconded the motion, thought it would be well to have a college committee to look after the colleges in the interests of the Assembly.

Mission Work in the East.

After the opening services the evening sederunt was entirely devoted to home missions. Rev. J. S. Sutherland, Halifax, Convener of the committee for the eastern section, presented their report. The field of the committee includes the Maritime Provinces, Newfoundland, part of Quebec and part of Maine, with a population of 1,100,000, of whom 160,000 are Presbyterians. Distinct progress had been made, though the population was practically at a standstill. A new movement had been inaugurated among the lumbermen about Miramichi. They had observed the golden rule of "Hoe your own row," and not only supported their own work but gave considerably to other fields. He paid a tribute to the work of Rev. James Ross, the Superintendent for New Brunswick, whose work the committee wished to extend to the whole Synod.

The Laborers too few.

"The darkest page in the cheering retrospect is that which contains the record of the scarcity of men to supply some of the fields which so much needed additional laborers," was a keynote in the report of the committee.

"Our ordained missionaries have numbered 22, as against 21 for the preceding year, and 34 for the year 1903-04. These 22 ordained missionaries have supplied congregations which have 60 preaching stations, 3,871 of an average Sabbath attendance, 1,066 families, 148 single persons not connected with families, and 1,615 communicants, of whom 101 were added during the year. The mission charges paid for the services of their missionaries \$6,177.16 and contributed for the schemes of the Church \$1,143.27, of which \$293.51 was for home missions. These congregations have received grants from the home mission fund aggregating \$4,994.19, being \$66.37 less than the amount given to the same branch of the service during the preceding year, and \$1,088.01 less than during the year 1903-04.

"The number of catechists employed last summer was 44, as against 54 during the preceding summer. These catechists supplied 54 fields, which had 110 preaching stations, an average Sabbath attendance of 5,470, 1,558 families, 300 single persons not connected with families, and 1,505 communicants, of whom 141 were added during the year, as against 114 additions during the previous year. Our people in these fields paid for the services of their missionaries no less than \$7,114.08, besides contributing \$307.18 for the schemes, of which \$196.80 was for home missions. To assist these mission fields the committee made grants amounting to \$1,957.60, a somewhat larger sum in proportion to the number of laborers than that which was paid in 1904-05."

Carrying Their Training West.

The duty of the workers in the Maritime Provinces, declares the report, "appears to be the careful training of the

children and young people in morals and religion, so that they may furnish the material for Church building in other Provinces of our country. The results may not be apparent to us who labor in the Maritime Synod, but they are everywhere manifest throughout every section of the great Northwest. Our labor is not lost by the shifting of population, as the statistical returns prove conclusively."

A gratifying statement of finances was presented, showing receipts of \$11,591, with a balance from last year of \$95. There were also receipts for the Northwest of \$5,000, making in all \$2,000 over last year. Besides this there were bequests amounting to \$1,291. The expenditure for the year was \$10,206, leaving a credit balance on March 1 of \$3,195.

The Great Western Field.

Rev. E. D. McLaren presented a resolution to receive the report of the Home Mission Committee (western section), expressing appreciation and satisfaction with the work that had been done and gratification at the liberal response made for the support of the work. He referred in feeling words to the death of the late Dr. Warden, who would be more missed in home missions than any other department. He thought that in spiritual results the past year had been the most successful in all the operations of the missions, but he had two things he wished to speak of. On the character of the incoming population he wanted to sound a warning to the Assembly, as he had already done to the congregations for two years past—the warning of the danger of trying to settle on the magnificent inheritance west of the great lakes immediately irrespective of where the people come from. He had prepared a map, which he thought suggestive, showing the settlements of the foreign population.

Where Illiteracy Reigns.

There were 70,000 Galicians, and he could drive thirty-five miles in one direction in a straight line and fifty miles in another where he could not find one single English-speaking man or a single school.

"We are standing in momentous days," he said, "looking out on a glorious future. Whether these possibilities will become actualities depends on how the Christian youth of this generation undertake the duties that God has laid on them to perform."

He invoked the ministers to see that their congregations measured up to their responsibilities and proved worthy of the rest who saw in Canadians

"A people poor in name and state,
But rich in noble deeds,
Folding that righteousness exalts
The nation that it leads."

Heredity and the Gospel.

Rev. Dr. Carmichael seconded the motion in a searching and enlightening address, and surveyed the field of the western missions with its influence of 30,000 families, equal to 600 mission fields. Last year they had heard much of the strength of heredity and of environment overcoming heredity but there had been environments in the west where the best heredity of the east was overcome and men went to places like a barrel without hoops. They must so preach that heredity would be overcome for good by the redemptive forces of the Gospel.

Rev. Dr. Herdman spoke of the swift forming towns and villages and settlements in Alberta, where the public school was always the largest edifice. Among the Galicians there was not one separate school. Hospitals were a necessity, and he announced that a member of the Women's Missionary Society had promised \$4,000 for a hospital to be named as she directed.

Rev. A. C. Strachan, Assn. Secy., closed the addresses supplemental to the report with a plea for more men and means.

A Great Revenue.

The report of the committee opened with an expression of affectionate sorrow and profound regret for the death of the late Dr. Warden, for many years Secretary and afterwards Convener of the committee. Those associated with him had learned to appreciate "not only the wonderfulness of his business capacity, but also the attractiveness of his personal character."

The record of the past year contained only causes for thankfulness and grounds of confidence. Last spring an appeal for \$136,000 revenue was made, an excess of \$16,000 over the sum asked two years before. The church actually contributed \$140,543, exclusive of sums collected by students' societies.

Last spring the total number of fields reported as having been supplied during the previous year was 503. Twenty of these fields were transferred to the Augmentation Committee, making the actual number for whose support the committee were responsible 483. Twenty-nine of these fields had been raised to the status of augmented charges, while four others (Queen's Avenue Church Edmonton; Dufferin Avenue, Winnipeg; Greenridge and Lion's Head) became self-supporting congregations. During the year three congregations were organized, viz: Knox Church, Revelstoke; Summerland and Silver Creek, which at once took rank as self-sustaining congregations.

The number of mission fields now under the committee is 528. Ninety-two new fields were reported to have been opened—11 in the eastern Synods, 50 in the Synod of Manitoba and Saskatchewan and 31 in the Synod of British Columbia and Alberta—but 14 of these, while appearing under new names and containing certain new preaching stations, are really modifications or enlargements of fields that had previously been in existence. The increase is therefore 78, the largest ever reported. The number of communicants in the mission fields is 17,416, an increase of 2,527.

Alien Population.

The alien population offered many perplexing problems. "The number of Galicians, Poles and Bukowinians (who all use the Ruthenian or Little Russian language) is about 70,000; and these Ruthenians are found in large colonies in different parts of Manitoba, Saskatchewan and Alberta. Many of these people are not only aliens in speech and in all their conceptions and modes of life, but are also ignorant of the first principles of responsible government, and incapable of sympathizing with our traditions and aspirations. What effect their presence is to have upon the spirit of our national life will depend upon the way they are dealt with and the influences that are brought to bear upon them during the earlier years of their residence in Canada." Five missionaries have been appointed to labor in this field.

Mormon Obduracy.

"In some respects the work of the missionaries in 'the Mormon belt' is the most discouraging of all. The non-Mormon element in the population of the district is so dishearteningly small, the influence of the Mormon Church is so tremendously overshadowing, the organization of the system is so complete and the power of the priesthood so absolute that the missionaries, if they are not to grow weary in well doing, must be men of great faith. It is a cause of profound thankfulness that in the remuneration by at least a few individuals of the tenets of Mormonism your missionaries have been permitted to reap the first fruits of their patient, judicious toil. Even if no such encouragement had been given, however, the duty of prosecuting this work could be neglected only at serious peril. The Mormons, who settled originally in the southwestern corner of Alberta, are steadily pushing northward

and eastward, and Mormonism is a subject of which Canadians are likely to hear more fully before many years have elapsed."

THIRD DAY.

London, June 8th—Principal Patrick's address, in presenting the report on

Manitoba College, Winnipeg,

was the first matter of importance at the sederunt of the General Assembly after the opening of devotional exercises and the transaction of routine business. The board and senate, he said, recorded a year of honorable and successful work. The mission was given him several years ago to raise \$50,000 to commemorate his honored and beloved predecessor. After making all allowances they had added over \$52,000 to their capital. This had nearly all been contributed by the west, few or no appeals having been made in the east. Last year the most complete co-operation had been effected with Wesley College in arts and theology, the students thus receiving the benefits accruing from the combined labors of the staffs of the colleges. The extent to which instruction in connection with the degree of B. D. had been taken advantage of said not a little for the ministers of the west, six ministers having passed an examination of high standard and searching character.

The old question of the paucity of students was urgent in the west, which had never in its history given anything like its true proportion. The causes usually assigned he did not think applied. Scepticism did not tell in the least degree in the west, nor was the absence of students due to religious indifference. The west compared favorably even with Scotland in its religious life, and the worldly spirit did not affect the matter. The causes, he thought, were three: First, the most obvious was the exceeding attractiveness of other pursuits. Ministers received less income than artisans, and in some instances less than laborers. Especially in the west they should not have less than \$1,000 and a manse. The exceeding laboriousness of the work had been depicted in the home mission address, and their physical hardships, to say nothing of intellectual difficulties, drove men away. Had the Church sought, he asked, to inculcate in the minds and hearts of the most brilliant of her sons the grandeur of the opportunities of the Christian ministry? Rev. Dr. Milligan, in a brilliant address, which was received with mingled applause and laughter, moved the adoption of the report. The resolution of the King memorial fund. Dr. Milligan felt strongly with the Moderator with regard to the Church sacraments and religious life in the home. He approved of Principal Patrick's suggestion of bringing a pastoral before the whole Church on the subject of the shortage of students.

Rev. F. B. Daval, D.D., of Winnipeg, seconded the resolution.

Are They not Orthodox?

Rev. Kenneth McLennan, Ph.D., attributed the shortage to the fact that parents would not permit their sons to attend the colleges on account of the Bible teaching given.

Rev. Wm. Gregg, D.D., took the same view. The professors, he said, did not believe in the Bible, or that Moses wrote the Book of Deuteronomy. They did not believe that Christ was infallible. This was the real cause, and ministers did not believe the grand doctrines which Christ taught.

The Senate of the college reported the number of students still increasing, the attendance this year being again the highest in the history of the college.

Ottawa Ladies' College.

Rev. Dr. Armstrong introduced the report of the Presbyterian Ladies' College, Ottawa. There are 176 pupils on the roll, 64 in residence, average for the year 59, and average attendance of day pupils 81, making a total average daily roll of 140.

Exact figures could not be given in regard to finances, the session not being yet closed, but the income will more than cover all expenditure, even with heavier expenses owing to higher prices for provisions, increased local improvement tax and higher wages and salaries. On the motion of Rev. Dr. M. Ramsay and Professor Baird, who referred to the encouraging nature of the report, it was adopted.

A telegram was read from Sir Wilfrid Laurier stating that all due consideration would be given the representations made on Sabbath observance.

Rev. E. D. McLaren moved the adoption of the report on St. Andrew's College. He paid a tribute to Principal Macdonald, and pointed out the advantage of having the children of the Church trained under its auspices. Mr. Hamilton Cassels, K.C., seconded the motion, which was agreed to.

Queen's Endowment.

At the afternoon sederunt Rev. Robert Laird presented the report of the Queen's Endowment Fund Committee, on which little had been done until April, 1905. Mr. Laird was appointed financial agent last August. Last June \$125,000 had been promised, and the total amount now assured, including cash contributions, subscriptions, and sums secured by bequest, was \$237,000. Of the subscriptions \$60,000 had been paid. Mr. J. K. Macdonald moved a resolution approving the plan and calling on congregations to forward the movement with vigor and enthusiasm. Rev. Dr. W. T. McMullen seconded the motion, which was unanimously adopted.

The consideration of the report of the Committee on Home Missions (western section) was concluded, and the report, as a whole, adopted. The recommendations as to travelling expenses of the wives of missionaries and remuneration of students was agreed to. The scheme of examination for candidates for the status of catechists was adopted, and on motion made applicable to all persons desiring to enter upon mission work.

Expansion all Along the Line.

The report of the Committee on Statistics was presented by Rev. Robert Torrance, D.D. It was the most satisfactory, he said, in the history of the Church.

The organization of three new Presbyteries, Yorkton, Arcoia and Battleford, raising the number in the Dominion to 60, was the first point mentioned in the report, which is an exhaustive document, embracing statistical report and financial statement by Presbyteries of the congregations and stations in their bounds, with Presbytery rolls; the Assembly's theological colleges; home mission fields of the Church, eastern and western sections; the augmented congregations of the Church; French evangelization fields of the Church; comparative table of statistics; statistics of Sabbath schools and of young people's societies, and the average contributions.

Taking the summation of the totals of Synodical statistics, the following increases appear in the items specified: Sitings in churches, 18,976; in manse, 30, and rented houses 2; in families, 4,810, and in single persons from outside quarters, 2,871; there was an increase of 1,870 in the numbers entering the Church on their own profession, and of 806 on certificate, but there was also an increase of 493 in removals by certificate, with a decrease of 243 in removals by death or otherwise. There is a reported increase of 8,777 in communicants, of 281 infants and of 200 adult baptisms, and the number of ruling elders, which gives a total of 8,226.

For all purposes the payments were \$3,080,173, which gives each family an average of \$23.58, an increase of \$1.43, and \$12.75, a decrease of 82 cents per communicant.

On the motion of Dr. Torrance, seconded by Rev. J. R. Dickson, Ph.D., the report was adopted. A vote of thanks was accorded Dr. Torrance for his work on the report.

(Continued on Page 8.)

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE TRANSFIGURATION.*

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

Peter and John and James, v. 28. This was not a special treat for those men, but a special lesson. Divine favors are all divine commissions. Israel was an elect nation, in order that all the world should be blessed through her. If any of us has any superior capacity, or any rich possession, then he is bound by it to extra service. Our money should teach us, to be generous, our health, to be active in good works, our education, to teach others, our cleverness, to be specially patient and helpful. If we have a musical or other artistic gift, it is to be used unselfishly. We who live in Christian lands, who have seen the glory of Jesus, owe it to the less privileged peoples of heathendom to tell them of that sight.

As he prayed, v. 29. Prayer is the path to blessing. The Emperor Constantine was one day looking at some statues of noted persons, who were represented in heroic attitudes, standing erect, waving a sword, or on horseback. "I shall have mine made kneeling," said he, "for that is how I have risen to eminence." Prayer is a more powerful engine than any that have ever been invented. Steam and electricity can wonderfully subdue and employ the forces of the earth, but prayer lays hold upon the forces of heaven. "Whatever ye ask in My name," said Jesus, "that will I do."

With him, Moses and Elijah (Rev. Ver.), v. 30. Moses could say, "I know that death is not such a dreadful thing. It hurt me as much as it could, and that was very little. I died in loneliness and disappointment; but it was all past in a moment, and I found myself in glory." Elijah could say, "I know that death is not so dreadful, for I escaped it. Its grasp was not strong enough to hold me. And very soon Jesus, like Moses, would die and be buried. Like Elijah, too, having risen again, He would ascend, but in far more glorious fashion, into the opened heavens. The Lord's victory is the victory of every child of God. Let us not be afraid of death! It is a vanquished foe."

His decease, at Jerusalem, v. 31. "Exodus" the evangelist says (see Exposition), carrying our thoughts back to the ever memorable escape of the Hebrews from Egypt. Our Lord's departure was not made from the Mount of Glory. It might have been. Had He chosen to return with His heavenly visitors to the blessed country whence they came, no power could have prevented Him. But then there had been no cross, with its great atonement for sin, and no emptied grave, stripped of its power and terror. "At Jerusalem," on the Mount of Sacrifice, the Saviour accomplished His decease, redeeming by His precious blood an innumerable multitude of believing souls.

They saw his glory, v. 32. All over the land these June days, the great, generous sun is pouring down its light and heat to get the harvest ready for the reaper. Jesus Christ is the Sun of the spiritual world. He quickens dead souls into a new and blessed life, as the glory that shone from His transfigured Person roused the sleeping disciples. It is from Him that all joy and hope and progress comes. He is the Strength of every glad and useful activity. To ourselves belongs the fault and the shame, if we abide in dullness and sloth when the true Light is shining all about us. And we miss the most blessed of privileges unless we are reflectors of this Light, conveying its blessed rays to others.

*S.S. Lesson, June 17, 1906, Luke 9: 28-36. Commit to memory vs. 30, 31. Read Matthew 17: 1-13; Mark 9: 2-13. Golden text—This is my beloved Son: Hear Him.—Luke 9: 35.

It is good for us to be here, v. 33. Far better than Peter then understood. For the transfiguration of Jesus was the beginning of the transfiguration of the disciples themselves. From that day on, the glory of Christ was ever before them, and they reflected, with ever increasing clearness, its heavenly radiance. We, too, with the inner eye of the soul, may behold the Savior's glory. And, as the martyr Stephen's face shone with a brightness, at which even his foes could not but look and wonder, so there will be given to us a beauty of character, in which others shall recognize the spiritual lineaments of our Lord.

Hear him, v. 35. This is the test of our profiting. Holy men, sent and taught of God, have borne witness to us of Jesus' character and right to rule over us. We have seen in the beauty of His sinless life, the love of His self-sacrificing death, the glory of His resurrection and ascension. We have before us the Father's repeated declaration that Jesus is His Son, the Ruler of His kingdom. Like an arrow to its mark, the command comes home to us, "Hear Him"! Obedience is the way of life; neglect leads to the darkness of death, which no sun can dispel.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Mountain—Jesus was still in the neighborhood of Caesarea Philippi; and the "mountain" was almost certainly one of the spurs of Hermon—not its summit, which is always covered with snow, and would require a whole day's climbing to reach it. Nature around the sources of the Jordan appears in her most majestic and awe-inspiring moods, and that men have been much impressed by the grand and beautiful scenery, is witnessed by the ruins of many temples of different faiths scattered all over that region. It was at the close of a warm spring day that Jesus and His three most favored disciples wended their way up through the wooded slopes of the steep mountain foot. Vineyards, orchards of olives and figs, mulberry and apricot, and fields of grain were passed and left behind, and they soon found themselves in the calm and silence of the woods on the high elevation, where the strong, cool mountain air, coming from the patches of snow farther up, swept over them like a tonic. After the three disciples had finished their devotions, and were fast asleep, wearied with the toils of the day, the moon came out and lighted up the landscape while the Master prayed on.

CHRIST'S UNFAILING SYMPATHY.

Do not keep this sacred thought of Christ's companionship of sorrow for the larger trial of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out His sympathy; and if the grief be too small for Him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ bears this grief with me," to those petty mole-hills that you magnify into mountains sometimes, think to yourself that then it is a shame for you to be stumbling over them. But, on the other hand, never fear to be irreverent or too familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, and minutest, and most insignificant of the daily annoyances that may come to ruffle you. He will do more, he will hear it with you, for if so be that we suffer with Him, He suffers with us.—Alexander Maclaren.

Heaven has no smiles for the man who mopes.

WHY CHRIST LOVED OUTCASTS AND PRODIGALS.

Dr. N. Dwight Hillis.

This compassion of Christ, His quenchless ardor for the poor, His entire sun of pity for bad men, stirs the note of wonder. If He had chosen a select group of patrician intellects, young poets, young soldiers, the occasional leader, rich young rulers, men of position and genius, and had no one that was not up to His own level, that little golden circle, we could have understood. Other great men have despised the herd and spoken contemptuously of the masses. Degusted with the people the author flees to the forest and builds a lodge in the wilderness. The other day one of our artists went to Egypt, saying he was utterly sick of men. Nothing is more common than to hear the so-called society leaders speak of the people as, "oh, so common!" When, therefore, Jesus' whole heart went out toward men, just because they were unloved, uncared for, ragged, poor, ignorant, unscemingly, He became a spectacle for God and noble men. It was as if He had collected the outcasts, the publicans and sinners, and had standing with radiant face and glorious genius, and outstretched arms, had lifted up His voice and cried, "Do not think that I have been misled. I know your whole story; I know how you have stumbled; I know how the flame of temptation hath scorched you, how you have been stripped of prosperity, how pride hath been wounded, how remorse has stung, what blows you have suffered, how ingratitude has stabbed you, and I know also that if circumstances and men have injured you, that chiefly have you suffered at the hands of your own passions and sins.

"But I am not ashamed to call you brethren. I, too, have been tempted, and have suffered unto blood, striving against sin. Let me help you. Together we will climb the Hills of Difficulty. I will be Way for your feet, I will be Light and Torch for your darkest hours. I will be Vine and Shading and Cluster, for the noon with its burning heat. I will be a Spring of waters, in the hours when you faint. Take my yoke upon you, and learn of Me, and ye shall find Rest unto your souls." Oh, what words of invitation and of hope are these! Christ does not love you because you are lovable. Christ loves you, and, lovable, therefore, you will some day be. The sun is not shining yonder for Prospect Park on this March morning because the Park is beautiful. It is just because the boughs are bare, because the grass is dead, because the shrubs are stripped and naked; because the black cloaks are ugly, and without covering of velvet; it is, I say, just because the Prospect Park is unlovely, and impotent and ugly and dead that the great Father Sun loves it, and makes overtures of compassion. Already the sun stands at the door of every seed and root, and knocks. Soon the startled seed will answer, questioning who is there. Opening, the Sun Creator will come in. Because the sun has come, and remains, abiding with the trees, the earth will soon become beautiful. Just because you are bad, eternal God-ness comes. Just because you are impure, the pure God approaches. Just because you are blind, eternal Light comes. Just because you are worthless, the Light and Love pour forth their splendors. Soon you will become lovable, because God first loves you. This is the compassion of Christ, not that we love Him, but that He loves us, and gave Himself for us.

It is the thing we can do, and is waiting to be done, that our good angels are waiting to see us do.

It matters not so much what you think as what God says.

ONE NEEDFUL THING.

By Professor J. E. McFadyen, M.A.

Martha and Mary are sisters, and their virtues are sister virtues—Martha, the symbol of strenuous energy, Mary, the pattern of sweet contemplation. In the kingdom of God there is a place for both. After all, it is not so much the "many things" that are at fault, for all things are God's; it is the being "anxious and troubled" about them.

Martha is anxious. Mary is calm: she can rest. The practical person may have little use for Mary. She may seem to him to be a simperton or sluggard. Yet the contemplative Mary was more practical than her practical sister, after all. She had the wisdom to gather, in this quiet hour, strength for the lonely days to come, when the Master would sup with them no more.

One thing is needful. What is that? It is very characteristic of Jesus that He does not say. He does not tell us, but He shows us. Look at Mary, and you will see it. There it is, or rather, there she is: for Mary is the thing incarnate. Sitting at the Master's feet, and hanging wistfully upon His every word, she is an immortal illustration of the truth which Jesus would bring home to the restless Martha, and to all those eager, strenuous spirits of whom Martha is the type.

In one of its phases, the one thing needful is the power to sit down. To some, every hour is lost which is not crowded with action. Meals must be prepared and business transacted; if there is no well-spread table to show, no achievement to record, the time has been spent in vain. God can be served only by busy hands and nimble feet. But aspiration is as necessary as action, and is the condition of the noblest action. True, we test our souls in the hour of labor and conflict; but we win them in the quiet hour, communing with our own hearts, or with those who are wiser than we; and the wisest of all is Jesus.

In another of its aspects, the one thing needful is to hear the words of Jesus; for it was to hear those words that Mary exposed herself to the misunderstanding of her sister by sitting at the Master's feet. Many words are wise and fruitful, but there are none like His. None see so deep into life, or so far across death; and the soul that does not steady itself on His words is likely enough to be anxious and troubled about things. But to sit down in a quiet hour when the mood comes upon us—for such a mood is the visit of Jesus—to read and ponder His words, till we learn from them that peace which passeth all understanding, and which will keep us from being anxious or troubled any more: that is the one thing needful.

Knox College, Toronto.

PRAYER.

O Lord, for all family life and love and comfort we bless Thee; for the laughter of children, for the merriment that knows no anxiety, for all the hope and cheer and gladness of household song, for the table spread in the wilderness, for the cup which we have not yet exhausted, we bless the Lord with a warm heart and a loud voice. Thou hast filled the right hand with plentifulness, and in our left hand is abundance, for our bread is the diadem of grace. Blessing and honor, and glory and power, and thanksgiving louder than the roar of seas, be unto the living Father, the God of our Lord Jesus Christ, for all His compassion and all His protections. Amen.

Whoever you are, whatever your sins may have been, this truth that God is your Father ought to be to you a truth full of encouragement and inspiration.—Washington Gladden.

DEATH IS LIFE.

Lowell Otus Reese.

Day turns to night. Far in the western sea
The shining sun drowns in the darkened deep;
The stars go out and heaven over me
Seems a black mantle whence dread lightnings leap.

Day turns to night; the moon, a paling slave,
Goes down the west and follows to the tomb
Her glowing lord; while 'round their misty grave
Wraps the long silence of eternal gloom.

All nature droops. Out of the west a breath
Solemn and cold from the dead-haunted sea.
A dark, dread wind, breathes chillingly of death—
A reign of Night through all Eternity.

"Oh, thou dark West!" I cry, "Thou end of all!
Grave of all life and sepulcher of hope!
Thy waters wormwood and the bitter gall;
Thy noon a darkness through which none may grope!

"Oh, thou dark West! Drear home of misery!
The soul's black refuge when all light is fled;
Sun, moon and stars are swallowed up in thee;
Light, life and gladness are forever dead!"

Then like a beacon shining out among
The shipwrecked, waiting hopelessly to die,
The new sun rose and in wild rapture flung
Its golden splendor o'er the eastern sky.

Life out of death Oh, pilgrim, when 'tis dark,
When heaviest the clouds hang over you,
Hold fast to hope and to the eastward mark,
Where soon the day breaks glorious anew.

The darkest night that covers o'er the earth
Is but the cradle of a new-born day;
Death is not death. 'Tis but the solemn birth
Of life beyond the western sunset gray.

Night turns to day! Dearn not the wheeling tomb,
The solemn dirge the end—that all is done!
Night turns to day! Beyond the lowering gloom,
Breaks in bright glory the eternal sun!

PRAYER AND WORK.

Referring recently to the importance attached by Rev. Dr. Torrey to persevering and systematic prayer as a vitalising and effective force in successful Christian work, an Ottawa clergyman declared that if the professed followers of Jesus in his congregation united in earnest, continuous and persistent prayer, for a blessing upon his preaching and pastoral work, they could enjoy a continuous season of revival; provided they follow up their prayers by practical Christian work—systematic personal effort—among those with whom they come in contact. A boy who listened to his father praying that God would bring help to those who were in need, said to him: "Father, if you will give me a bag of potatoes I will answer your prayer on behalf of Widow Blank." That boy seemed to have caught the correct idea. "Faith without work is dead," says St. James in his epistle. In the matter of Christian life and living it may in an important sense be said that "Prayer without works is dead." What a harvest of ingathering into the Kingdom might be witnessed if praying people could get to work in seeking to bring about answers to their prayers.

THE GREATEST DANGER.

Builders of steel bridges and office structures have far more to fear from rust than from earthquakes or wind or fire. Now and then violence wrecks one of these magnificent buildings; but all the while through storm and sunshine, day and night, winter and summer, the rust goes on at every point, gradually eating away the strength of the material. We do not need to be evolutionists to use this as an illustration of the facts which are to be found in the spiritual world. Occasionally a strong character breaks down suddenly under some great sin, but most wrecks are the result of a gradual corroding of character.

A TEST OF LOVE.

A lady one day found a man following her, and she asked him why he did so. His reply was, "You are very beautiful, and I am in love with you." Oh, you think me beautiful do you? There is my sister over there. You will find her much more beautiful than I am. Go and make love to her." On hearing this the man went to see his sister, but found she was very ugly, so he came back in an angry mood, and asked the lady why she told him a falsehood. "Why did you tell me a falsehood?" she said. The man was surprised at this accusation, and asked when he had done so. Her answer was, "You said you loved me. If that had been true you would not have gone to make love to another woman."

A MOTHER'S PRAYER.

"My sons, O Lord!—If thou who gave
Small bid me be bereft,
Who knew a mother's heart, O Thou,
Save them from sin, and place them now,
Upon Thy right and left!"—

Up Time's rough steep, with feeble tread,
The mother toiled yet;
How many days? How many years?—
Who counts the rosary of tears
Knows where her feet are set.

Not for herself sweet Heaven she prays;
—God knows that on the day of days;
The prayer most self-forgetting, white,
The soul most radiant in His sight,
Will wear a mother's crown!—

Not for herself—up Time's rough steep
The mother toiled yet;
O wakeful nights and watchful years!—
Who counts the rosary of tears
Knows where her feet are set.

—British Weekly.

A GREAT UNDERTAKING.

Nowhere perhaps in the world has electricity been applied under conditions more difficult and exacting than those in the St. Clair Tunnel; conditions which have been carefully studied for some years both by the railway authorities and by electric experts. The installation will be a credit to the Grand Trunk Railway System as well as to the electricians who have solved the problem, just as the opening of the tunnel itself was, over fourteen years ago, to the Grand Trunk Railway and its experts who cut the tunnel. Since then the Hudson at New York city is being tunneled, following the Grand Trunk's pioneer example in this important submarine work. The length of the St. Clair tunnel proper is 6,925 feet, and of the open portals, or approaches, 5,663 feet additional, or more than two miles in all. It is a continuous iron tube twenty feet less two inches in diameter, the total weight of the iron being 56,000,000 pounds. The tunnel cost \$2,000,000, and passenger trains began running through it on Dec. 7, 1891. The electric locomotives to be used will employ the alternating current, and will be capable of hauling a passenger train on the grade at a speed of 20 to 25 miles an hour, and a 10,000-ton freight train at 10 miles an hour.

The Dominion Presbyterian

is published at

323 FRANK ST. OTTAWA
and at
Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months75
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application. Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN

P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JUNE 13, 1906.

CHURCH UNION.

At a time when there is so much talk about inter-denominational co-operation and church union in the air, the frank and friendly message conveyed to the Presbyterian General Assembly at London by an American deputation perceptibly narrows the chasms which have so long yawned between Protestant denominations. It may be that organic union between denominations which have been for several years taking advanced steps in wooing each other is still a considerable distance off, yet these friendly and sympathetic advances indicate greatly improved inter-denominational feeling, a better and larger appreciation of each other's good points, a distinct minimising of the differences existing between them, and encourage the hope that ere long they will discover that in the great essentials of the Christian religion they are to all intents and purposes one. Possibly this may not eventuate in organic church union, but it will at least lay a solid foundation for loyal co-operation between evangelical Protestant denominations in promoting the cause of the Divine Master and bringing great moral and spiritual blessings to many thousands of our fellow-countrymen, foremost in which is the great work of Christianising and Canadianising the polyglot peoples from all nations who are flowing into our country.

The cordial and friendly greeting extended to the Presbyterian Assembly by the Anglican deputation, and the frank avowal made by the spokesman of that deputation that the Anglican Church is prepared to discuss religious union and to promote the work of "healing the breaches in the Church of Christ," strengthens the belief that no valid reason exists why Anglicans and other evangelical Protestant denominations should not cordially co-operate and reciprocate in the blessed work of carrying the Gospel message to the people of all nations, in lengthening the cords and strengthening the stakes of the Kingdom of Jesus, and in promoting the development of a higher and purer Christian life among the professed followers of the Lord in this Canada of ours. Altogether apart from organic church union—which may not at present be within the realm of practicability—such co-operation would prove an effective force in building up that "righteousness which exalteth a nation." And that of itself would be a great blessing for Canada and her churches.

(Continued from Page 5.)

Rev. J. H. Hatcliffe presented the report on statistical forms. It recommended the combination of the home mission and augmentation committee returns with the ordinary tables, which would save 200 pages of most expensive printing. The consideration of the report was interrupted by the visit of the Bishop of Huron.

Greetings From Anglicans.

The Bishop of Huron, Rev. G. B. Sage, Rev. Dyson Hague, Rev. Canon Dann, Judge Elliott and Messrs. Harry Macklin and Richard Bayly, K.C., were received by the Assembly during the afternoon as a deputation conveying the greetings of the Anglican Church in this diocese. The Bishop in his address of welcome, hailed the Presbyterian Church as a great power in the sight of God for good. He had greatly admired their energy, faith, and enterprise, and especially the determination with which they had attacked the great problem in the west. They had many points of sympathy and even identity. Both stood for order, sobriety and reverence in their expressions of liberty. Both had the expressions of religion. Both had the love of knowledge and stood for education. He had read with pleasure the weighty words of the ex-Moderator on primary education, and would go hand in hand with him in promoting Bible study in the schools.

He welcomed them also as a member of the Anglican Committee on Christian Union. No Christian could look on Christendom today, especially when he remembered that visible fellowship was to be the sign of the coming of Christ's kingdom, without bowing his head in pain and sorrow. He had to inform them that the Anglican Church was prepared to discuss union. (Applause). The subject had been first broached twenty-five years ago by the Anglican Synod in Canada. After the Lambeth Conference they had invited the Presbyterians and Methodists to a conference. The initiative of calling another conference was left to the Presbyterian Church. At last Synod a committee was appointed. "If you see fit to issue an invitation we have all the machinery ready and are prepared to take part in a conference when you are prepared to call it," he said. In the meantime it was not in the interest of true unity to ignore differences. It was better to face them and discuss them. The most friendly terms were those who kept up their voices. (Applause).

Will Strive for Unity.

Principal Gordon reciprocated the greetings of His Lordship, and the more heartily because of the joyous Christian spirit which animated them. He paid an eloquent tribute to the characteristic merits of the branch of the Church represented by His Lordship. The terms in which the question of Christian unity had been referred to call forth a thrill from all their hearts. That unity may be more closely realized as they looked forward rather than backward. If they did look backward let them look far enough backward, when they would find a supreme claim to be united. Principal Gordon referred to the general prayer for unity called for by the official texts of the great sections of Protestant Christendom, and in the name of the Assembly declared that the Church was prepared to consider and strive for the union of the Christian Churches of the land. He moved a resolution of hearty appreciation of the greetings tendered.

Rev. Dr. Thomas Sedgewick seconded the motion. He thought they were more at one with the Church of England than any other body, especially as to the nature of religion.

Rev. Dr. McMullen, who had presided at a sederunt of the Union Conference in 1889, said the Church would be delighted to enter into negotiations for union.

The motion was adopted by a standing vote and the deputation retired.

Foreign Missions.

Foreign Missions occupied the whole of the evening. Rev. E. D. Miller, D.D., presented the report of the committee, and moved that it be received and considered at a subsequent sederunt, coupling therewith an expression of sorrow for the loss sustained by the death of Rev. J. D. Mackay.

Rev. W. J. Martin, Convener of the Western Section Committee, supported the resolution in a brief survey of the various fields.

The report of the committee (eastern section), stated that the history of the operations carried on during the year had been such that the Church had to sing of both mercy and judgment. In the New Hebrides the new Martyr's Memorial church was opened at Dillon's Bay, Erromanga, on the very spot where John Williams was slaughtered and eaten in 1836, and the Synod was opened with prayer by the son of the dead exulted on that occasion. Dr. Annand has been granted a furlough after 22 years' absence from Canada. Rev. W. J. Jamieson, Ph.D., Oil Springs, Ont., has taken up the work in Trinidad. British Guiana suffered by the accidental drowning of two missionaries there. Rev. R. G. Fisher, formerly with the Methodist Church, which body had not taken up this particular work, became so interested in the missions among East Indians in British Guiana that he has devoted himself to them. Both here and in Trinidad there is a large population transplanted from India. In Trinidad the Mohammedans among the Hindus seemed, said Rev. A. W. Thompson in his report, "to have been inspired by demons this year." They set themselves to break down the mission work, and the natives and the Hindus among the immigrants were summoned to concerted action against the missionaries.

A right of way which has been in use for fifteen years belonged to a Mohammedan, it was claimed, and a mission worker was arrested for trespass. Instead of taking legal action Mr. Thompson arranged to buy it over. This won the approval of the community, who recognized the proceeding as fair and honorable. It has been proposed to organize in Corea a Union Presbyterian Church, consisting of missionaries and Corean Christians connected with the Presbyterian Churches of Canada, of the United States, North and South, and of Australia. This proposal has been approved by the missionaries on the field and by the board and General Assembly of the Presbyterian Church of the United States, North. It was favorably regarded by the committee and referred to the General Assembly for its consideration and action. A proposal for united action for certain specified purposes between the Presbyterian and the Methodist Churches in Corea has also been made.

The receipts for the foreign mission fund during the year from all sources have been \$42,191.65. These receipts have so far exceeded expenditure that the fund is now out of debt and has a balance to its credit of \$326.95. While only \$5,465 from bequests has been carried to the credit of the fund, there was \$3,000 more received still to be placed to its credit. The expenditure, including that required for the wiping off of the debt of \$2,789.58 due last year, was \$41,864.70. The outlay on the operations of the year was \$39,075.12. Of this the New Hebrides got \$3,763, Trinidad \$19,964, British Guiana \$3,007, and Corea \$9,096.

The Western Committee Report.

In Formosa the staff has been strengthened by two additions, Rev. Dr. Ferguson taking up the long-suspended medical work and Rev. Milton Jack evangelistic and educational duties. Two ladies were also appointed to the girls' school.

The throb of new life is felt everywhere in China, and Honan shares the awakening. The total number of believers was 1,033, and 406 had been received into full communion. During the year 53,785 patients had been treated by the medical missionary, and here, as elsewhere, this

is looked upon as the most fruitful form of service.

The Women's Foreign Missionary Society has now 760 auxiliaries and 374 mission bands, with a membership of 25,830. The total contributions were \$62,461.

The committee report the extinction of a deficit, amounting to \$19,733, leaving a favorable balance of \$687. The receipts for the year amounted in all to \$170,109.74. The expansion of work and demands for necessary buildings require in different fields a steadily increasing revenue. For the current year \$112,900 will be needed for the general fund, besides \$50,882 for work chargeable to the Women's Foreign Missionary Society.

Reports From Workers.

The personal reports are full of fascinating glimpses of the work in foreign fields. The medical work has been mentioned, and the long death roll is suggestive of the arduous and unhealthy conditions of mission service. One is struck, too, with the constant toil in the acquisition of strange tongues. In India an industrial department resulted in some profit, printing and bookbinding, the manufacture of cotton, cloth, towels, napkins and woollen rugs, and gardening work showing satisfactory returns.

The work among the Chinese in Canada is regarded as successful. The Chinese, it is said, are industrious, sober, peaceful and Sabbath-observing for the most part.

Work among the red Indians was passed in review, and appeared to be satisfactory. The plan of directing the missions from Winnipeg instead of Toronto is now under trial. The Regina Industrial School shows a balance on the right side, a deficit of \$2,832 having been cleared off. The expenditure was \$11,124, and \$2,444 is carried forward.

The receipts for the western section of the fund were \$170,110, a deficit of \$19,734 being extinguished, and a balance carried forward of \$688. The total expenditure for both sections is thus upwards of \$208,000.

In the New Hebrides.

Rev. J. Armand, D.D., missionary to Santo Island, New Hebrides, gave an interesting account of this oldest mission, where cannibalism is not yet extinct. The greatest factor in work with the heathen, he said, was living a Christian life among them.

Rev. S. F. Coffin, Ph.D., San Fernando, Trinidad, described the Hindu and Mohammedan communities in that island. In their opposition to Christianity they would spend a whole day discussing the Johanneine question. Disintegration was in progress among the Hindus, he declared.

Rev. J. T. Taylor, from Mhow, Central India, gave an account of the revival, similar to that in Wales, which had spread through his district. Perhaps their greatest difficulty was to create a sense of sin among the natives.

Rev. W. McWhinney, Crowstank, Sask., spoke of the mission work in the Northwest, and the benefit of the Indian schools there.

Rev. John Griffith, Changtseu, Honan, China, said that Chinese Christians had the best idea of the salvation of China. It would not be by change of outer conditions, but by the lives of individuals. He believed in the yellow peril, but the degree to which it was to be feared depended largely on Christendom. He would be uncomfortable if China entered the family of nations backed by a great military power. In the words of Sir Robert Hart, the only safety for the rest of the world depended on a miraculous spread of Christianity.

FOURTH DAY.

This morning, after devotional exercises, fraternal greetings were conveyed to the General Assembly from the Baptist and Methodist congregations of the city.

Rev. J. J. Ross, Tallot Street Baptist church, spoke for the Baptists, and Rev. James Livingstone, Wellington Street

church, chairman of the deputation; Rev. Dr. Daniels, Colborne Street church, and Mr. C. E. German, Dundas Centre church, were spokesmen for the Methodist denomination. The addresses conveyed the cordial feeling of the two churches towards the sister body, and the greetings were suitably and warmly acknowledged. As a committee to convey greetings of the Assembly to the Congregational Union, now in session at Embro, Rev. Dr. Sedgewick, Dr. Dickson and Dr. Murray were selected.

Sabbath School Publications.

On the resumption of business the report of the Committee on Sabbath School Publications was presented. The impairment of capital by the publication of East and West has been overcome and a cash balance at date of \$12,366 was noted. This, however, consisted of subscriptions, out of which the publishing expenses of the rest of the year have to be defrayed. The undertaking was considered very satisfactory. The report was adopted by motion of Rev. Dr. Ramsay, Ottawa, and Rev. R. J. Wilson, Vancouver.

The garden party this (Saturday) afternoon, to which the Commissioners had been invited by the members of the London Presbyterian Council, was a most enjoyable affair, and was attended by a large number of the members, elders and their London hostesses. Refreshments were served, and two hours of pleasant social intercourse was indulged in.

The Lord's Day.

On Sabbath the various evangelized pulpits of the city were filled by Presbyterians. In the Assembly church—First Presbyterian, Rev. W. J. Clark pastor—by appointment of the General Assembly, Rev. Robert Magill, Ph.D., Halifax, a young Irishman, almost boyish in appearance, but whose mental and spiritual force will be a factor in coming days, was the preacher. In the evening Rev. J. W. McMillan, of St. Andrew's church, Winnipeg, a stalwart young Canadian, occupied the pulpit. At both services the church was well filled.

The communion service in the same church at 4 o'clock was largely attended. The moderator, Dr. Falconer, presided, and Dr. Armstrong and Dr. Ramsay, of Ottawa, took part in the solemn service. Of the elders who passed the emblems we only noticed one—Mr. Walter Paul, of Knox church, Montreal—who was present in a similar capacity in St. Andrew's church, Winnipeg, in 1897.

ECHOES FROM THE ASSEMBLY.

London Advertiser.

One of the "grand old men" from the east is Dr. Murray, of the Presbyterian Witness, Halifax. The editor of the Witness has long been a man of "big and leading" in the Maritime Provinces. The Presbyterian Witness is the oldest and one of the very best Presbyterian papers in Canada. Dr. Murray has the true newspaper instinct, and is one of the most genial members of the press at the assembly.

There is a fine array of foreign missionaries at this meeting. Rev. J. Griffith, of Honan, China, is one of the very best missionary speakers of the day. Rev. J. T. Taylor, principal of our college at Indore, India, speaks well also. Drs. Buchanan and Nugent come from India, too. From Trinidad, we have Dr. Coffin and Mr. Morton, and Dr. Armand, the well-beloved brother from the New Hebrides, will be heard with new interest at this time, both for his own and on account of the famous history of his mission.

One very notable thing about this great assembly is that every committee and board has a report of being out of debt and of more generous support than ever before, except one. The exception is the aged and infirm ministers' fund, the most worthy scheme of all. But even this fund

received more generous support than last year. The deficit of \$4,000 arises on account of the amalgamation of the eastern and western funds and a consequent heavier draft than before.

A remarkable thing about Dr. Armstrong's charge, St. Paul's, Ottawa, is that it has furnished three moderators of the General Assembly, all of whom are present at this meeting. These are the venerable Dr. Wardrope, of Guelph; the venerable Principal McLaren, of Knox College, Toronto, and Dr. Armstrong.

The Rev. W. D. Armstrong, D.D., Ph.D., pastor of St. Paul's church, Ottawa, the retiring moderator, who preached the opening sermon, is a big man, both physically and intellectually. He is besides a handsome man. In his preaching he is strong and "solid" rather than showy. He is a distinguished graduate and medalist of Toronto University; has been in his present charge over 32 years, and is not only an able preacher and pastor, but distinctly a man of affairs. During his moderatorship he has represented his church at all state and other functions requiring his presence with dignity and honor. Both as a man and a minister, there are few citizens of the Dominion Capital more influential. Dr. Armstrong is one of the most kindly of men, with a sense of quiet humor, which makes him the most delightful of friends and companions.

Among some of the commissioners the question is being discussed as to why this democratic Canadian church should not sometimes elect a layman as its moderator? The Southern Presbyterian Church of the United States has this year elected a distinguished lawyer as its presiding officer. This is the third time the Southern Church, which is one of the most conservative Presbyterian churches in the world, has elected an elder to the highest position of its gift. Other Presbyterian churches have done the same. We profess to believe in "the parity of Presbyters." Why not carry it out in practice? That splendid moderator, Hamilton Casels, K.C., or His Honor Lieutenant-Governor Clark, or the Hon. George W. Ross, of Toronto; John McIntyre, K.C., of Kingston; Justice MacLennan of the supreme court, Ottawa; Judge Forbes, St. John; Hon. Colin H. Campbell, attorney-general of Manitoba; or James McQueen of Vancouver, would do. And there are scores of others.

Prof. Walter C. Murray has perhaps the finest philosophical mind of any man in the church, except, of course, Watson, of Queen's. He is as delightful to meet as his books are to read. Dr. Forrest "goes like the wind" when he gets going. He has been principal of Dalhousie College and University for over twenty years, and has made his institution a splendid success. Dr. McCurdy, the eastern church agent, is beloved and trusted by the whole church. His Honor Judge Forbes never misses an assembly, and there is no more useful man in the supreme court. The Hon. Senator McGregor, New Glasgow; Hon. H. M. Goudge, George Mitchell, M.P.P., and Hon. B. Rogers, are other prominent elders from the east.

From British Columbia come Rev. D. McRae, of St. Paul's, West Victoria, of gentle, yet heroic, mold, who has given a quarter of a century of splendid service to the west. Mr. McRae, who was reared in Glengarry, was the first moderator of the Synod of British Columbia and Alberta. Dr. John Campbell, of the fine old First Church, Victoria, came from Argyleshire, Scotland. He was formerly minister at Harrison and Collingwood. Rev. J. A. Logan, of Richmond, came from Nova Scotia. He is one of the best pastors and preachers in the Province. Among the hymen are James McQueen, formerly mayor of Vancouver, and a brother of the well-known Ontario teacher, Robt. McQueen, of Kirkwell, H. W. C. Boak, LL.B., and Thornton Fell, K.C., are both lawyers of the highest standing, the one from Vancouver, the other from Victoria.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MY KIRK SESSION.

From "St. Cuthbert's."—Robt. E. Knowles.

He would need a brave and facile pen who would venture to portray the session of St. Cuthbert's church. For any kirk session is far from commonplace, let alone the session of such a church as mine. Kirk sessions are the bloom of Scottish character in particular and the crown and glory of mankind in general. Piety, sobriety, severity, these are the three outstanding graces which they illustrate supremely; but interlocked with these are many other gifts and virtues in varying degrees of culture.

In St. Cuthbert's the pride of eldership was chiefly vested in their wives and daughters.

"Ye mauna be over uplifted aboot yir father's office," was the oft-repeated admonition of the elder's wife to the elder's children, and the children were not slow to remark that her words were one part rebuke and ten parts pride. For to mothers and birns alike he appeared as one of God's kings and priests when he walked down the aisle with the vessels of the Lord.

Many of these men were poor, grandly and pathetically poor, but none were poor enough to appear at the sacramental board without his "blacks," radiant with the lustre of open love and sacred sacrifice. This I afterwards learned was their wives' doing, and wondrous in my eyes. Ah me! How many a decently apparelled husband, how many a white-robed child, has come forth out of great tribulation not their own! Indeed, uncounted multitudes there are who shall walk in white before the throne of God, whose robes the secret sacrifice of loving hearts hath whitened as no fuller of earth can whiten them.

My first meeting with the kirk session of St. Cuthbert's was an epoch-marking incident. Twenty-eight there were who sat about the session-room, every man but one an importation from Caledonia's rugged hills, Roxburgh's covenanting heroes, Wigtonshire's triumphant martyrs, Dumfriesshire and her Cameronians, with their great namesake's lion heart; Ayrshire with her bloody memories of moor and moss-hags, of quarry and conventicle, of Laud and liberty—all these had filtered through and reappeared in these silent and stalwart men.

Of these eight and twenty faces at least one score had the cast of marble and the stamp of eternity upon them. I felt like a hillock nestling at the foot of lofty peaks, for I do make my oath that when you are begirt by men in whose veins there flows the blood of martyrs, who have been slowly nurtured upon such stately doctrines as are their daily food, who actually believe in God as a living participant in the affairs of time, whose metal pabulum has been Thomas Boston and Samuel Rutherford and Philip Doddridge, and who have used these worthies but as helps to climb that unpinnacle hill of the Eternal Word—when you get such men as these, multiplied a hundred fold by the stern consciousness of a religious trust, if you are not then among the Rockies of flesh and blood, I am as one who sees men like walking trees, ignorant of the true altitudes of human life.

But I was yet to learn, and learn by heart (the great medium of all real character), that many a fragrant flower may bloom in secret clefts of rockbound hills, frowning and forbidding though they be. For God loves to surprise us, especially in happy ways; and his is a sanguine sun.

It should now be stated that I began my ministry in St. Cuthbert's with the handicap of an Irish ancestry. How was I then to wear the hoden gray? Or how was I to commingle myself with that his-

toric tide which I well knew the Scottish heart regarded as fed more than any other from the river that makes glad the city of God?

My every vein was already full to overflowing with Irish blood. My father was from Ballymena and my mother was from Cork, a solution which no chemistry could cure. I was inclined by nature and confirmed by practice towards a reasonable price in my ancestral land. But odds were against me. Even the mistress of my manse (whose judgment was wont to take counsel of her kindly heart), even she remonstrated when she first discovered my nativity, and has never since been altogether thankful, though she strives hard to be resigned.

"Why do you always flaunt your Irish origin?" she reasoned once. "If it is good stock, be modest about it; if not, the less said the better."

Then she remarked that she was no doubt prejudiced, for she had once witnessed the noble procession in New York on St. Patrick's day; and she added that they all seemed to have mouths like the Mammoth Cave of Kentucky and complexions like an asphalt pavement under repairs. My wife's power of detecting analogies was uncommonly acute.

When the session had been duly constituted, the minutes of the last meeting were read by the session clerk. It is probably quite within the mark to say that all ecclesiastical officialdom can produce no other dignity with the same stern grandeur as pertains to the clerk of a Scottish session. I have witnessed archbishops in their robes and with their mitres, and have marvelled at the gravity with which they clothed the most ponderous frivolities at their stately genuflections, at the swift shedding and winking of their bewildering milliners. I have seen General Booth resplendent in his flaming clericals. I have even looked on the bespangled Dowse, dazzling and bedazzled—but none of these has the majesty of poise, the aroma of responsibility, or the inexorable air of authority which mark the true-led session clerk.

The minutes having been read and hermetically sealed, I addressed the elders briefly, referring to my great duties and my poor abilities, after which I invited them to general deliberation, and begged them to acquaint me with the mind and temper of the congregation, asking such advice as might be useful in entering upon my labors.

"We bid ye welcome, moderator," began the senior elder, by name Sandy Grant, "an' we'll do what in us lies to hand up yir hands; ye're no' oor servant, but our minister, and we're a' ready to do yir biddin', gin it's the will o' God. Ye're sittin' in a mighty seat, moderator. It was frae that chair that our first minister spak' till us in far ither days."

At this reference to the golden age, I saw a wave of tenderness break over the faces of the older men.

"Ay, I mind weel the night Doctor Grant sat among us for the first time, as ye're sittin' noo."

This time it was Ronald McGregor who had spoken, the love-light on whose face even seventy winters could not disguise.

"We'll never look upon his like again. Ye've mebbe watched the storm, sir, when it beat upon the shore. His style o' delivery was like the ragin' o' the waves. Ye see that buik, moderator, yir hame's restin' on the tap o't. Weel, he dune for sax o' them the while he was oor minister. We bocht the strongest bound o' them, but he banged them to tatters amazin' fast. A page at a skite. Times it was like the dritin' o' the leaves in the fall. He was graun' on the terrors o' the law. We haena been what's to say clean uplifted with the mighty truth o' the punishment o' the lost sin-

his mouth was closed in death," and Ronald sighed the sigh of the hungry heart. "Div ye no' mind the Doctor on the decrees, the simmer o' the cholera—div ye no' mind you, Ronald?" said Thomas Laidlaw, swept into the seething tide of reminiscence; but here the session clerk rose to a point of order.

"The members o' this court will address the moderator," he said sternly. "Moreover, we are here for business and not for history. We might well think shame of ourselves, glorifying the old when we should be welcoming the new. We're no to be aye dwellin' among the tombs" (this with a rise in feeling and a drop in language). "Besides, Doctor Grant was no' a common man, and it's no' becomin' to be comparin' common men along wi' the likes o' him."

So this, thought I, is the Scottish mode of paying compliments. I had always heard that their little tributes were more medicinal than confectionery.

Then followed a painful calm, for Scottish calms are stormy things.

It was Michael Blake who first resumed.

"Let us forget the things which are behind," he said; "if we only can," and there was a wealth of agony in his words, "and let us press forth into those things which are before. We greet you, moderator, as the messenger of peace, for we are all but sinful men and unworthy of the trust we hold. I hope you will preach to us the grace of God, for we have learned ourselves the terrors of the law."

WHY MEN DON'T MARRY.

I think we have given the unfortunate bachelor almost more than his share of blame on the non-marrying question. A good deal of the fault lies with the girls. They frighten the men off by foolish behavior and talk. When a young man in moderate circumstances hears a girl declare that she can't get on without a certain number of dresses, and that in order to be happy she must have this or that luxury, he says to himself: "Dear me, I can't afford all that; I'd better keep out of matrimony."

Halt the time the girl doesn't mean it, but she thinks it smart to talk that way. She also makes a mistake of being more proud of her showy accomplishments than her useful ones. The finer arts may catch a beau for her, but I very much doubt if they will ever catch a husband. There is a girl who always has something the matter with her—a headache, a cold; or she always feels so tired. You can't blame a man for not wanting to marry that kind of a girl. He knows the kind of wife she would make—a helpless invalid, whining and fretful.

And the untidy girl, as all know her. Sometimes she's pretty, and usually she is good-natured, but she drives more men away from matrimony than any other kind of a girl. A man may be attracted by her when he first meets her, but when he begins to think of her as his wife the prospect frightens him. He imagines the sooty home she would make and the discomfort he would live in, and so he retires into his bachelor shell and thinks single blessedness is good enough for him. There is one type of married woman who is largely to blame for much reluctance on the part of men to marry. She is the "nagger." When a bachelor sees a married man being nagged to death he makes up his mind to keep his head out of the noose. He has a lively contempt for the hen-pecked husband and does a great deal of talking about what he would do if he were in Jones' position; but deep down in his heart he knows perfectly well that he would be just as meek and down-trodden as Jones.

THE SHY GIRL.

Are you a shy, stay-at-home girl? Custom and circumstance do much for the boy, and also for the broad-winning girl in the way of helping them to a knowledge of their own individualities.

But life is different with the young woman who stays at home. To her much more depends on the kind of mother she has for guide and companion. One hears so much about self-reliant girls these days that one is apt to overlook the existence of an opposite type—the painfully shy girl. This class is much more numerous than is generally supposed.

More shyness should not be confounded with modesty or a sense of decorum. The latter is womanly, serene, dignified. The former, when it persists in women of mature years, is more like a nervous disease. Afflicted by it the victim lives in a flutter of perplexities; a change in the daily routine of her life brings her misgivings and heart flutterings. She blushes painfully on the least provocation, her voice falters if she finds herself speaking to an audience of three or four more than her own family.

Such women are commonly good members of society, and well respected by their acquaintances; but they never reach the highest point of their womanhood or do the good they might otherwise accomplish.

The natural backwardness of many stay-at-home girls is often rendered habitual by their unthinking mothers. The mother is, perhaps, a good talker, and she takes the entertainment of the visitors too much upon her own shoulders. When she accompanies her daughter out it is the same.

We have repeatedly noticed that in families where the mother was a fluent talker the boys and girls were quite awkward in the use of words. This should not be. Home training like this is disastrous to a girl naturally timid and shrinking.

Sometimes one of these dependent young creatures is greatly helped by being sent out of the immediate family circle to visit near relatives for a time.

Such girls do not often have many friends outside their own relations, but a sympathetic aunt or cousin with tact enough to conceal the fact of her sympathy may often co-operate with the mother to advantage.—Weekly Welcome.

"ENTER A SONG."

The guests at a lakeside hotel last summer found the place full of the memories of a girl who had been there the month before. A dozen times a day they heard her name: "How Doris Faraday would have enjoyed that!" "It seems as though Doris must come up the steps in a moment, doesn't it?" "How one misses Doris on a picnic," or drive, or excursion, or whatever it might chance to be. Finally one of them, a pretty, saucy creature, set herself to solve the mystery.

"What was there about that wonderful Miss Faraday?" she asked, one evening.

"Was she very, very pretty?"

"No," was the reply, "you would never think of her as pretty."

"She was very clever, then?"

"Not in the least."

"But she must have been a bright talker?"

Doris' admirers glanced at one another. Clearly it had never occurred to them to consider the question at all. "No," some one answered, hesitatingly, "she was not very much of a talker, and never said anything specially bright."

"Well, what in the world was it, then?" the girl cried, in mock despair. "I've heard nothing but 'Doris Faraday' ever since I came; and yet nobody can tell me what there was about her that made her so wonderful. It is very tantalizing."

Then an old lady spoke. "I can tell you, my dear," she said, quietly. "It was because Doris could find happiness anywhere, and somehow, all unconsciously, make others find it, too."—Youth's Companion.

THE COST OF A "PLAIN DRUNK."

The following graduation of penalties for a "plain drunk" seems to indicate that higher civilization is more tolerant of intoxication than benighted communities or communities so considered.

In this country, \$2 and costs.

In Persia, eighty lashes on the soles of the feet.

In Turkey, the bastinado to a more severe extent.

In Albania, death.

In the three latter instances the extreme penalty is given above. Before the officials give a man up as confirmed in his cups they lecture him. In Persia they put him on the blacklist first, and forbid him the bazars, except in certain hours, and then under police supervision, and also places of amusement and worship.

In Turkey the offender receives an admonition and is fined for the first offense, and the bastinado is applied afterwards if the crime be repeated.

Among the mountaineers of Albania and Montenegro drunkenness is regarded as a political offence, and for that reason is considered more serious than if it were a moral one.

Among the mountaineers fighting and drinking are not considered to go together, and to be able to fight is the first duty of a citizen. Therefore the drunkard is harshly dealt with. At first they try moral suasion with the festive tippler; but when that fails he persists in making the mountain-speaks sing to his Montenegro substitute for "We don't go home till morning," he is declared to be a danger and a disgrace to his tribe and his country, and is quietly assassinated by order of the local chief.—The National Advocate.

MY MOTHER.

It has been truly said: "The first being that rushes to the recollection of a soldier or sailor, in his heart's difficulty, is his mother. She clings to his memory and affection in the midst of all the hardship and forgetfulness induced by a roving life. The last message he leaves is for her; his last whisper breathes her name."

The mother as she instills the lessons of piety and filial obligation into the art of her infant son, should always feel that her labor is not in vain. She may drop into the grave, but she has left behind her influences that will work for her. The bow is broken, but the arrow is sped and will do its office."

SAYINGS OF MISS WIGGS.

"You never kin tell which way any pleasure is a-comin'. Who ever would 'a thought, when we aimed at the cemetery, that wed land up at a first class tier?"

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to get yourself another right quick, before yer spirits has a chance to fall."

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' sauc.—From 'Lovey Mary.'"

BABY ALWAYS WELL.

"I have nothing but good words to say for Baby's Own Tablets," says Mrs. A. Dupuis, of Comber, Ont., and she adds: "Since I began using the Tablets my little boy has not had an hour of sickness, and now at the age of eight months he weighs twenty-three pounds. I feel safe now with Baby's Own Tablets in the house, for I know that I have a medicine that will promptly cure all the minor ills from which babies suffer. I would advise all mothers and nurses to use Baby's Own Tablets for their little ones." These are strong words, but thousands of other mothers speak just as strongly in favor of this medicine. Sold by all medicine dealers or by mail at 25 cents a box by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

A UNIVERSAL LANGUAGE.

The English is fast becoming the world language, notwithstanding it is one of the most difficult for foreigners to learn. Strange to say, the British have never sought to force their language upon other people, as some great nations have done. In Egypt, French is still largely in use because of early French occupancy, and the British authorities seem to have made little direct effort to promote the use of English, which is, nevertheless, gaining because of travelers and business. English is now the language of all North America north of the Mexican boundary—a very important portion of the earth. English is likely to come into use in Panama; and all Central America, as well as Mexico, will in time have considerable English-speaking people. In the Philippines the English language is likely to prevail. It is, of course, the language of South Africa, and is likely to become that of India, with its 300,000,000 people. In India conditions are peculiar. Before British occupancy the country was divided into numerous principalities and petty kingdoms, with different dialects spoken by different races. Had India possessed a single and uniform language it would doubtless have retained it; but in the confusion of tongues English is probably the only language that can become universal throughout all this territory. English is likely, therefore, to cover a good portion of the world, and many people are now compelled to use it in every nation. The French, German, Spanish, Italian and Russian, will of course, hold their own in their home territory.

SUMMER OUTINGS.

"Routes and Fares for Summer Tours" is the title of a book issued by the Grand Trunk Railway System, which is full of interest to the summer tourist who is planning a summer outing for 1906. In addition to general information, the contents contain particulars of different routes and fares to points in all parts of the country and cover the principal resorts reached by the lines of the Grand Trunk and its connections. It contains a fund of information that will be of great help to those who have not yet decided where to spend their holidays. The book also contains a series of maps for reference. Write today for a copy to, J. Quinlan, D.P.A., Bonaventure Station, Montreal.

CHOOSING BABY'S NAME.

In some foreign lands the baby's name is chosen in strange ways. The poor little Chinese girls are thought of so little importance that they rarely get a name at all as infants, but are called No. 1, 2, 3, or whatever their place in the list of daughters may be. Chinese boys are given a name, by which they are called till they attain the age of twenty; then their father gives them a new name.

Japanese girls have pretty names, usually those of some flower—*Almond*, *Chrysanthemum*, *Cherry Blossom*, and in some parts of the country the little boys do not receive a name until they are five years old, when their father chooses one for them.

Hindoo babies are named when they are about twelve years old, and it is usually the mother who chooses the name. They, too, are fond of pretty flower names for their little girls.

The Egyptians have an odd way of choosing a baby's name. They light three candles, giving a name to each, but they always call one after some deity or exalted person. The baby is called by the name borne by the candle which burns longest.

Mahomedans sometimes write suitable names on slips of paper, which they insert between the pages of the Koran. The first slip drawn out gives the name to the baby.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

The ordination and induction of Rev. A. V. Brown, B.A., pastor of the Presbyterian church, Newcastle, took place May 25. Revs. J. Hodges, Oshawa, J. A. McKeen, Orono, Kerr, West Hill, Dr. Abraham, Whitby, took part. Receipts from the tea following \$89.

Rev. A. H. Scott conducted services last Sunday in St. Andrew's church, Perth. In the morning communion was observed and the new individual sets were used for the first time. Next Sunday Rev. Mr. Cornack will be in charge during Mr. Scott's absence to the General Assembly in London.

Last Monday evening week a large gathering met in Knox church, Perth, to take formal leave of Mr. J. A. Allan on the eve of his departure to Western Canada. The Rev. Mr. Currie presided. After the meeting was opened Mr. Allan was called to the front when Miss Mabel McEae, representing the Bible class, read an address, and Miss Maggie Lester in behalf of the Bible class presented him with a beautiful "Gentleman's Set." Mr. J. A. Edmiston read an address from the congregation, and Mr. Robert Armour in behalf of the congregation presented Mr. Allan with a fine set of Hastings Bible Dictionary, said to be the best work yet written on the Bible. Mr. Allan, who was much affected by such manifestation of the people's friendly regard and appreciation of his work, spoke at length of his enjoyment of his lifelong connection with Knox church.

The ordination of Rev. W. A. MacTaggart, and his induction as pastor of Wychwood Park church, Brantford, took place in the presence of a large congregation. Rev. Dr. George M. Milligan preached the sermon, taking as his text John ix., 3. The charge to the minister was delivered by Rev. Dr. Carmichael in a fatherly speech, full of wise counsel. Rev. Dr. Alex. Giray gave the charge to the congregation. Rev. Mr. MacTaggart is one of the 1906 graduates in theology. He is a graduate in honor philosophy, 1904, from the University of Toronto, where he spent four years, winning first-class honors in each year. His first year of theology he took during his final arts year in Knox College, his second year (1905) at the United Free College in Glasgow, and his third in Knox. The Wychwood church was organized two years ago, and Mr. MacTaggart has been in charge since then as a student. This is, therefore, a union of a pastor in his first charge with a church having its first pastor.

The Presbytery of Lanark and Renfrew met with Rev. Mr. Peck, moderator, in the chair and Dr. Campbell, clerk. A call from St. Andrew's church, Guelph, in favor of W. G. Wilson, of St. Paul's, Smith's Falls, was considered, all parties departing been properly cited. A strong deputation from the Guelph Presbytery appeared and also one from St. Andrew's congregation, and a very strong one representing St. Paul's session and congregation, Smith's Falls. When all parties had been heard and Mr. Wilson was asked to express his mind in the matter, he with much feeling expressed his conviction that it was his duty to accept the call. The Presbytery then placed the call in his hands, which he formally accepted. He will preach his farewell sermon on June 15th. Rev. Dr. Campbell will declare the charge vacant on June 17th. Rev. D. Currie of Perth was appointed interim moderator, with power to moderate in a call when the congregation are ready. Dr. Crombie was associated with Mr. Currie, and a committee of supply was appointed and the Presbytery was closed with prayer.

WESTERN ONTARIO.

The anniversary services of the Orillia church on Sunday were generally considered the most successful ever held by the congregation. The attendance both morning and evening taxed the seating capacity; the music was of an exceptionally high class, and the special collections, amounting to nearly \$99, were the largest taken up since the opening of the church. A pleasing feature of the morning service was the acknowledgment by the Rev. Dr. Grant of a gift from the ladies of the congregation of a beautiful new silk gown, which had been presented to him during the previous week, and which he wore for the first time on Sunday.

The Hamilton Presbytery at its meeting in Knox church sustained the call of the Drayton congregation to Rev. J. W. McNamara, of Nelson. The translation will go into effect on June 17th. G. W. Webb, of Ancaster, who was examined and passed to the Home Mission Committee, will probably be located in Alberta. The Presbytery extended its heartiest congratulations to Rev. Mr. Black, who is 80 years of age. On Sunday he preached three sermons.

The Home Missionary Society of the new St. James' church, London, is trying a new plan in its meetings. Recently an open meeting of the society was held in the schoolroom, the men of the congregation taking full control. The pastor, Mr. Milnean, presided. Mr. Ed. Wyatt, of St. George's school, gave the reading of the evening from the book of Deuteronomy. He spoke of the urgent necessity of work in the home mission field. Mr. J. P. Anderson gave an interesting and instructive reading on the topic of the evening, "Gaiicans, Former Home and Characteristics." He spoke of the crude methods of living of the 6,000,000 inhabitants of Galicia, and of the almost aboriginal custom of keeping pigs and hens in their dwellings. Mr. Goetie Quantz also spoke on "Gaiicans and Their Present Conditions in Canadian Northwest." Their life is very simple, he said. Many of their houses consist of a room for the cattle and one for the family, the only entrance being through the former room. Mr. Quantz ventured to say that in a couple of generations the Galician emigrants would be as good British citizens as the Canadians themselves.

Rev. R. B. Nelles, Mill Street Church, Port Hope:—God tells him to pause in life and survey the critical conditions and awful possibilities which surround us. We are to go forward and take faith. It is utterly useless for us to arrange the clouds in the sky, and so with moral issues, and yet there are clouds no one can deny. These clouds remind us of the imperfection of human life. Our century is one of marked progress. And yet in our church life one doubts the depth of our newtime zeal. There is no world wide heresy, no martyrs, because they are branded a "nuisance," and earnest men "cranks." Even God's servants fail to grasp the situation and stem the tide of worldliness. Then there are clouds which return after the rain—clouds which enlure, and clouds which discourage. Bible criticism blights many a life. The great body of criticism is not reverent. Its mania for destruction spares nothing, so that the ordinary man, and ordinary minister is hardly sure about anything. To withstand these clouds a clear understanding of God is needed, and implicit faith. This faith would cure our impotence. It would cleanse our ideas of church success, many churches whose apparent success is abject failure from a faith point of view. The church and the world would soon have a new evangelism did the pulpit and the pew gain a deeper and more firm grasp on Almighty God.

TORONTO PRESBYTERY.

The Presbytery of Toronto, at its last meeting adopted a resolution expressing fullest confidence in Rev. D. B. Macdonald of Scarborough, whose resignation was accepted, and regret at his being obliged by ill-health to give up his charge. A resolution of regret was also adopted in the case of Rev. Alex. McMillan, whose resignation of St. Enoch's pastorate was also accepted.

Licenses were granted to John Mackenzie, B.A., W. McEae, W. D. Lee, Leahlin H. Currie and Hubert A. McCracken.

A report requesting that full status in the Presbytery be given to the Cowan Avenue congregation was received from the sub-committee dealing with the case, and will be sent on to the General Assembly.

Mrs. Duncan Davidson's request to have her name placed on the widows' and orphan's fund was sent on to the committee on that fund at the Assembly.

Knox church congregation appointed a deputation which appeared before the Presbytery to present the views of the church on the matter at issue. The report of the deputation will be sent on to the Assembly.

A call was received from Hornby and Ough inviting John Mackenzie, B.A., Knox graduate of 1906, to the pastorate of that charge.

The Knox church congregation, at a special meeting, unanimously decided that the matter in dispute, the handing over for downtown mission work of a certain portion of the \$210,000, received for the sale of the church property to the Robert Simpson Company a couple of years ago, should be referred for final decision to the General Assembly meeting today in London. A deputation, consisting of the pastor, Rev. A. B. Winchester; the pastor emeritus, Rev. Dr. H. M. Parsons, and five of the trustees, was appointed to lay the case before the Assembly on behalf of the church.

Rev. Dr. Kilpatrick, Knox College, Toronto:—"Every citizen of this country, of this Dominion, has an eye to values. We are all thinking of that which catches the eye, the great of gain, an intoxication for money which has possessed whole communities; money, to be made, honestly if you can, but made anyway. The result has been reaped in the widespread spirit of gambling. Every day we open the newspapers we are shocked by stories of graft and corruption. And we know that these are not sporadic; they are systemic; widespread they predict commercial ruin, for the country that tolerates such things is destined for inevitable destruction. These things are now in the minds of men. Every newspaper—at least, all newspapers worthy of the name—is demanding reform. Legislation has been asked for. There are many asking for very drastic reforms. And I do not know that the respectable middle class has realized how the proletariat is making demands which will grow in volume as the years go on. Indeed, we may be standing on the eve of a social revolution—on the eve of the reconstruction of our social fabric. But suppose you could get the best legislation on the most powerful executive—an entirely new and perfectly adapted social scheme, these things are not enough. More must be done if there is to be a permanent cure of the social evils we deplore. The national conscience must be awakened and the nation must be led to repentance. Greed must be replaced by the spirit of fraternity. This whole people must be led to fear God and to seek His honor and glory only. It is only a reform that is inward and spiritual than can effect in the body politic a real change or a permanent cure."

NOTE AND COMMENT.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and can discount his chances for success."—Ex.

An ethnologist who has been recently visiting the famous colony of clay eaters in North Carolina describes them (says the "Tatler") as hardy, but pale; the clay they eat is a deep yellow, with a smooth, sweet taste, something like molasses. It is eaten raw, cut into round cakes; sometimes it is mixed with sweet potatoes in a pudding.

It is to be hoped that the Ottawa Library committee will reverse the decision to keep boxes out of the library building at night. Why should all boxes be punished for the sins of the heisterious ones? Let the librarians deal with the individual cases. Boxes are better and safer in the library building than in other places and they should be encouraged to go there.

Many of us miss the love that might be ours by keeping our eyes fixed on those of other people. No one can envy his own opportunities for happiness while he is envious of another's. Life has its full measure of happiness for every one of us, if we would only determine to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.

Not in years has there been so hot a debate in the Presbyterian General Assembly of the United States as over the adoption of the Book of Forms and Services. Dr. Robert Johnston of Montreal, following Dr. Henry Van Dusen, the able man of the committee, waivered a couple of the book and declared: "It is a matter of priestcraft." Two hours were consumed but no conclusion was reached, and the debate is to be continued.

"They shall run, and not be weary; they shall walk and not faint." It is sometimes harder to walk than to run. A tiny child finds it so, as it keeps on running from the father's to the mother's knee. The convalescent finds it so when he totters from the bedside to the door, in learning again the use of his limbs. God helps his people in both walking and running, in both the commonplace and the unusual. We need him more here than in the former than in the latter.

Many of the things for which we toil and deny ourselves are found to be strangely disappointing. We attain our ends only to discover that we have spent our money for that which is not bread, and our labor for that which satisfieth not. Moreover, the fashion of this world passeth away, and the rewards that its pursuits offer are ephemeral things. There is no guarantee of long possession, even when they are grasped. We may be parted from them at any cost. But right character never disappoints its possessor. There is nothing delusive in this good. It vindicates its worth in every emergency. And it is an eternal possession, an enduring quality of our imperishable self-hood.

Mayor Schmitz, of San Francisco, attributes the remarkable absence of crime and the exceptional order which have prevailed in that city since the earthquake and conflagration to the fact that the edict against the selling of liquor has been rigidly enforced. The Board of Police Commissioners has unanimously endorsed a suggestion made by him that all saloon licenses be revoked. They are a unit in believing that the city's welfare will be enhanced by fewer drinking places. Constructors of tenement buildings for saloons have had issued to them warning to this effect and have been informed that it will be unwise to incur any expense in this way.

Mrs. Everard Cotes, the Canadian authoress, better known as Sara Jeannette Duncan, has written a new novel entitled "Sin in Authority," which is being published in London by Constable.

Sir Andrew Macdonald, at one time Lord Provost of Edinburgh, who has just retired from public life during his term as Chief Magistrate took a holiday at Nice, and the present King happened to be staying there at the same time. One day, (says "M. A. P.") the Provost and the King chanced to meet on the Promenade. The King said: "You are a busy man with your city affairs, and must find it difficult to get away from them. How do you manage to arrange it?" "Oh," said Sir Andrew lightly, "I just come away!" "I wish I could copy your example," said King Edward, laughing.

Let us not fall into any mistake about the phrase, "Secular system of education." No Christian man or Christian Church wishes or proposes that the schools should be without religious teaching. The meaning is that the State should set up and support only education in secular subjects, giving facilities for the various Churches and sects to teach their various beliefs at their own expense. Why, then, would Christians regret such a plan? For two reasons—First, because they would be sorry to see the State detaching itself from all recognition of religion; and secondly, because they would prefer a simple Bible lesson given by the ordinary teacher on every day as part of the regular school teaching.

The Episcopal Church has rarely been disturbed by trials for doctrinal heresy. It prides itself on liberty of belief and has confined its discipline to securing conformity to usages and subordination to authority. This makes the more notable the trial conviction and sentence of the Rev. A. S. Cransey, D.D., of the diocese of Rochester, for denying the virgin birth and resurrection of Jesus Christ, as affirmed in the Apostles' Creed, and for breaking his ordination vows. The court of five found him guilty by a division of four to one. The dissenting member found him guilty merely "of error in presuming to define what God has not been pleased to reveal and to interpret those doctrines in a manner not generally received by the church." Those outside the Episcopal communion cannot but approve of the findings of the court, and have with them that in the thirty days allowed for recantation of his error, Dr. Cransey may discover that his teaching not only contravenes the canons of his church, but strikes a blow at the very fundamentals of our Christian faith.

Whether some of the so-called modern thinkers and scholars and would-be religious leaders intend it or not, they are sowing the land with skepticism. They are ripping up religious beliefs front and back; they are kicking out of doors the faith which has converted and saved millions of men and women; they are sending to the scrap-heap doctrines which have been the bone and sinew of some of the greatest moral and religious movements that the world has ever experienced. They are sneering at convictions which have taken men to cannibal tribes with a converting power which transformed them, and in place they are giving us theories and speculations which would not convert a mouse. And they are doing all this with an affection of condolence and a claim to wisdom which seem to gather strength in their own minds by sheer force of assertion and repetition. It is high time to give this thing a jolt. Men who claim to be believers and yet will not permit us to believe anything worth believing should be told that they occupy an untenable position and will have to be classed where they belong. They can not run with Hume and hold with the men who are proclaiming the message of the four gospels. Huxley said that he could stand an out-and-out man on either side, but the man who was trying to play both sides he could not stand. Nor can the church stand him.

HARDER FOR SOME.

(By The Rev. C. H. Wetherbe.)

As a matter of justice to an unfortunate class of Christians, their more favored brethren ought to bear in mind the fact that it is a great deal harder for some Christians to maintain a creditable career than it is for many others.

Those who have been favored with godly parents, whose ancestors for a generation or two were people of noble qualities, are not apt to have nearly enough compassion on such Christians as have inherited strong tendencies to evil-doing. Their parents and other ancestors were godless and morally low. Back of many a Christian have been several generations of very depraved ancestors, and that hereditary force has a mighty effect upon the present Christian. Perhaps his father and grandfather were exceedingly profane, intemperate and skeptical. It may be, also, that his mother and grandmother were skeptical and very irreverent. There are many instances of this kind, and it is not a matter of wonder that a Christian, having such hereditary forces pressing upon him, should have great difficulty in living up to such a level as he really desires to live. It should not surprise anyone if he were to do some things which would be inconsistent with true Christian life. His general average is to live righteously, but he frequently fails to do just what he knows that he ought to do. He has many a hard struggle with his old inclinations. We say that God's power ought to so control even such a person that he will be a constant victor over all inward foes or forces; but it is not altogether a question of God's power; God does not treat a Christian as one manages a machine. Some tell us that God, by direct power upon Christians who long for it, instantly takes out of them all of their old nature. They are mistaken. God never does that. He does help trusting ones, but they still need to fight against their natural propensities; if they do not fight, then they delude and damage themselves. Let those who are favored with generations behind us of godly ancestors be more tolerant towards others less favored, than we are often disposed to be. It is much easier for those whose ancestors were morally noble to live than it is for the other class, and they ought to be exceedingly thankful and glad.

A new store is told says The Scottish-American, of Dr. Maclaren and his introduction of a one-time assistant and successor, the Rev. J. E. Roberts. After the morning service, taken by the Doctor, Mr. Roberts who was to conduct the evening service, went into the vestry to see him. Mr. Roberts was wearing a pair of light grey trousers, and in the course of conversation the Doctor suddenly stopped and asked, "Haven't you a pair of black trousers?" Probably Mr. Roberts had, but they were in London. "Borrow a pair before to-night," said Dr. Maclaren: "I don't care what you wear, but some of our people are critical, and I want you to make a good impression. It's a pity to snarl the word of God for a pair of trousers."

The Congregational Union of Great Britain endorses the Bannerman government's education bill in the following terms: "A just and statesmanlike measure intended to secure public control and management in public elementary schools, the abolition of religious tests for teachers, and the relief of the public purse from any payment for sectarian teaching. The Assembly calls upon the members and adherents of the Congregational denomination to render loyal and strenuous support to the government in carrying the main principles of the bill into law." The Union, however, trusts that in committee there will be such an amendment that the denominational teaching provided for in Clause IV, shall not be given by teachers upon the school staff, and that a clause will be added securing popular control and the abolition of tests in all training colleges maintained by public funds.

HEALTH AND HOME HINTS.

Always scald rhubarb before cooking it, for it requires much less sugar and yet loses none of its flavor.

It is now said that the tectotal tuberculosis patient has a far better chance of a recovery than the one who imbibes alcohol.

A tablespoonful of ammonia in a gallon of warm water will often restore colors in carpets; it will also remove white-wash from them.

When china dishes become discolored from placing them in the oven, rub the brown spots with ordinary whiting, and wash as usual.

Onions should not be eaten after they have lain about peeled and cut, as they absorb any bad odor or infectious condition that may exist.

Warm plates and dishes by pouring boiling water over them. There is not the chance of their cracking and becoming brown as when they are put in the oven.

Lemon Pie.—The juice and grated rind of one lemon (being careful not to grate through the yellow into white lining or it will make it bitter), one tablespoonful of cornstarch, one cupful of sugar, one egg, a piece of butter the size of a small egg, one cupful of boiling water. Put the water in a small saucepan and thicken with the cornstarch; when it boils up after stirring it in, set it off the stove, add the butter and sugar, which have been previously well stirred together, when cool add the beaten egg and lemon. Bake with upper and under crust cover with meringue, and return to oven and brown slightly.—M. H.

Meat Souffle.—Make a cupful of white sauce, seasoning it well and adding a little chopped parsley or shaved onion. The usual large spoonful of butter and as much flour must be very smoothly rubbed together, and either milk or milk and hot water in equal proportions used for thinning. A good sauce is perfectly smooth, and thick enough to mask the look of a spoon. Stir into the sauce a cupful of finely chopped meat of any kind available. Beat the yolks of two eggs, and add over the fire; remove, and when cooled, fold in the whites, beaten to a stiff froth. Bake half an hour in a buttered dish, and serve immediately.

OTTAWA HOUSE, CUSHING'S ISLAND.

This favorite resort which is so well known by the tourist and those spending the summer on the Maine Coast has been remodelled, refurnished, new plumbing and bathrooms installed, and put in first-class order, and will be open for the reception of guests this year on June 27th.

Inasmuch as this popular house has been closed for the past two years, patrons will be glad to learn of its reopening under good auspices.

A feature which will appeal to guests this year is the fresh water supply that has been secured by the boring of an artesian well, 275 feet deep, and which gives an unlimited flow of fresh water.

Cushing's Island in Portland Harbor, Me., is easy of access by Grand Trunk Railway System and the magnificent surroundings that are found in Casco Bay are but one of the many attractions that are offered this year.

Illustrated circular free on application to J. Quinlan, Bonaventure Station, Montreal.

The sudden downpour of rain which usually follows a bright flash of lightning has generally been supposed to be the result of the discharge of the electricity. The most advanced weather students now put forward the statement that the contrary is the case; in other words, that the sudden increased precipitation causes the lightning flash, instead of the lightning flash causing the sudden increase in rainfall.

SPARKLES.

The Leader.—All right, I'll lend you \$5, but don't forget that you owe it to me.
The Borrower.—My dear fellow, I shall never forget it as long as I live.

The mother of the family stood in the reception hall, with her eyes fixed on the rather dowdy applicant for a position in her nursery. "Why were you discharged from your last place?" she asked shrewdly.

"Because I sometimes forgot to wash the children, mem."

"O mamma," came in chorus from the children hanging over the stairs, "please engage her!"—Household Words.

A man who had to make a speech at a dinner began: "Ladies and gentlemen,—I am not accustomed to public speaking, and, of course, when one is suddenly called upon"—here he stopped and hesitated, and his wife, who thought he had broken down, exclaimed—Why, Charlie, you could say it perfectly this morning."

Friend.—"Haven't you named the baby yet?"
Prond Mother.—"No; we must be very careful to give him a nice one, because there will be so many named after him when he is Premier."

She.—"I think a girl is very foolish to marry a poor man." He—"Yes; but not half so foolish as the poor man who marries that kind of a girl."

The man who always has the sins of others before him puts his own in his pocket.

Lives there a man who has not said,
"Tomorrow I'll get out of bed
At six o'clock and get things done
Before the setting of the sun?"
Lives there a man who has not said,
At 6 a.m., "How good this bed,
Does feel," and snores until after 8,
Then wondered how he slept so late?

A tourist who was spending a week in the Highlands lost his way among some lonely hills on a stormy night. At length he saw a light in the window of a lonely cottage, and making his way to it said to the mid-wife who answered his knock, "I've lost my bearings." Then, replied the sympathetic dame, "I hope to God there nither's w' them, for it's an awfu' night."

"Hold on!" shouted the corpulent matron in the big skyscraper. "I want you to take me and my six children to the top floor."

"Sorry, lady," chuckled the elevator boy, "but I can't do it."

"Can't do it? Why not?"

"Because I am too young to raise a family."

And tipping his blue cap he guided the car out of sight.

S. C. Cronwright Schreiner, husband of Olive Schreiner, author of "The Story of an African Farm," has written a book about England, which the New Age Press will publish. It is ironically called "The Land of Free Speech." The author feels that Great Britain was not conspicuously the land of free speech during the period in which he figured in Britain as an opponent of the South African War.

H. B. Whates, a well-known English journalist, has written a volume on "Canada, the New Nation," which E. P. Dutton & Co. are bringing out in this country. It is in two parts, and will be of interest to the settler, the emigrant, the politician. In Part I, the author attempts to answer the question, Shall I emigrate to Canada? He also endeavors to portray actual conditions in the Dominion. In the second division he gives a definition and analysis of Canadian political thought. The book is the result of experience and observation, and is illustrated.

WHAT WOMEN SUFFER.

At all Ages They Need the Rich, Red Blood That Dr. Williams' Pink Pills Actually Make.

A woman needs medicine more than a man. Her organism is more complex, her system more delicate. Her health is disturbed regularly in the course of nature. If anything happens to interfere with that natural course she goes through unspeakable suffering. In fact the health of every function and the health of every moment in a woman's life depend upon the richness and regularity of her blood supply. That is the simple scientific reason why Dr. Williams' Pink Pills are worth their weight in gold to women of all ages from the early girlhood up—they actually make the rich red blood all women need.

Mrs. Edwin Ward, Brookdale, Ont., says: "For years I suffered from those ailments that make the lives of so many of my sex miserable. I would take weak spells and become so nervous that I could not go about. My stomach was out of order, and I frequently vomited the food I took. Headaches and backaches afflicted me nearly all the time. Then I took a severe cold which settled on my lungs, and I went to an hospital for treatment. I had the best of care, but the doctors gave me little hope of recovery. My face and limbs became swollen and my system racked with a harsh dry cough. As the doctors did not look hopefully upon my case I decided to try Dr. Williams' Pink Pills. By this time I had taken half a dozen boxes there was a great change for the better. I still continued to take the pills until I had used thirteen boxes, and I am now enjoying perfect health. I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life."

Dr. Williams' Pink Pills cured Mrs. Ward by actually making the new blood her system needed. That is all Dr. Williams' Pink Pills do, but they do it well. They don't act on the bowels. They don't bother with mere symptoms. They go straight to the root of the trouble in the blood. That is why they cure all blood and nerve troubles like anaemia, female irregularities, indigestion, rheumatism, headaches and backaches, sciatica, nervous prostration and St. Vitus' dance. Substitutes and imitations won't cure, purging medicines only make you worse, therefore you must get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

MERINGUE.—Beat whites of three eggs until stiff, and add four tablespoons powdered sugar very gradually while beating constantly and vigorously; then cut and fold in three and one-half tablespoons powdered sugar, and add one-half teaspoon lemon extract.

PRINCESS PUDDING.—Beat the yolks of three eggs until thick and lemon-colored, and add, gradually, while beating constantly, one-third cup sugar; then add grated rind one-half lemon, two tablespoons lemon juice and three-fourths tablespoon granulated gelatine dissolved in three tablespoons boiling water. As mixture begins to thicken fold in the whites of three eggs beaten until stiff. Mold and chill.

Crystal Palace Pudding.—Three parts fill a mold with layers of sponge cake, chopped almonds and jam of some kind. Make a custard with a pint of milk and the yolks of four eggs, with sugar to taste. Dissolve one-half ounce of gelatine in a little milk and add to the custard with a few drops of almond flavoring. Pour this over the cakes in the mold and leave till next day, when it will turn out.

CANADIAN PACIFIC

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NORTH SHORE FROM UNION
STATION:

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

VIA SHORT LINE FROM CEN-
TRAL STATION:

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

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, RENFREW
AND PEMBROKE FROM UNION
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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;
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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station
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Central Station. Phone 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 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, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit their choice. 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.

PREBYTERY MEETINGS

SYNOD OF THE MARITIME
PROVINCES.

Sydney, Sydney, 27 Feb.
Inverness, Whyrossmagh, 12 and 18
March.

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

Truro,
Halifax, Halifax, 10 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

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

Len. and Ron., Carl. Pl., 10 Feb.,
7.30 p.m.

Brookville, Brookville 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.

Uxley, Uxley, 10 Dec., 11 a.m.

Toronto, Toronto, Monthly 1st Tu-
Orangeville, Caledon, 14 Nov. 10.30

Barrle, Barre, 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.

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

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

SYNOD OF HAMILTON AND
LONDON.

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

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

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

Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.30

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

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

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

SYNOD OF MANITOBA AND
NORTHWEST.

Superior,
Winnipeg, Coll., 2nd Tuesday, bi-mo.

Portage-la-P., Gladstone, 27 Feb.,
1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1900.

SYNOD OF BRITISH COLUMBIA
AND ALBERTA.

Calgary,
Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo.

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

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