

# Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, SEPTEMBER 26, 1906.

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## Prayer and Hymn

FRANCES E. POPE.

Revive us, Lord, athirst and faint,  
For Elim's shaded wells we sigh;  
Bow down thine ear to our complaint  
And hear our penitential cry.

Lord, we have wandered far and long,  
On affluent shore, on joyous sea;  
Have heard, entranced, the siren's song,  
Yet, faithless, have forgotten thee!

In courts of pleasure we have dwelt,  
When thou didst need our service true;  
At shrines unhallowed we have knelt  
In worship that to thee was due.

Lord, we have sinned; forgive, forgive!  
Repentant, contrite, we confess;  
Teach us anew the way to live  
And walk the paths of righteousness.

Our treasures rust, our joys have fled,  
Our lavish feasts are emptiness;  
Unsatisfied, we crave instead  
The manna of the wilderness.

Revive us, Lord, we humbly plead,  
From living wells our need supply;  
Be merciful our prayer to heed  
And draw thy recreant children nigh.

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**BIRTHS.**

At Glen Norman, on Sept. 2, 1906, he wife of R. D. McLeod, of a daughter.  
At lot 34, First Concession of Lochiel, on Aug. 28, 1906, the wife of A. J. McDonald, of a daughter.  
At Maxville on Sept. 6, 1906, the wife of A. J. McDougall, of a daughter.

At Merivale, Ont., Sept. 9, 1906, to Mr. and Mrs. A. Fraser, a daughter—both well.

In Perth, on September 15th, to Mr. and Mrs. Samuel Rae, a son.

**MARRIAGES.**

On Sept. 12, 1906, at the residence of the bride's parents, 163 Logan street, by the Rev. W. D. Reid, Mary Henrietta, daughter of Mr. Wm. Coffey, to George Wilson, son of J. C. Wilson both of Montreal.  
At the residence of the bride's parents, 242 St. Antoine street, Montreal, on Sept. 12, 1906, by the Rev. G. E. Klunzer, P.A., assisted by the Rev. A. W. Main, Edith, eldest daughter of James Wood, to Messrs E. Pritchard, of Point St. Charles.

At the residence of the bride's parents, Parmer Donald and Jessie McLennan, on Sept. 5, 1906, by the Rev. N. Waddell, B.D., Mr. Nell Giles McLeod, C.E., of Butte City, Montana, to Miss Mary J. McLennan.

At Beauville, at the residence of the bride's aunt, on 11th September 1906, by the Rev. D. C. MacIntyre, D.D., Annie Osborne, daughter of the late Robert Osborne of Hamilton, Ont., to David McGee, of Toronto.

In Bloor Street Presbyterian Church, September 12, at 8 a.m., by Rev. R. E. Knowles of Galt, to Brook Wilkins of Galt to Mrs. Jessie E. McFarlane of Galt, formerly of Winnipeg.

At Ottawa, on Sept. 5, 1906, by Rev. J. W. N. Milne, B.A., William Alexander Morrison of Angelo Hill, to Miss Jean Melissa McRae of Vars.

At the Presbyterian Manse, Maxville, on Sept. 19, 1906, by Rev. R. McKay, Angus McLeod of Toronto, to Annie, second daughter of Donald Cummins of Waring.

At the Manse, Orono, by Rev. J. A. McCool, B.A., Geneva, third daughter of Mr. John Burgess and Wilbur Henry, all of Alaska.

On Sept. 12, 1906, at residence of the bride's parents, 45 MacKay St., Edith Melch, second daughter of Charles W. Davis, Esq., to A. Huntly Duff, Esq.

At the residence of the bride's father, on Sept. 5, 1906, by the Rev. G. Whillans, William John Adams, Montreal, to Mary, daughter of Jas. Barrington, Georgetown, Que.

At 1246 Huntly St., Montreal, Sept. 12, 1906, by the Rev. James Fleck, B.A., D.D., James, second son of the late Jas. Dwyer, Parkeleferous, Island, to Harriette Ritchie, youngest daughter of the late Joseph Sampson and Mrs. Sampson, Leeka, Magherafelt, Ireland.

At the residence of the bride's parents, Williamstown, on Sept. 12, 1906, by Rev. N. Waddell, B.D., William A. Campbell of South Ste. Marie, to Miss Margaret E. McCrimmon daughter of Duncan McCrimmon of Williamstown.

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## NOTE AND COMMENT.

The German Emperor defies the prejudice against Jews which is so strong in European countries by appointing Herr Dernburg, a Hebrew, to be head of the German colonial office.

In connection with the work of the Grande Linge Mission, the Canadian Baptist reports that a priest, a novitiate nun, and a lawyer, have this year renounced

It would seem from the large space given to reports of them in Zion's Herald that the camp meetings are much more popular in New England than in the Middle West. They are not of the Chautauqua order either, but evangelistic.

The Christian Endeavor Society in the leper congregation at Canton, China, is one of the best in the mission. It is conducted by the lepers themselves. It is touching to hear them speak of themselves as "outcasts from home and friends, but beloved of Christ."

London, Glasgow and Melbourne, Australia, are already in the field to secure the World's W. C. T. U. Convention of 1909. In the meantime extensive preparations are being made for the coming convention which meets in Tremont Temple, Boston, October 17-23. England has already selected thirty-seven delegates and Scotland twenty-three.

The Christian Church is awakening to the religious needs of the Jews. The missions heretofore maintained among them have been successful. An effort is now being made to train workers who will labor among the Jewish populations of our great cities. Rev. Louis Meyer, of the Reformed Presbyterian Church, who is one of the best authorities in America on the progress of Christianity among the Jews, declares that in 1905 more Jewish converts were baptized than in any previous year of Christian history.

The Canadian Baptist says: "In some respects the Province of Quebec is one of the brightest and best links in the chain of the federated provinces. But in the matter of its religious faith and life, and the bearing of these on the private and public affairs of the country, the Province of Quebec is in need of vast changes and improvements,—of changes and improvements that should be brought about not by carnal weapons of warfare, but by means of the Gospel of Christ received and assimilated by the individual citizens of that land. To bring about these changes and improvements not semi-religious political organizations are needed, but proclamation by lip and life of the enlightening and uplifting Gospel of Christ."

The autumn is as necessary as the spring. We cannot get along without the planting and the sowing, but neither can we do without the reaping and the ingathering. Maturity is the harvest of youth. It is the time when the ripened grains and fruits, of early planting are gleaned; and the reaping and the gleanings will be as the spring time has been. There will be no laden baskets where there has been neither planting nor sowing. No sacks of grain will be drawn to market where there have been no untended furrows. The value of our manhood depends upon the character of our adolescence. If the flag is to float from our turret we must first have our turret from which to fling our flag.

A small percentage of the Doukhobors in our West still continue to make trouble for the authorities. Some time ago a number flatly refused to pay any school tax, saying that as they have always refused to have their children educated, lest they should learn evil things, they will not pay money for school purposes. More recently a score or so started on an excursion in a nude state, were arrested and imprisoned. They declined taking food, and the pump had to be used to prevent suicide.

The publisher of the Northwestern Christian Advocate and other Western Advocates announce that the price of subscription will be raised. Increased cost of publication, due to the rise in labor, paper, etc., is given as the reason. And it is a very serious reason. With the unparalleled expansion of the circulating medium and the general inflation of prices, it is not an easy undertaking for a newspaper to do business on the subscription prices which prevailed when there was less than half as much money in the country as at present.

Statistics are usually only approximately correct, says the Presbyterian Witness. This is true of church statistics. One of the facts demanding attention in denominational figures is the allowance that ought to be made for merely nominal adherence. For example, in the United States and in the United Kingdom there are millions of nominal Protestants that are no strength to any church. In like manner, in France and Italy there are myriads who are supposed to be Roman Catholics, but who pay no regard to the teachings of the Pope.

The New York Christian Advocate had a birthday last week—its eighty-first. The only editor of it now living except him who now so ably fills the office Dr. J. M. Buckley, is Bishop C. H. Fowler. In his note of congratulation he says something which deserves and needs repetition elsewhere: "Families reared on non-denominational, irresponsible papers, that have no standard and no judgment day, are especially exposed to be carried about by every wind of new doctrine or no doctrine, and can never be relied upon in time of storm." Although eighty-four years of age, the Christian Advocate shows no signs of weakness or decay. It is edited with marked ability, and is the ablest Methodist paper reaching our table.

The following extract from the official report of the resident magistrate for Western New Guinea (1905) will be read with interest: "Much of the spirit of unfriendliness, and even hostility, shown to the mission by the natives of the division during the past five years has passed away, and provided the efforts put forth are not relaxed, good results should follow. Many of the villages where a short time ago the missionary was scorned are now anxious to obtain the services of a teacher. To show the amount of earnestness with which the native is taking up his religious beliefs, the inhabitants of two of the Western villages have during the year subscribed the sum of £405 for the purpose of erecting buildings for holding religious services and for school work. Four other villages have subscribed a total of £114 13s. 6d., and propose to increase this to an amount sufficient to defray the cost of a building at each place. One interesting feature in the matter of the erection of these buildings is that the timber to be used is to be procured in the country, and the carpenters employed are Papuans."

The difficulties under which some converts to Christianity labor in India are illustrated by Rev. R. Force-Jones, who writes from Batala. "A few days ago a young Mohammedan of good family came to me for teaching. He was evidently sincere. A fortnight ago about fifty of his relatives seized him and carried him away. They offered him several hundreds of rupees if he would deny Christ, but he refused. They then tied him to a bedstead for two days, but he finally escaped and rushed back to me and I have sent him to a distant mission station, where he is at present safe."

The "Methodist Times" says—With the unanimous acceptance by the Bible Christian Conference of the scheme of amalgamation, the cause of Methodist Union in England has made a large stride forward. The proceedings of the Bible Christian Conference at Plymouth were marked by a singular unanimity, and at the same time by a deep sense of the solemnity of the step. But no jarring note was struck, and the three uniting churches will come together in the heartiest spirit, and in such a heat of enthusiasm as should firmly fuse the union.

When General Gordon was killed at Khartum there was found in his possession a copy of the Bible which he had carried with him in his many campaigns. He was a great man and in this companion volume lay the secret of his greatness. In peace or in war there is no secret of power like this. The Bible not only makes a man a greater Christian, but it makes him a greater man, a greater statesman, a greater warrior, a safer and a saner legislator. Queen Victoria was right when she said, handing a copy of the Bible to a visiting African prince. "This is the secret of England's greatness." Any nation which follows its teachings is great, and no nation is great without it.

Some people moan and groan over their toils or troubles and sometimes over trifles. A lady not yet old used some language the implication of which was that she might as well be dead as alive. A sage happened to hear her remarks and said to her: "Madam, you are a mother and a grandmother; those are two most important functions; so long as you can fill them you should not wish your life to be ended." A few minutes afterward as the sage was taking his departure he happened to hear her say that she had just visited her mother. He returned and added: "You not only ought to live and rejoice to live and fill the parts of mother and grandmother, but you still have a daughter's part to perform, which will never cease to be an obligation while your mother lives."

The Japanese troops have been withdrawn from the province of Mukden, which is to be restored wholly to Chinese administration. The towns of Tieling, Tunzhangtse and Fakumen have been opened by the Chinese government to international trade. Thus the engagements of the Russo-Japanese peace treaty are slowly being carried out. China is learning rapidly from Japan that the policy of exclusion and isolation is not the best. Also, she is learning the advantage of adopting western ways in organizing for defence. Yuan-Shi-Kai, viceroy of the province of Pechili, has been transferred to Peking as commander in chief of the new army which has been organized and drilled by Japanese officers. It numbers now seventy-five thousand men, armed with modern weapons, and is still being increased.



SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

CHURCH UNION.

By Dr. J. M. Harper.

Article IV.

The proposal made at the Methodist Conference lately held in Montreal, to widen the venue of the Union Question, by inviting the Anglicans and the Baptists to share in the continuing deliberations on church union among Protestant denominations which have already reached something like a common ground of agreement, will surely be looked upon by many as a false strategic step. But those who claim with the Rev. Dr. Carman that the church union that is desirable is not a movement to be developed by strategy, but by an open advocacy and conscientious maturing of a God-sanctified compromise, will hardly blame the inclusion of other bodies in the movement. The subjoined article was written previous to the meeting of the Methodist Conference, but I have not thought fit to change the specific features of the same. While the necessity for union has been accepted, there can be no serious disadvantage in counselling a momentary delay in order to give the Anglicans and the Baptists an opportunity to take part in the negotiations; though personally I am of the opinion that, not being units in themselves seeking unification with other units, these bodies are hardly in a position to share in the proposed union for the present. But more of this—anon.

In the negotiations, many years ago, for the union of the Presbyterians of Canada, which has since had such favorable results, the College Question, as it was called, loomed up pretty ominously for a time as an obstacle to a peaceable consummation of the project. Whether the after consideration of the Report on the Ministry made by the Union sub-committee on that phase of the union project at present on foot will develop a college question, pregnant with like premonitions of failure, it is hard to say. The training for the ministry and the admission of candidates for pulpit service is a detail which may safely be left to the wisdom of the new church when it is once organized. The divine who has facetiously issued the challenge quoted in a preceding article, somewhat enigmatically follows it up by asking:

"Does it not seem as if the framers of the rules referring to the relations of a minister of the United Church to the doctrines of that church, were again subconsciously sensible of the inherent absurdity of their whole method of proclaiming or guaranteeing fitness for the ministry or of protecting the fundamentals of the faith in addition to building upon the foundation other than which no man can lay?"

"The Call from the Lord" is a phrase that does not transfer all its solemnity to the phrase, "A Call to the Church," just as the "vox populi" is ever prone to mean more or less than the "vox dei." The novice in the ranks of the Salvation Army may enter upon his or her service in that organization, without much previous preparation for the work, beyond having received "A Call from the Lord." Even the ordinary "healer," under the auspices of the Rev. Mrs. Mary Baker G. Eddy's organization, may enter upon his or her labours without much previous training. But these examples are not for any properly organized orthodox church to adopt, however modern may be its methods of administration, or however "curiously elastic" may be its terms of subscription provided for ordination to the ministry. Even if it be difficult for the Rev. Dr. Macrae to discern the neces-

sity for imposing a lengthy series of propositions summed up at last in the final comprehensive query put to the candidate, "Do you believe the statement of doctrine of the United Church, as you understand it, to be agreeable to the teaching of the Holy Scriptures," there has to be ample provision made for the education and special training of the minister of the new church. The problem of how that training has to be provided for, involves a college question pure and simple,—one very much easier of solution, as it may be, than the question of the co-ordination of collegiate prestige or the care-taking of church revenues and endowments.

The findings of the sub-committee on the Ministry are as concrete as one could wish them to be, especially on the point of the training of the ministry. They claim that the attainment of a B. A. degree is desirable before a student enters upon the study of theology. But in cases where this is unattainable, they suggest two alternative courses, constituted as follows, both starting from university matriculation (1) three years at least in Arts, followed by three years in Theology; (2) two years under the supervision of a body corresponding to a district meeting with appropriate studies, and four years of a mixed Arts and Theological course in college.

What chance, then, is there for anything like a serious college question pure and simple arising out of a proposition of the above lucidity and pertinency? What surrender of convictions or betrayal of standards is there in such a proposal? It has been said that a generation will have to pass away before anything like uniformity of training can be secured under the term of such a regulation. But could there be anything more of the minimum standard of qualification for the ministry than what is outlined in the above finding of the sub-committee? Is the average minister of the Presbyterian Church of a higher training and standard of intellect than the present average Methodist minister or Congregational minister? Which of them is it that will have to wait for the passing of a generation to bring the pastorate of the proposed Union Church up to a level? Is it practical that any assumed common standard of qualification is ever likely to be secured, even if it were conscientiously to be desired? As the writer of these articles has already said, there is no more of a final advantage to any one of the contracting parties in this enterprise of church union than there is to the others. It has been shown that there is neither disproportionate gain nor loss to any of the churches entering the union on the score of creed or church polity, and just as safely may it be said that in this matter of the training of the ministry there is none either. What more, therefore, would one reasonably desire in any church development along the line of compassing the spread of the gospel?

Yet in face of all this, there is a big College Question, with just as serious omens of possible division of interest in it as had the college question of former union movements. The College Question in this case is one of church property, and it is to the Rev. Dr. Campbell, of Montreal, that we are indebted for a candid defining of it. Dr. Campbell is not in love with the spirit of the age in its pleadings for creed revision and church union, but he counts it a gain in his polemic to join with the spirit of the age in its penchant for "looking after the haw-bees." Dr. Macrae says that as to the adjustment of the money resources of the uniting churches, there is legal and administrative ability in Canada equal to the task of arranging these matters to the avoiding of the pitfalls that created so

much trouble in connection with the recent union of the Presbyterians in Scotland. We do not know what faith Dr. Campbell has in the ability of Canadians to accomplish a task which others have fulfilled. He has certainly taken pains to amplify a very big College Question, indeed, if such a term may be allowed—in referring to the assimilation of the temporalities of the uniting churches in a general fund—to include in it all problems connected with the fiscal administration of the new church.

"The sustentation of the ministry is on a different footing in the three churches," says Dr. Campbell; "the minimum stipend with Presbyterians is higher than with others." Are we to retrograde in order to be on the same level with them? If not, what is the prospect that with so large a clerical force as the United Church would number, all could or would be raised to the standard we have reached after long struggling? Personal rights enter into the consideration of such matters as the Aged and Infirm Ministers' Fund, and the Ministers' Widows and Orphans' Fund, which no legislation could be had to do anything with. A few years ago the Presbyterians raised a large Century Fund for specific objects. Would it not be a breach of faith with its donors to employ any share of that fund otherwise than for the objects for which it was contributed? . . .

Queen's University is, by Royal Charter, a Presbyterian institution, and at present it is engaged, under the direction of the church to which it belongs, in raising an additional endowment of \$500,000 of which about half is in sight. Would not the Presbyterian supporters, at least, of this movement, as well as the Presbyterians who mainly furnished the past endowments of the university, have also good cause for complaint if, just when the contributions are secured, the institution should pass from the position it occupied when they put their money in it?"

It is needless to say that Dr. Campbell gives his argument almost entirely away, when, between times, he says that the same argument applies equally to the specific funds raised by the other churches engaged in the Union negotiations, as well as to their college endowments. If the principle of give-and-take, with the philanthropic uppermost, is to be eliminated from the negotiations for union, it may as well be declared, first as last, that the Union Question has to be overwhelmed in this subsidiary big College Question—the part being made, for the moment, of more concern than the whole. One can only breathe hard in presence of Dr. Campbell's special pleading, and the alliance of his logic with the spirit of the age. The spirit of the age while inviting a co-ordination of creeds has surely as much in its pleadings as has the spirit of the age in its lower aims at the "main chance." The fact stands that there is no closing of the ear against the spirit of the times in either case. The money test has become as urgent as the moral test, though one would hardly expect a clergyman to make more of the money test than the moral test. The sub-committee on Administration, at least, have faced the music of the spirit of the age to utilize it as a missionary for good, as have been other sub-committees. They have been in presence of the difficulties which Dr. Campbell has summed up as a special pleading against union. They have taken in the whole situation. And this is what they say:

"After a minute consideration of the principles upon which the various churches manage their missionary, educational, benevolent, publishing, and other agencies, it has been decided to report that, while obstacles to the organic union of these three churches may have to be faced in connection with the questions



of administration, this sub-committee believes that they are not likely to prove more difficult to overcome than many that were successfully dealt with in former union movements, and can all be removed if approached in a spirit of mutual concession and with a due regard to existing interests."

Of course such an assurance has to be made good, when once a report has been collaborated of the various agencies of the negotiating churches and of the methods followed in their administration. Nor should there be any attempt to shrug the shoulders contemptuously at these obstacles to organic union which are sure to crop up even under methods of give-and-take, imbued, as they may be, with the very highest Christian philanthropy. This so-called College Question, including very much more than college interests, has all the omens of division in it that it has ever had in any proposal in favor of church union. There is no shirking of it for any one. Facing it as a purely cold-blooded business effort towards co-partnership—with the spirit of the age, that fondles the "main chance" as a corrupter of the nobler motives, making itself one of the negotiators,—the project of church union that is afoot is seriously in danger of suffering shipwreck. It is possible, perhaps, to appease that spirit by the assurance that in the union all "thine will be mine, and ours too." We will be the "we" of the union. Yet when Dr. Campbell tells us that no legislation can possibly be had to implement certain transferences, he again produces a hard-breathing in all of us. Is it possible that Dr. Campbell has oversteered his case as he is inclined to overdo his special pleading against church union in general? Has he forgotten how legislation was secured in the case of the old disputings over the Clergy Reserves and the Commutation Bill? Then, it was church against church, minister against minister, vested right against vested right, and yet it is all settled now by procurable legislation with little or no help from the spirit of a right philanthropy. The basis of the church union proposed is "Love to God and charity towards men," and possibly that may help us towards settlements, even if Dr. Campbell be right in saying that they cannot be reached by legislation.

The plea that the handing over certain funds to the safe-keeping of a common treasury-oversight would be a breach of faith with the living and the dead, savours so much of a further special pleading, that it is best to await the detailed report of the various church agencies, when the facts and figures are put in evidence, before any reply is made to it. Breaking faith with any one is not likely to be favored by any of the sub-committees or by the General Union Committee either. The person who can be brought to believe that faith has been broken with him in connection with any of his church donations will be more than justified in voting against union. Yet it must be borne in mind that to transfer a donation from one philanthropy to another with no betrayal of the spirit of benevolence in the selection of the substituted philanthropy, is certainly no breach of faith with the dead; and, if it be a breach of faith with the living, the remedy is not difficult to find. To take half a million or a whole million from the college to which the money was specifically subscribed, in order to give it in whole or in part to another college or colleges would certainly be a breach of faith. The money belongs to that institution and it would be theft to take it away. Nor can any one think that it has ever entered the mind of man to propose such a transference of property. To say that any institution by the transference of its allegiance annuls all its benefactions and endowments, is akin to the lamenting of the passing of the elder because his name may possibly be changed in the constitution of the new church when finally completed. If we cannot depend upon "the saving grace

of the Master's self sacrifice indwelling in us" to get us safely through all our negotiations, nor even upon the spirit of the times that is philanthropic, to tide us over the difficulties of a give-and-take in money concerns, let us at least not give up our common-sense as a means of escape. Indeed, this question of assimilation of administrative methods has in it reasonably serious difficulties, though overcomable, without any one amplifying them into the 'insurmountable.' In a word, this College Question, in its very widest and most inclusive sense, is replete with no more obstacles, as the sub-committee has candidly reported, than have been overcome in the college questions of former union movements.

AS GOD WILLS.

Can I be stem, and another be wheat?  
Can I be shell, and another be meat?  
Another be head, while I am the feet?  
If God will—God wot.  
Dross may be up, and gold may be down;  
The hero may prosper, or, haply, the clown;  
The wise forge ahead, or the dunce take the town,  
There's no telling what.  
One man may rise, while many must fall;  
One speed the birth, while ten bear the pall;  
Fame speaks for one, but death takes them all;  
The worm careth not.  
Let me be stem then—another be ear;  
Another tend birth, while I bear the tier.  
Or do the more work, and get the less gear;  
I'll stand to my lot.

COMPARISON OF CHURCHES.

"According to the year books of the denomination," says the Advance, "the per cent of gain in members for the year 1905 was as follows: Baptists, two and three-tenths; Congregational, two and two-tenths; Presbyterians, two per cent; Methodist Episcopal Church, one and eight-tenths.

"The Baptists added more than twice as many by confession as by letter. The Presbyterians added one and five-eighths times as many by confession as by letter; the Congregationalists a little more than one and one-half times as many by confession as by letter.

"It is a significant fact that while the gain in the M. E. Church was less than two per cent in the home field, it was ten per cent in the foreign field.

"The total membership of the Baptists in the United States is 4,709,311; of the Methodist Episcopal Church, 3,148,211; of the Presbyterian Church, 1,148,467; of the Congregational Church, 684,322.

"In Sunday-schools the Baptists gained 71,000 members; the Methodists, 58,674, and the Presbyterians, 13,199. The Congregationalists lost 2,814.

"The large gain of the Baptists is credited to the fact that their churches in the South have been organizing Sunday-schools in churches which did not have them before. In other words, they are catching up. No doubt the loss in Congregational schools can be nicely explained, but a loss among the young is something to think about.

"On the financial side of church life the Baptists raised for home expenditures \$11,061,541; for foreign missions, \$627,310; grand total, \$17,932,972. The Presbyterian home expenditures were \$13,496,879, and contributions for foreign missions \$1,046,283; grand total, \$17,651,757. The Congregationalists raised for home expenditures \$8,490,212, and for foreign missions \$491,880; grand total, \$11,561,618.

"The average contribution per member for these objects, was: Baptists, \$3.80; Presbyterians, \$14.83; and Congregationalists, \$16.85. The Presbyterians gave nearly four times as much per member as the Baptists, and the Congregationalists more than four times as much."

GERMAN UNIVERSITY THEOLOGY.

Interest in theology among German students, if we may judge from the fact that since 1886 the number of students in German universities has increased from 27,000 to 42,000, or fifty-five per cent. Mean time, the number of theological students in the Protestant faculties has decreased from over 2,600 to less than 1,600, a loss of sixty-two per cent. In the Roman Catholic faculties there has been an increase fairly proportionate to population. These facts are commented on by a German correspondent in "The Christian World," of London, quoted by "The Outlook," who is disposed to attribute the decline in the Protestant faculties less to the results of higher criticism than to the blighting influence of establishment in checking the free development of religious thought. "The Outlook" quotes "a cultivated British writer" in this relation: "I am afraid that there is no hope for German Protestantism till after the social revolution has accomplished itself—that is, until Social Democracy has gained its political end and disestablished the Church. I say this because the Social Democrats, who are several millions strong, and the one growing political party in the Empire, while officially they ignore Christianity, are in reality in deadly opposition to it. The reason is not far to seek; they do not understand Christianity as such, but see in it only an established system which has for its aim the maintenance of the social and political status quo—a useful police measure for keeping the poor contented with their lot. To-day it has to be frankly recognized that the Lutheran Church, as by law established, constitutes a moral barrier between the Teutonic people and Christianity." As corroborative evidence of this, he notes the fact that the free Churches of Germany, in spite of the trammels to which they are subjected are flourishing on every hand.

The Roman Advertiser gives the following statistics of the capacity of the great churches of the world, allowing four persons to every square yard:

	Sittings.	Yards.
Milan Cathedral	37,000	9,250
St. Peter's, Rome	32,000	8,000
St. Paul's, London	25,600	6,400
St. Petronio's, Bologna	24,400	6,100
Florence Cathedral	24,200	6,075
Antwerp Cathedral	24,000	6,000
St. Sophia's, Constantinople	23,000	5,750
St. John Lateran, Rome	22,900	5,720
Notre Dame, Paris	21,000	5,250
Pisa Cathedral	13,000	3,250
St. Stephen's, Vienna	12,400	3,100
St. Dominic's, Bologna	12,000	3,000
St. Peter's, Bologna	11,400	2,850
Cathedral of Siena	11,000	2,750
St. Mark's, Venice	7,000	1,750

The Piazza of St. Peter's in its widest limits, holds 621,000 crowded, and 208,000 drawn up in military array; in its narrowest limits, not comprising the porticos of the Piazza Rusticucci, 474,000 crowded, and 158,000 in military array. Notre Dame, the great parish church, of Montreal, and the largest on this continent, is not given above. It is said to afford accommodation for 12,000 worshippers.

Many animals are so adapted that they can closely imitate leaves or shrubs to evade their enemies. There are also certain plants which are able to resemble stone for the same end. There are several varieties in South Africa that so closely resemble the stones among which they grow that attempts are frequently made to pick them up under the impression that they are rocks. Many of these plants flower in season, bearing bright-colored blooms; but once this period is over they resume their imitation of the rocks. At a distance a patch of ground strewn with these plants might easily be mistaken for a barren space.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## TEMPERANCE LESSON\*

If ye bite and devour one another, v. 15. To bite might seem at first to be a sin of the teeth, only no tooth is half so keen and poisonous as an enemy's tongue. A simple catalogue of the sins of the tongue is enough to terrify us. The Psalms are full of this evil. The Proverbs condemn it in their strongest terms. James declares that a man is as good as perfect if he can bridle his tongue. Pascal represents evil-speaking as so universal, that, if people only knew what we said about them we should not have four friends left us in the world. "What are the chief cares of a young convert?" asked such a convert of an aged Carthusian monk. "I said, I will take heed to my ways, that I sin not with my tongue," replied the saintly father. "Say no more for the present," interrupted the youthful beginner; "I will go home and practice that, and will come again when I have performed it." No other power than the Spirit of God, operating through a loving heart can sanctify the tongue. But when He has cleansed the inner springs of thought and feeling, the stream of speech becomes pure and sweet.

Walk in the Spirit, and ye shall not fulfil the lust of the flesh, v. 16—The story is told of a famous corsair of the olden time. In a spirit of mad frolic, he took the bells that warned mariners off some dangerous rocks, and laughed as he sent them gurgling down to the bottom of the sea. Years passed and the reckless captain, with his wicked crew, sailed the seas in safety, going long unpunished for his crimes of plunder and murder. But the day of reckoning came, and the lawless pirate with his men and ship went down, wrecked on the very same rocks. Would we save our lives from wreck and ruin? Then beware of doing despite to the Spirit of God and His most loving and gracious warnings.

Ye cannot do the things that ye would, v. 17. "Down and out," says the world, when one fails. Not so, God. Elijah failed; and God took him away where he could get fresh strength, sending him back to do his work as bravely as before. Peter failed; but God had forgiveness for him, and a high place in His service. John Mark failed; and God did not cast him away as useless, but so trained him that at last he won the confidence of the very apostle who had condemned him. Have we failed to do what we would have liked to have done? Let us take our failure to God, and He will show us how to bring success out of it.

Murders, drunkenness, v. 21.—Among the Italians there was a horrible method of disposing of an enemy. Pretending friendship, a man would present his rival with a ring. It contained a diamond in which was secreted a drop of deadliest poison. In the setting of the diamond was left the jagged edge of a claw. Grasping his enemy by the hand in the apparent warmth of friendship, the murderer would contrive to drive the claw through the skin, squeeze the poison into the wound, and leave the object of his hatred to die in a few hours in intense agony. Under the specious guise of friendship, how often has the poison of alcohol been introduced into a young life! The inten-

tion was very far from that of injury. The last thought in the world was one of destruction. But yet the end was the same. The poison inserted in the name of friendship has done its deadly work; and the fresh young life now lies like a tree despoiled of its fruit and with its leaf and promise faded. Who is responsible? Alas, that such falls should be so frequent. It is a holy war that is waged against the arch-destroyer—drink.

Temperance, v. 23. Carefully prepared statistics bring home some startling facts regarding the drink traffic in Canada. During the year ending June 30, 1905, the amount spent on intoxicants, throughout the Dominion was \$54,547,382. In the manufacture of liquor, 3,700,000 bushels of grain, which might have gone to feed the hungry, were destroyed. At a very low estimate the loss of 4,000 human lives, during the same year, can be traced to the drink traffic. \$3,534,608 of the amount spent in caring for the neglected, helpless, insane and criminal classes may fairly be charged to the traffic in drink. There is need, no mistake, for much earnest temperance work to rid our fair land of this giant evil.

He that soweth to his flesh, Ch. 6:8. Most plants live on the air and the nutritious liquids they absorb through their roots; but there is a peculiar class that, strange to say, preys on insects. It changes its color to a fleshy hue. The lips of the flower are coated with honeyed sweetness. But in the hollow of the cup-like flower lurks death and destruction. Attracted by the color, tempted by the odor of the honey, insects climb the deadly flower. Oftentimes they show an amazing caution in the way they avoid the treacherous edge. But sooner or later they forget themselves, go too near the slippery brink, lose their foothold, and tumble inside the fatal cup. It is in this fashion that men are tempted to sow to the flesh. Its proffered pleasures attract them, stupefy them, and often, despite even the warning of the wisest heads, lead them at last to take the fatal step. It is not possible to sow to the flesh and not reap the fatal consequences.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Lasciviousness—No one could describe the unbridled wantonness, the luxurious and outrageous excess, which characterized the pagan world of Paul's time. Never before or since, in any civilized community, have the works of the flesh had fuller swing, than in the Neronian reign. The wealth which flowed into the hands of a few in the capital of the world, and the unrestrained court life of the irresponsible emperor, whose name is now the synonym for cruelty and iniquity, combined with the utter lack of either religious conviction, or lofty moral ideal, produced a state of things which has happily never been paralleled. Their dominant impurity is stamped on their coins, cut on their gems, frescoed on their chamber walls, and stereotyped on the pages of their poets and historians.

There is no sweetness in life nor hope in death, save in love.

Can you find a law of God which is in itself, and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way?—Enoch Mellor, D.D.

## "I BELIEVE IN GOD THE FATHER."

These words are sometimes referred to as an assertion of what is called "The Universal Fatherhood of God." But this is a mistaken application. The words as used in the Apostles' Creed apply only to the relation of the Father and Son in the Divine Trinity. "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord." The great discussions and controversies, in which the Church was engaged, when the Creed was formulated, were concerning the character and nature of Christ. It was his relation to the Father that was defined in the first article of the Creed.

There is no assertion of the universal Fatherhood of God in the inspired Word. "The sons of God" are those who are united to Christ. "As many as received Him, to them gave He power to become sons of God... which were born... of God (John i. 12, 13). "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). To unbelieving Jews Jesus said, "If God were your Father, ye would love me" (John viii. 42). "Ye are of your father the devil" (verse 44). Are the children of the devil sons of God? People may be the children of God in the same sense that all created existences are, but they are the sons of God, spiritually, only through spiritual birth.

The doctrine of the divine Fatherhood is sometimes used to cover dangerous errors. It is said, "A father will not judge severely the faults of his own children. The punishments that God inflicts are remedial. They are but the chastening of a heavenly Father. What son is he whom he chasteneth not? A father will not punish his own child with everlasting fire." The clear distinction which the Word of God draws between the sons of God and the children of the world is obliterated by the unqualified assertion of the sonship of all men and the universal Fatherhood of God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—A. M. in Herald and Presbyter.

## THE DANGER OF THE SECOND ATTACK.

It is the unseen danger that often makes the most trouble for us. Any ordinarily careful person can cross a crowded street or the railroad tracks and avoid the team or the train that is in plain sight. But how often has such a person jumped out of the way of a danger plainly seen only to be overtaken by another that was hidden from view! It is the second train of care, bearing swiftly down from another direction on the wayfarer who has safely escaped the first, that does the damage. And that is the way the supremely skillful Enemy of all of us often maces his attacks. He uses one temptation more as a blind than as a real temptation, and while we are congratulating ourselves on having routed it, he hurls another against us that overcomes us before we fairly realize that we are attacked. No man can see in every direction at the same time; only God can foresee and plan and safeguard us against the Satanic treachery of what we must to live safely in our own power!—S. S. Times.

\*S.S. Lesson, Sept. 30—Galatians 5:15-26; 6:7, 8. Commit to memory vs. 7, 8. Read Ephesians 5:11-21. Golden text—Wine is a mocker, strong drink is raging.—Proverbs 20:1.

WHAT THE HANDS FIND TO DO.

By no means all of the missionary work is reported in the missionary magazines, numerous though they are. Christian Work tells of a lady who was living near a town where fifty Italians came to work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church, and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English, and she could speak no Italian, so she was at a loss to know how to help them. Discovering that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian, and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and here that Book read. He said most of the men were reading it, many of them with much interest. She consulted with others, and they arranged to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now the church has what might be called an Italian annex, and the results of the work are most gratifying. It is needless to say that the priest is now indignant over what he considers an encroachment upon his territory.

A PRAYER.

O Lord, let Thy blessing be with us, then our poverty shall be wealth, our failure in life shall be our truest success, and all our victories shall be purged of vanity and cleansed of all earthliness, and shall be as crowns set upon our head by the Lord of life. Baffle every bad man, turn his counsel to confusion; when he has dug his pit, may he fall into it himself, and when his arm is stretched out to smite weakness may he never be able to take it in again. The Lord be with all good men; make them courageous, fearless, confident, resolute, and zealous, and may their way be prosperous, may every step they take elicit blessings from the hearts of men whom they help and honor and enrich. The Lord hear us in these things, seeing they are bound up in the name of Jesus Christ the Lord, and seeing that they are poured out of our hearts on Calvary, at the foot of the Cross, where prayer was never lost. Amen.

NEVER DESPAIR.

The poor old patriarch Jacob was shrouded in gloom when he wailed out, "All these things are against me!" Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's granaries, and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn. What he regarded as a sorrow has grown into the greatest mercy of his life. There may have been wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause. Never despair of a great heaven-directed reform, even when the powers of hell are striving to strangle it. Never despair of a child. The one that fills you with the most solicitude and occasions your most fervent prayers may yet gladden your life with joys beyond your brightest hopes. Never despair of a soul so long as you can plead with God for that soul or strive to bring it into a view of Christ.

OVERCOME SIN.

Communion with the sinless One is the sure method of excommunicating sin. Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue to Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?" Here is the true secret of weakness from worldly idols, the expulsive power of a new affection.

"I have heard the voice of Jesus. Tell me nought of ought beside; I have seen the face of Jesus. And my soul is satisfied."

THE WIND OF SORROW.

The fire of love was burning, yet so low That in the dark we scarce could see its rays,  
And in the light of perfect-placid days  
Nothing but smoldering embers dull and slow.  
Vainly, for love's delight, we sought to throw  
New pressures on the pyre to make it blaze:  
In life's calm and tranquil, prosperous ways  
We missed the radiant heat of long ago.  
Then in the night, a night of sad alarms,  
Bitter with pain and black with fog of fears  
That drove us trembling to each other's arms—  
Across the gulf of darkness and salt tears,  
Into life's calm the wind of sorrow came,  
And fanned the fire of love to clearest flame.  
—Henry Van Dyke, In The Century.

MAKE READY FOR HEART ROOM.

The leading idea of preparation for receiving a guest is anticipatory thoughtfulness, a consideration of what would please him when he comes. We fill his room with many small tokens of our wish that, in it, he should really feel at home. Do we ever so anticipate a visit from our Lord, and make the heart room ready for Him before He comes? Do we ever feel as Moses felt when he said, "He is my God and I will prepare Him a habitation?" Perhaps we do; but even then we are confronted with two great obstacles—first, our conscious unworthiness to receive the Lord at all, and next, our felt incompetence so to purify the house that it shall be worthy to receive Him. We are therefore forced to take refuge in the paradox, that the Lord Himself must do in us what He asks us to do and what we are unable to do. We are to cleanse the heart for Christ to dwell in it, and yet it is just his own coming into it that alone can cleanse it thoroughly. If He comes to dwell at all He must come to us, unworthy of His presence as we are; and then what our own power cannot do His power working in us will speedily do.  
Our prayer must therefore be, "Lord, take my heart and cleanse it, for I cannot cleanse it myself; keep it thyself, for I cannot keep it for Thee." And He will answer the prayer. He will bring these poor sinful hearts of ours into such close fellowship with Himself that His holy nature will be transfused into ours; moment by moment we shall become larger sharers of His victory and His peace; and the hearts in which He dwells will become living temples, full of "thanksgiving and the voice of melody."—From "In the Secret of His Presence."

OBEYING CHRIST.

Some Bible Hints.

All the failure's in keeping Christ's commandments come from trying to keep them without Christ (v. 5).  
There are many rewards of commandment-keeping, but there are no rewards unless Christ's love is thought reward enough (v. 10).  
Can we love one another because it is commanded? No; but because we love the Commander (v. 12).  
Can we be friends of Christ, that "whatsoever" standing in the way? Yes, for Christ has promised to give us "whatsoever" help we ask (v. 14).

Suggestive Thoughts.

Christ "knoweth our fame"; where He commands, obedience is always possible.  
No one can heed without hearing. Obedience to Christ involves Bible study.  
Christ issues no commandment that he did not obey when a mortal like ourselves.  
It is not natural to us to obey good orders; we must learn to obey.

A Few Illustrations.

No command of the general is for hardship, but for victory. It is thus with Christ's commands.  
A parent must issue many commandments that he cannot explain to his child, but they will be understood by and by. So with Christ.  
Obedience to Christ, often repeated, becomes an instinct, as a soldier responds automatically to the word of command.  
A general's commands must often reach the soldiers by way of under officers. So Christ's commands often reach us through Christ's ministers.

To Think About.

Do I understand just what Christ's commands are?  
Am I doing Christ's will with my whole heart?  
Is it becoming easier or harder to obey.

A Cluster of Quotations.

The virtue of paganism was strength; the virtue of Christianity is obedience.  
—Hare.  
Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel is not fit for store.—Saadi.  
Let them obey that know how to rule.  
—Shakespeare.  
From... obedience... and... submission spring all other virtues, as all sin does from self-opinion.—Montaigne.

DAILY READINGS

- M., Oct. 1. Obedient and fruitful. Matt. 10: 18-23.
- T., Oct. 2. Obedience and eternal life. Matt. 19: 16-22.
- W., Oct. 3. Hearing and doing. Luke 6: 46-49.
- T., Oct. 4. Watching and obeying. Luke 12: 35-49.
- F., Oct. 5. Following and serving. John 12: 20-26.
- S., Oct. 6. Knowing and doing. Rom. 2: 7-13.
- S., Oct. 7. Topic—Christ's life. X. The commandments He left us; our obedience. John 15: 1-17. (Consecration meeting.)

Christian Advocate: Many of the so-called "healers" are deceivers, and some of them are frauds. The distinction between a deceiver and a fraud in this use of the words is, a deceiver is not what he thinks he is; therefore, when he says that he is what he is not, and affirms that he does what he can not do, he does not realize that he is producing the effect of a lie. The fraud knows that he is a deceiver, and endeavors to make other people believe that he is telling or working the truth.



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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, SEPT 26, 1906.

The Cape-to-Cairo railway, pet project of the late Cecil Rhodes, and remembered with a curious bequest in the will of the late Alfred Beit—the diamond king, is building with a rapidity that recalls the feats of railway construction across our Canadian prairies. The new line has now reached a point in the "heart of the dark continent" that is 374 miles north of Victoria Falls and 2,016 miles from Capetown. The 281 miles from Kolomo to Broken Hill were built in 346 days, but on ninety-nine of these no work was done, so that the rails were actually laid at the rate of more than a mile a day. Three hundred and fifty whites are employed and from 3,000 to 5,000 natives.

Writing of the Presbyterian Church, a contemporary very properly remarks: It is Calvinistic in its doctrine. "God is sovereign, and I am free." That is Calvinism. Calvinism also implies a lofty conception of God. In that lies a lot more history. It accounts for Moses, Isaiah, Paul, Augustine, Calvin, Knox and John Wesley. A lofty conception of God was never more needed than it is to-day. Presbyterianism also stands in these days for the doctrine of an inspired Bible. It always did, but more especially now. The Presbyterian preacher is not the inventor of a message; he is the witness. Even Christ said that he spoke not of himself, but as it was given to Him. If the Presbyterian preacher is true to his ancestry, he will say, "Truth is my king, God's word is truth." The Bible has a way of verifying itself. It is its own witness, and the Holy Spirit bears witness with the word. We have the privilege of knowing something about God, the soul, and the future. We have a revelation. On that rock we stand.

## THE DOMINION PRESBYTERIAN.

### CHURCH UNION: THE ENLARGED AREA.

When we pointed out that "breadth of issue" meant increased difficulty and greater delay, we simply recognized that which was self-evident. The fact is there and no one has any interest in denying it. We would like, however, to call attention to the significance of the fact, and what is involved in the statement of it. It does not mean that our feelings are less kindly towards Anglicans and Baptists than towards other branches of the Christian church. The fact that a Presbyterian minister is shut out of Anglican pulpits and from the Baptist communion, of course, hinders intercourse in some measure, and practical fellowship does increase friendly feeling. Still we allow the right of our Anglican and Baptist friends to maintain their own constitution, and we are not fretted or made bitter by the limitations referred to. We have so much activity in other directions that no practical inconvenience results.

It is not a matter of feeling or friendliness merely; though we may be as willing to consider proposals for union with these communions as with others, the fact of enlarging the area of negotiations at this time makes it more difficult. If a man is convinced that the union of all these churches is both possible and desirable, he may still feel that it can only be accomplished by advancing stage by stage, taking first that which is easiest and readiest. A mere increase in the number of the questions to be considered by these committees means a larger and more complex task, apart from the character of the increase.

But take a glance at the character of one of the new questions to be faced. The bodies at present negotiating have not to deal with any radical difference as to the idea of the Church. The Presbyterian and Methodist systems are similar; they are both connexional or Presbyterian. The Congregational and connexional systems have been gradually coming closer together.

In negotiations with our Anglican brethren this great question would have to be faced. In England, within the communion of the "National Church," it is well known that the two ideas of the Church, the Roman and the Protestant, are in constant conflict. So fierce is the conflict that a number of highly qualified authorities, within the church and outside, have recently expressed the opinion that it must lead to disestablishment. We are not prepared to say now this case stands with Anglicans in Canada; but we are prepared to say that it will make for peace and progress in the union negotiations if the consideration of this important question can be postponed. The longest way round is in this case the shortest way to the goal. Let us cultivate friendly feelings with all; and strive for unity of spirit, and also for organic union as that comes within our reach.

"Altruism" is not a twentieth-century discovery; thirty-four centuries ago it was enacted: "Thou shalt love thy neighbour as thyself."

### CEREAL FOODS.

There is floating through the papers a story of an Irishman, not feeling very well, who called on a physician who asked him what he lived on. He is said to have answered "Chiefly on serious foods." It is become a positive nuisance says the Christian Advocate, to have forced upon one by circular, by advertisement, by recommendation of grocers, and by friends—some of whom will declare that the last cereal food they used had greatly improved their "minds" and "memories," thus making it obvious that they had not used enough of the cereal. Others will affirm that a forty-year rheumatism disappeared after they had eaten a few mouthfuls, for five or six meals, of the recommended cereal, and has not returned; others, that a standing dyspepsia, hereditary in the family, has also disappeared on account of some quality in the oats. The last advertisement that we read in the street car is as follows: "To be strong—to have health—to energize—to possess nerve force—to release and have 'New Strength of Body'—to feel the joy of living every day—EAT—" We can see no reason why the writer of this did not continue somewhat as follows: "To destroy all pernicious microbes—to prevent the changes incident to old age—and indefinitely to postpone one's death—EAT—" The fact is that any decently clean cereal is about as good as any other, and the nearer it comes to be as Nature made it the better it is. Cereals are injurious if they are not masticated. For ages there has been a dispute about oatmeal. When Dr. Johnson—who hated the Scotch—defined oatmeal in his dictionary he did it on this wise: "A kind of grain that in England is fed to horses and in Scotland supports the people." It is reported that a Scotchman said to him: "But, Dr. Johnson, where will you find better men than in Scotland and better horses than in England?" The more incredible the "brag," however, the more likely the goods are to sell. If the sort eaten remains agreeable to the taste and the health, why change because some other cereal is advertised? One of the evils in the use of cereals is the sugar that is added. Cereals become sugar soon after being eaten.

### THE MAGANETAWAN.

In its rivers as much as in its lakes lies the beauty of Muskoka. The Magnetawan is reached 171 miles north of Toronto, on the Grand Trunk Railway, and opens up another and entirely new region to Steamboat navigation, to the tourist and particularly the sportsman. The Magnetawan drains a surface of about 4,000 square miles. Some idea may, therefore, be gathered of its magnitude and of the possibilities for canoeing opened up by the ramifications of the numerous tributaries and their connected lake enlargements. The very heart center for sport, for rod and gun. Its rivers and lakes can be ascended and descended in canoes, amid the best of sport, while the eye is fascinated by the fresh and unsullied wildness of its forest haunts. For illustrated descriptive matter and all particulars apply to W. Robinson, 506 Park Building, Pittsburg, Pa.

## MACKENZIE RIVER VALLEY.

The possibilities of Mackenzie river valley as a wheatgrowing section are just beginning to be recognized. The valley is equal in area to all the New England states. The winters are long and severe; but the country glides from snow and ice into a genial atmosphere with long and warm days and short nights during which vegetation advances with a rapidity unknown in lower latitudes. It is quite possible there to harvest early in August grain that was sown in June. Mr. Stewart, the Dominion superintendent of forestry, recently reached Dawson after a journey from the Mackenzie and then westward to the Yukon capital. To the Yukon World Mr. Stewart told this story:

"The magnitude of Canada's possibilities is but faintly comprehended. The Mackenzie valley is nearly two thousand miles long and from 500 to 1,000 miles wide, typical prairie land, free from rock and alkali, and possessing a soil identical with that of Saskatchewan and Alberta. Who shall say that a decade or two hence that immense stretch of territory shall not be teeming with a population engaged in agricultural pursuits whose lands will be as valuable and as productive as those of the two new provinces that came into existence but a year ago?

"A thing that impressed me most tremendously was what I saw at Fort Providence on the Mackenzie river some distance north of Great Slave lake. There on the 20th of July nearly a thousand miles north of Edmonton, I was shown wheat in the milk, full grown and as pretty grain as you will find anywhere in Manitoba or the western provinces. Vegetables of all kinds thrive prodigiously, and after I had traversed all that vast distance I wondered if I would not live to see the day when that immense scope of country would be populated with happy and prosperous farmers.

"Such a thing is not impossible, as I well remember when it was considered out of the question for anything to grow where now are countless acres of the finest wheat lands in the world."

## WOMEN AND CHURCH COURTS.

The Toronto Star has a philosophical humorist who sometimes breaks out in prose and sometimes in verse. The following poem was induced by the refusal of the Methodist Conference to admit women to the church courts:

Oh, woman, oft you're pure and good  
And beautiful. (That's understood.)  
We let you work at sewing bees  
And wait upon us at church teas;  
We let you run the Ladies' Aid,  
To trust you there we're not afraid.

In Sunday school we let you teach,  
At which you are a perfect peach.  
Bazars and garden parties, too—  
We're glad when you find work to do;  
On Sundays when we pass the plate  
Upon your cash we calculate.

When anybody's taken ill  
We find your nursing fills the bill;  
When folks are poor and in distress  
We use your charitableness,  
But we must draw the line somewhere,  
The fathers of the Church declare,  
And state with a portentous frown,  
You must go way back and sit down.

(We merely go by the reports).  
We won't admit you to the courts,  
In short, we'll let you do the work,  
But will not let you run the kirk.

## AN HISTORIC CONGREGATION.

St. Paul's Church, Simcoe, has the proud distinction of being one of the oldest churches in Upper Canada, and this week its members have been celebrating the 113th anniversary of its establishment. On Sunday sermons were preached by Dr. Fletcher of Hamilton, who for many years has followed with interest the work of the congregation. Both services were well attended. In the morning an excellent discourse was given on "Diligence in Business." The congregational singing was hearty, and the choir sang very acceptably Schilling's "O, Be Joyful." In the evening, after a very earnest sermon by Dr. Fletcher, communion was dispensed by the pastor, Mr. Dey. Himmels "O Come Let us Worship," was given by the choir, and during the offering a duet was sung by Misses McKay and Haddow.

On Tuesday, at the invitation of St. Paul's Church, the Presbytery of Hamilton held a meeting in Simcoe to transact the general business of the Presbytery and to join with the church in its celebration. There were present ministers and elders from Hamilton, St. Catharines, Niagara, Welland, Hagersville, Jarvis, etc. The members of the Presbytery were the guests of different families of the congregation, and expressed their delight with the pretty town, the fine church property, and the cordial hospitality of the Presbyterian church.

On Tuesday evening a most enjoyable congregational supper was held in the schoolroom. It was a "family affair" confined to the people of the church, the clergymen of the town, and the visiting members of Presbytery. The tables were most temptingly spread, and decorated with asters, and the young ladies made very attractive waitresses. The ladies of St. Paul's church are to be congratulated upon the harmonious success and efficiency with which they conduct such gatherings.

At 8 o'clock a public meeting was held in the auditorium of the church. Mr. Innes occupied the chair. After devotional exercises, led by the Rev. J. Young, of Hamilton, and "How Beautiful Upon the Mountains" sung by a full choir, a graceful opening address was made by the chairman. The Rev. Mr. Ratcliffe, of St. Catharines, the Moderator of Presbytery, conveyed the Presbytery's greetings and congratulations.

Mr. Dey gave a sketch of the history of the congregation. He had been for years searching for original and accurate information in reference to the first fifty years, and was careful that nothing was presented as fact that was not critically correct. The whole history as prepared was not read to the meeting, but an outline given and illustrated by a large chart. The history is to be published in an illustrated pamphlet before Christmas, it is hoped. The Rev. Jabez Colver in 1814 tells us himself that he came here as an ordained Presbyterian minister in 1793, and that year organized a Presbyterian congregation. He continued ministering to it till his death in 1818. After a vacancy of over two years, his people invited John Bryning, a missionary from England, to preach to them. He did so, but was not ordained till November 2nd, 1830, as there was no Presbytery within reach to ordain him.

In 1840 he was succeeded by five missionaries in six years, the last of whom was John Dyer, the sailor preacher, whose marvellous power electrified the people, and roused

them to new life and activity. Then came the division into Kirk and Free Church, which lasted for thirty years; the ministers in the one being Bell and Livingstone, and in the other Wilson and Craigie. The two branches were re-united in 1876, the pastors since being McNeil, Croll and Dey.

Reference was made to the early elders, as Chamberlain, Youngs, Poiley and George Jackson, as well as to some of later times, as John Scott, and to the building of the churches and manse, and the development of the membership, and of giving to missions, there being a decided expansion in recent years.

"O God of Bethel, by whose hand Thy people still are fed," was then sung, after which the audience listened with interest to addresses by the Rev. Dr. Fletcher, of Hamilton, the Rev. Mr. Buchanan, of Jarvis, the Rev. Mr. Hicks, and the Rev. Mr. Dayfoot, of Simcoe. A letter from the venerable James Black, of Hamilton, was read by Mr. Rowat, clerk of session. Mr. Black gave very interesting reminiscences of the Presbyterian church, Simcoe, reaching back over fifty years.

It was hoped that the Hon. John Charlton, and the Rev. Mr. Liddy of the Methodist church would also be present, but they were unavoidably absent.

This most interesting meeting was brought to a close by the singing of "Onward, Christian Soldiers," and the Benediction.—Simcoe Reformer.

## LITERARY NOTES.

A copy of the Official Hand-Book of the Presbyterian Church of England has just reached us. It contains 101 pages of exceedingly useful information. In it will be found particulars of new church buildings, as well as of additions, alterations and engagements; debt extensions; church extensions; and a statement of the position of each congregation in the denomination, given in form following: London: St. John's Wood, Marlborough Place. Founded 1801; church built 1870. Insurance £10,000; settings 1,994. Communicants—Church 778; mission 176. Sabbath schools, 368. Local Mission, Kilburn. Finances—Congregational, £1,480; Local Missions, etc., £1,710; Temporary, £3,200; Synod Schemes, £1,898; Stipend, £1,200. Services—Lord's Day, 11 a.m. and 7 p.m. Wednesday, 8 p.m. Minister, Rev. John Monro Gibson, D.D., LL.D. Ord. 1864; inducted 1880. Then follows a list of the various officers connected with the congregation, with the names and addresses of the conveners of committees. We make use of St. John's Wood Church because its minister, Dr. Monro Gibson, is so well known in Canada. It will be noticed that his stipend is \$6,000. Send for a copy of the Hand-Book. It will only cost 25 cents, postage included. Address 14 Paternoster Sq., London.

The opening article in the August Studio (London, England), describes The Watts Memorial Gallery at Linner Street. This gallery was begun during Watt's lifetime, and has since been enlarged and completed by his widow who has placed in it her husband's pictures which have become hers, and has dedicated the gallery to the memory of her distinguished husband. Linner Street is easily accessible from London, and this beautiful spot where Watts spent some of the happiest years of his life, and where his tomb is to be seen, seems a much more fitting place for his Memorial Gallery than would London. The Gallery contains pictures representative of almost all the phases of Watt's career, and is a most valuable collection. Another excellent article is that on The Landscape Paintings of Montague Smyth. Very interesting also is the description of Modern Viennese Toys.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## A MIDNIGHT BURIAL.

It was growing late when the old preacher left Westmoreland and rode leisurely back toward the cabin on Sand Mountain. The horse he was riding—a dilapidated roan—was old and blind, but fox-trotted along with the easy assurance of having often travelled the same road.

The bridle rested on the pommel of the saddle. The old man's head was bent in deep thought, and the roan, his head also down and half dreaming, jogged into the dark shadows which formed a wooded gulch, leading into the valley and from thence into the river.

Suddenly the rider was awakened from his reverie by the old horse stopping so suddenly as almost to unseat him. With a snort the roan had stopped and had thrown up his head, quivering with fear, while with his nose he was trying to smell out the queer thing which stood in his path.

The moon broke out from behind a cloud at the same moment, and there, in the middle of the road, not ten yards from him, stood a heavily built, rugged, black bearded man in a ragged slouched hat and pointing a heavy revolver at the rider's head.

"Hands up, Hilliard Watts!"

The old man looked quietly into the muzzle of the revolver and said with a laugh:

"This ain't 'zactly my benediction time, Jack Bracken, an' I've no notion of h'istin' my arms an' axin' a blessing over you an' that old pistol. Put it up an' tell me what you want." he said more softly.

"Well, you do know me," said the man, coming forward and thrusting his pistol into its case. "I wa'n't sho' it was you," he said, "and I wa'n't sho' you'd know me if it was. In my business I have to be mighty keeful," he added with a slight laugh.

He came up to the saddle-skirt and held out his hand, half hesitatingly, as he spoke.

The bishop—as every one knew him—glanced into the face before him and saw something which touched him quickly. It was grief-stricken, and sorrow sat in the fierce eyes, and in the shadows of the dark face. And through it all, a pleading, beseeching appeal for sympathy ran as he half doubtfully held out his hand.

"Why—yes—I'll take it, Jack, robber that you are," said the old man cheerily. "You may not be as bad as they say, an' no man is worse than his heart. But what in the world do you want to hold up as po' a man as me—an' if I do say it, yo' friend when you was a boy?"

"I know," said the other, "I know. I don't want yo' money, even if you had it. I want you. You've come as a God-send. I—I couldn't bury him till you'd said somethin'."

His voice choked—he shook with a suppressed sob.

The bishop slid off his horse: "What is it, Jack? You hain't killed anybody, have you?"

"No, no," said the other, "it's little—little Jack—he's dead."

The bishop looked at him inquiringly. He had never before heard of little Jack.

"I—I dunno, Jack," he said. "You'll have to tell me all. I hain't seed you sence you started in your robber career after the war—sence I buried yo' father," he added. "An' a fine, brave man he was, Jack—a fine, brave man—an' I've wondered how such a man's son could ever do as you've done."

"Come," said the other—"I'll tell you. Come an' say a prayer over little Jack fust. You must do it," he said almost fiercely. "I won't bury him without prayer—him that was an angel an' all that I had on earth. Hitch, yo' horse just outer the road, in the thicket an' follow me."

The bishop did as he was told, and Jack Bracken led the way down a rocky gulch under the shaggy sides of Sand Mountain, furzed with scraggy trees and thick with underbrush and weeds.

It was a tortuous path and one in which the old man himself, knowing as he thought he did, every foot of the country around, could easily have been lost. Above, through the trees, the moon shone dimly, and no path could be seen under foot. But Jack Bracken slouched heavily along, in a wabbling, awkward gait, never once looking back to see if his companion followed.

For half a mile they went through what the bishop had always thought was an almost impenetrable cattle trail. At last they wound around a curve on the densely wooded side of the mountain beyond which lay the broad river, breathing out frosty mist and vapor from its sleeping bosom.

Following a dry gulch until it ended abruptly at the river's bluff around the mouth of which great, loose rocks lay as they had been washed by the waters of many centuries, and bushes grew about, the path terminated abruptly. It overlooked the river romantically, with a natural rock gallery in front.

Jack Bracken stopped and sat down on one of the rocks. From underneath it he drew forth a lantern and prepared to light it. "This is my home," he said laconically.

The bishop looked around. "Well, Jack, but this is a part of my own little forty-acre farm. Why, that's my cabin up yander. We've wound in an' groun' the back of my place down by the river! I never seed this hole befo'."

"I know it was yo's" said the outlaw quietly. "That's why I come here. Many a Sunday night I've slipped up to the church winder an' heard you preach—me an' po' little Jack. Oh, he loved to hear the Bible read an' he never forgot nothin' you ever said. He knowed all about Joseph an' Moses an' Jesus, an' last night when he died o' that croup befo' I c'uld get help or anything, he wanted you, an' he said he was goin' to the land where you said Jesus was—"

He broke down—he could not say it. Stepping into the mouth of the cave, he struck a match, when out of sight of the entrance way, and stepping from stone to stone he guided the bishop down some twenty feet, following the channel the water had cut on its way underground to the river. Here another opening entered into the dry channel, and into it he stepped.

It was a nicely turned cave—a natural room—arched above with beautiful white lime-rock, the stalactites hanging in pointed clusters, their starry points twinkling above like stars in a winter sky. Underneath, the soft sand made a clean, warm floor, and the entire cave was so beautiful that the old man could do nothing but look and admire, as the light fell on stalagmite and ghostly columns and white sanded floors.

"Beautiful," he said. "Jack, you couldn't help gettin' relig'ion here."

"Little Jack loved 'em," said the outlaw. "He'd lay ev'ry night before he'd go to sleep an' look up an' call it heaven; an' he said that big column

thar was the great white throne, an' them big things up yander with white wings was angels. He had all them other columns named for the fellers you preached about—Moses an' Aaron an' Joseph an' all of 'em, an' that kind o' double one lookin' like a woman holdin' her child, he called Mary an' little Jesus."

"He's gone to a prettier heaven than this," said the bishop, looking down on the little figure, with face as pale and white as any of the columns around him, neatly dressed and wrapped, save his face, in an old oil cloth and lying on the little bed that sat in a corner.

The old man sat down very tenderly by the little dead boy and, pulling out a Testament from his pocket, read to the outlaw, whose whole soul was centered in all he said; the comforting chapter which Miss Alice that night read to the old negro: "Let not your hearts be troubled. . . ."

He explained as he read, and told the father how little Jack was now in one of the many mansions and far better off than living in a cave, the child of an outlaw, for the bishop did not mince his words. He dwelt on it that God had taken the little boy for love of him, and to give him a better home and perhaps as a means of changing the father, and when he said the last prayer over the dead child asking for forgiveness for the father's sins that he might meet the little one in heaven, the heart of the outlaw burst with grief and repentance within him.

He fell at the old man's feet, on his knees—he laid his big, shaggy head in the bishop's lap and wept as he had never wept before.

"There can't be—you don't mean," he said—"that there is forgiveness for me—that I can so live that I'll see little Jack again!"

"That's just what I mean, Jack," said the old man. "Here it all is—here—in a book that never lies, an' all vouched for by him who could walk in here to-night and lay his sweet hands on little Jack an' tell him to rise and laugh again, an' he'd do it. You turn about now an' see if it ain't so—an' that you will be better an' happier."

"But—my God, man—you don't know—you don't understand. I've robbed, I've killed. Men have gone down before my bullets like sheep. They was shootin' at me, too—but I shot best. I'm a murderer."

The old bishop looked at him calmly.

"So was Moses and David," he replied—"men after God's own heart. An' so was many another that was called a saint, from Old Hickory Jackson up."

"But I'm a robber, a thief," began Jack Bracken.

"We all steal," said the old man, sadly shaking his head—"it's human nature. There's a thief in every trade an' every idle hand is a robber, an' in every idle hand is a thief an' a liar. We all steal, but there's somethin' of God an' divinity in all of us, an' in back at last to our Father's home if we'll give it a chance. God's book can't lie, an' it says: 'Tho' your sins be as scarlet they shall be white as snow! . . . an' then again, shall have life everlasting!'"

"Life everlastin'," repeated the outlaw. "Do you believe that? Oh, if it was only so! To live always up there with little Jack! How do you know it ain't lyin'? It's too gran' to be so. How do you know it ain't lyin', I say? Hit-



liard Watts, are you handin' it out to me straight about this here Jesus Christ?" he cried bitterly.

"Well, it's this way, Jack," said the old man, "jes' this away an' plain as the nose on you' face; Now here's me, ain't it? Well, you know I won't lie to you. You believe me, don't you?"

The outlaw nodded.

"Why?" asked the bishop.

"Because you ain't never lied to me," said the other. "You've allers told me the truth about the things I know to be so."

"But now, suppose," said the old man, "I'd tell you about somethin' you had never seen—that, for instance, sence you have been an outcast from society an' livin' in this cave, I've seed men talk to each other a hundred miles apart, with nothin' but a wire betwix 'em."

"That's mighty hard to believe," said the outlaw, grimly.

"But I've seed it done," said the bishop.

"Do you mean it?" asked the other.

"As I live, I have," said the bishop.

"Then it's so," said Jack.

"Now that's faith, Jack—an' common sense, too. We know what'll be the earthly end of the liar, an' the thief, an' the murderer, an' him that's impure—because we see 'em come to that end all the time. It don't lie when it tells you the good are happy, an' the hones' are elevated an' the mem'ry of the just shall not perish, because them things we see come so. Now, if after tellin' you all that, that's true, it axes you to believe when it says there's is another life—a spiritual life, which we can't conceive of, an' there we shall live forever, can't you believe that, too, sence it ain't never lied about what you can see, by your own senses? Why ever star that shines, an' ever beam of sunlight fallin' on the earth, an' ever beat of yo' own heart by some force that we know not of, all of them is mo' wonderful than the telegraph, an' the livin' again of the spirit ain't any more wonderful than the law that holds the stars in their places. You'll see little Jack again as sho' as God lives an' holds the worl' in his hands."

The outlaw sat mute and motionless, and a great light of joy swept over his face.

"By God's help I'll do it!"—and he bowed his head in prayer, the first he had uttered since he was a boy.

It was wonderful to see the happy and reconciled change when he arose and tenderly lifted the dead child in his arms. His face was transformed with a peace the old man had never seen before in any human being.

Strong men are always strong—in crime—in sin. When they reform it is the reformation of strength. Such a change came over Jack Bracken, the outlaw.

He carried his dead child to the next room. "I've got his grave already chiseled out of the rocks. I'll bury him here—right under the columns he called Mary and little Jesus, that he loved to talk of so much."

"It's fitten," said the old man tenderly; "it's fitten an' beautiful. The fust burial—we know of in the Bible is where Abraham bought the cave of Machpelah for to bury Sarah, his wife. And as Abraham bought it of Ephron, the Hittite, who offered it to Abraham for to bury his dead out of his sight, so I give this cave to you, Jack Bracken, forever to be the restin' place of little Jack."

And so, tenderly and with many kisses did they bury little Jack, sinless and innocent, deep in the pure white rock, covered as he was with purity and looking ever upward.

He who trifles with the wine-cup is tapping the flood-gates or sorrow. When the dike is but a little more broken the sea will overflow him.

## BRIDAL GARMENTS.

It is interesting to note that the choice of white for wedding dresses is comparatively a modern fashion. The Roman brides wore yellow, and in the most Eastern countries pink is the bridal color. During the middle ages, the Renaissance brides wore crimson, and most of our Plantagenet and Tudor Queens were married in this vivid hue which is still popular in parts of Brittany where the bride is usually dressed in crimson brocade. It was Mary Stuart who first changed the color of bridal garments. At her marriage with Francis II of France, in 1554—which took place, not before the altar, but before the great doors of Notre Dame—she was gowned in white brocade, with a train of pale blue Persian velvet six yards in length. This innovation caused quite a stir in the fashionable world of that time. It was not, however, till quite the end of the seventeenth century that pure white, the color hitherto worn by Royal French widows—became popular for bridal garments in England.

## SHE WILL NOT WAKE.

By Jane Barlow.

No need to hush the children for her sake,

Or fear their play:

She will not wake, my grief, she will not wake.

'Tis the long sleep, the deep, long sleep she'll take,

Betide what may.

No need to hush the children for her sake,

Even if their glee could yet again outbreak

So loud and gay,

She will not wake, my grief, she will not wake.

But sorrow a thought have they of merry-making

This many a day;

No need to hush the children. For her sake

So still they bide and sad, her heart would ache

At their dismay.

She will not wake, my grief, she will not wake

To bid them laugh, and if some angel spake,

Small heed they'd pay.

No need to hush the children for her sake;

She will not wake, my grief, she will not wake.

—Academy.

## MARRIAGE FLIGHT OF ANTS.

People living along the River Stour, at Sandwich, England, were the other day treated to a wonderful sight. Suddenly the stream, the shores, and the streets of the town became covered with flying ants that seemed to be dropping like hail from the clouds. The phenomenon was a marriage flight of ants, such as always takes place in the summer. The ants thus swarming were young queens and winged males. In these marriage flights countless millions of ants take part, yet the noise of their tiny vibrating wings is scarcely as loud as the hum of a bee. So frail are their dense columns that a little puff of wind will disperse them out of sight.

Comparatively few of the myriads which come forth from their nests into the air live to enter a nest again. Practically all the males die, lonely and shelterless. The surviving queens found new communities, or, entering old nests, are at once taken care of by the workers, and start new colonies in their old nursery.

Guideboards are not always to be trusted. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

## ALL ABOUT THE BIRDS.

The course of flight is a distinguishing character of many birds. The grouse rises gradually while flying in a straight course; the woodcock rises to a height of several feet, or even yards, then flies straight away; the cuckoo's flight is also in a straight line, but peculiarly arrow-like, being graceful and silent, the long slender tail and body of the bird still further suggesting an arrow. A number of the birds, notably the brown thrasher and the song sparrow, progress in short flights, as from bush to bush, with a queer, eccentric or bobbing motion as if flapping tails were a great hindrance. A Wilson snipe flies in a zig-zag line; a goldfinch in long undulations or bounds. All of these and many other ways of flying can be indicated by dotted lines in the notebook, supplemented by such words as "sailing," "rapid," "slow," "heavy," or "graceful" flight, and "rapid," "slow," "silent" or "clattering" wingbeats; the wings of the grouse hum, those of the woodcock and the mourning dove whistle. How grand is the hawk or the eagle sailing far away in the blue sky! And how beautiful are song birds, each in its favorite position to sing, the song sparrow with head thrown back, the bobolink sailing down to the grass with raised wings! Those who have spent much time in watching birds in the field know how differently the various birds perch, fly, run, climb or feed. The warblers catch flies, but they do not do it in such an interesting way as do the true flycatchers. We come to know a bird by the flight or walk, just as we know other friends by their gait or even by the sound of their tread. In flight, the wings of many different birds make peculiar sounds whereby we may know the birds even if they themselves are out of sight. It is not at all necessary to get close enough to a bird to see its exact color, or the shape of its bill and feet; for its movements and outlines can be seen at a greater distance; and so we may know the bird even though it should fly away, as birds often do as soon as we try to stalk them for a nearer view. —St. Nicholas.

## IGNORANT WRITERS.

Andrew Lang's statement that Sir Walter Scott would have been horrified if he could have foreseen that, within less than three hundred years, male and female novelists, often as ignorant of books as of life, would monopolize the general attention, and would give themselves out as authorities on politics, ethics, society, theology, religion and Homeric criticism. Scott wrote true to facts, even in novels. Dickens caricatured, but he knew the life he described. So did Thackeray. Nothing is worse than the novel which undertakes to teach when the author is ignorant of the subject. Unconsciously thousands of people who read stories in daily papers, and many of the cheaper magazines, assume that the fiction corresponds with fact; that they are learning manners or customs, or at least receiving an idea of life under some circumstances. In nine cases out of ten the reverse is true. The story writers know little of the life they imagine. Many of them betray their origin, and their ignorance of good usage.

All our relaxations, and every holiday we enjoy, are but means to that important end, the better discharge of our duty.

The atonement is a mystery. The human soul is also a mystery. Deep answereth into deep.

Some able men are in youth bitter and ripen into sweetness under the frost of circumstance.

In the great Pantheon of the world's best works hang two masterpieces—the Good Samaritan and the Prodigal Son.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

All the city ministers are back to their pulpits after the holiday season.

Mr. John McKinley will represent the session of St. Paul's Church in Ottawa Presbytery for the ensuing year. At the last communion in this church five were added to the roll on profession of faith, and one by certificate.

Last Sunday, Rev. A. E. Mitchell, of Eskine Church, preached anniversary sermons in Calvin Church, Bathurst, Rev. Mr. Urcig taking the services in Eskine Church and addressing the children of the Sabbath school in the afternoon.

The Rev. Dr. Wardrope, who spent the summer with his daughter, Mrs. Grier, at Little Meis, Que., has returned to Gae-pa. The Mercury says: The venerable doctor keeps comparatively well, notwithstanding his great age and the serious illness through which he passed last fall. This will be gratifying news to his many friends in Ottawa and elsewhere.

In Eskine Church next Sunday will be devoted to the young people. In the morning Rev. Maj. Mitchell will conduct a service specially adapted to the children; in the afternoon the program presented by the General Assembly Sabbath School Committee will be carried out, and in the evening the pastor will address himself to the young people of the congregation. Mr. Mitchell knows how to make all such services lead to the religious uplift of his young hearers.

The Cornwall standard says: Rev. Robert Gamble, of Wakefield, Que., conducted the services in St. John's church on Sunday last, the pastor, rev. S. A. McGillivray, taking Mr. Gamble's services at Wakefield. Mr. Gamble, who is a brother-in-law of Mr. Macneil, is Moderator of the synod of Montreal and Ottawa, he preached exceedingly instructive and scholarly sermons.

The Presbyterian Witness says: "Rev. A. Macneil Sinclair having resigned the pastoral charge of Belfast, P. E. Island, was waited upon at the manse on the 29th August and was presented with an address expressive of appreciation of the service rendered during the eighteen years of his ministry in that historic congregation. Reference was made to his rare talents and his valuable contributions to the press which had brought fame not only to himself but to Belfast as well. 'God's House and God's Acre' have both been beautified exceedingly through Mr. Sinclair's efforts. It was he too who planned the beautiful monument erected to the Fathers there. They refer to his pulpit services and his attention to the sick, the sorrowing and the dying. The address was accompanied by other tokens of affection." It may be added that Mr. Sinclair is a fine Gaelic scholar, and has written a good deal in the language so dear to every true Highlander.

The Rev. Dr. G. D. Mathews, of London, secretary of the world-wide Presbyterian Alliance, along with representative Presbyterians from other lands, has gone to Prague, to attend a Conference of the Reformed Churches of the Continent.

All that remains of the Old Parish Church of Alloa, to serve as a memento of the past, is the fine steeple with clock and bell situated in Greenside Churchyard. Although weather beaten and ragged it is still in a remarkable state of preservation, and carries us back to the sixteenth century.

## WESTERN ONTARIO.

On a recent Sunday, Rev. Dr. Ross, of London, preached the annual Harvest Home sermon at Ingersoll.

The next meeting of Guelph Presbytery will be held in Chalmers' Church, Guelph, on 20th Nov., at 10.30 a.m.

Rev. Dr. Bayne, of Pembroke, is announced to preach anniversary sermons in Melville Church, Ashton, next Sunday, 30th inst.

Rev. James W. Orr, of Alma, accepts the call to Dorchester, Ont. Rev. Mr. McVicar, of Fergus, was appointed interim moderator of the Alma session.

Rev. James Argo, late of Duart, was recently inducted into the pastoral charge of Melville Church, Lobo and North Cardede.

Rev. R. J. M. Glassford will represent Guelph Presbytery at the coming celebration of the semi-centenary of Chalmers' Church, Elora.

Last Sunday week the preacher in Knox church, Woodstock, in the absence of the pastor from indisposition, was Rev. Dr. Inglis, of Newark, N.J.

The Rev. A. H. Kippam, of Harrington, has been preaching a thank-offering sermon for the Avonlea Women's F. M. Society.

In order to meet the requirements of the Guelph Presbytery, and it was arranged that an assessment of four cents per communicant should be collected for the ensuing year.

The resignation of Rev. Mr. Robertson, West Puslinch, to take effect at end of October, was accepted by Guelph Presbytery. Rev. Ross, of Guelph, was appointed interim moderator of session.

Rev. Mr. Nixon, of Stanley Street Church, Ayr, preached his farewell sermon to the congregation on the morning of the 16th inst. He removes at once to Kenora, Ont.

Division street congregation, Owen Sound, has given a very hearty call to the Rev. R. B. Cochrane, B.A. The salary offered is \$1,800. It is hoped that Mr. Cochrane may be secured for this important and influential charge.

The ministers of Guelph, with their Representative Elders, were appointed by Presbytery to confer as to steps to be taken to celebrate the diamond jubilee of Dr. Torrence's ordination as a minister of the Gospel, which will occur on the 11th November.

In the Bradford Church, Rev. S. F. Sharp, of Alliston, preaching more particularly to young men, took occasion, in the course of his remarks to stamp his approval of all manly sports, but at the same time expressed his sorrow at the demoralizing influences that had attended the game of lacrosse this season.

The Rev. Alex. W. Craw, B.A., demitted his charge of English Settlement and Iderton in the Presbytery of London. The resignation has been accepted and takes effect from October 1st. Rev. James Argo, Ivan P. O., is interim moderator. Mr. Craw's resignation is much regretted by the congregations, who bore testimony to his fine ability as a preacher and his faithfulness and acceptability as a pastor.

At Guelph Presbytery attention was called to matters sent down by the General Assembly to Presbyteries. These matters, six in number, were read and considered. One of these was that "the Report of the Union Committee is transmitted to Presbyteries, as well as to Sessions and congregations, for their information." In the course of remarks the opinion was expressed more than once that, if congregations are to know the merits of what has been done on union, every family at least should be furnished with a copy of the report.

At the last meeting of Guelph Presbytery, Rev. Dr. Dickson, convener of a committee appointed at a previous meeting to prepare a course of lectures on Presbyterian themes, to be delivered during the winter, reported as follows: 1. The Presbyterian Church in Ireland; Rev. R. E. Knowles. 2. The Presbyterian Church in U. S. A., Rev. J. C. Wilson. 3. The Presbyterian Church in Canada, Rev. R. J. M. Glassford. 4. Revivals in the Presbyterian Church, Rev. J. B. Mullan. 5. Great Missionaries of Presbyterian Church, Rev. A. M. Hamilton. 6. What is Presbyterianism? Rev. J. R. Johnston. These lectures are intended as educational forces, and, therefore, are for all the congregations in the Presbytery.

Brooke is a flourishing suburb of Owen Sound. For some years Knox Church, Owen Sound, has conducted there a flourishing Sabbath school. Last year a commodious and substantial hall was erected.

In the spring of this year Mr. J. L. McCullough was appointed to Brooke as student-missionary, where he has labored faithfully and successfully. On Tuesday, 18th inst., a congregation was organized by Rev. Dr. Fraser, of Annan, assisted by Rev. R. J. McAlpine, M.A. Sixty-seven united by certificate and fourteen on profession of faith, so that a good beginning has been made. As a token of esteem and confidence, the new congregation insisted that Mr. McCullough should select the name, which he did, announcing "St. Paul's" as his choice. The meeting throughout was most hearty and unanimous.

A chime of bells was recently installed in the tower of the Central Church, Galt; and in a dedicatory sermon, the pastor, Rev. Dr. Dickson, said that which he wished to speak on particularly was the use of the bells in the service of the House of God. The history of the bells was an exceedingly hard one to trace. It went back into the dark mists of pre-historical times; but wherever the clear light shone on human life and its manifold activities, there were bells employed for divers purposes. It had always in its use a proclamation. It might be of alarm, or of joy, or of sorrow, or of invitation. It had been a factor in peace and in war, in seasons of grief and in times of festivity, and in the solemn services of Divine worship. Indeed, most of all had the church been the conservator of the bell. It had employed it in the highest and noblest uses. He referred to the chime which was being that day used for the first time in Central Church for church purposes. It had been donated in memory of deceased members, and in thanksgiving to God by living members. It would ring out its rich and sweet music for centuries, for of all the works of man, nothing lasted longer than bells. What a ministry they had, what peace, what comfort, what joy, what direction, what inspiration, what warning they might minister. The bells had been given generously, he said, and should be used generously; they had been given in love, and should be used lovingly.

The September number of the Contemporary Review (Leonard Scott Publication Co., New York), has its usual varied table of contents. The opening article is called "England and Germany in Turkey." Then follow: "The Saga and the Ballad," translated from Henrik Ibsen; "The Evolution of the Lord's Prayer"; "The Preparatory Day School of the Future"; "The Baghdad Railway and the Turkish Customs"; "A Religion of Ruth"; etc. Foreign Affairs are discussed by Dr. E. J. Dillon in his discerning way, the chief subject dealt with being the "Russian Douma."

## EASTERN ONTARIO.

After a brief vacation Rev. A. Govan, of Williamstown, has resumed pulpit and pastoral work.

Rev. W. W. McLaren, recently minister of St. Andrew's Church, Picton, and who has been preaching in St. Andrew's Church, Kingston, and St. Andrew's Church, Ottawa, during the summer holidays, is about to return to his studies at Harvard University.

Mrs. Chisholm, wife of the pastor of St. Paul's church, Kemptville, was presented with an address and a certificate of life membership of the missionary society of that church. Mrs. Chisholm was instrumental in organizing the society some years ago; and has been a most efficient help-mate to her husband during his successful pastorate in that place.

The regular quarterly communion services in connection with Knox church, Vankleek Hill, were held on Sabbath fortnight. The pastor, Rev. T. G. Thompson, was assisted by Rev. Mr. Morrison, of Kirk Hill, who conducted the Gaelic service in the morning, and preached in English in the evening. Mr. Morrison is a very earnest and forcible speaker and gave an excellent discourse on Spiritual Regeneration from St. John 3:3-8.

At the regular meeting of North Bay Presbytery held at Powassan there were present Rev. Messrs. Mann, Moderator; Becket, Clerk; Dr. Findlay, Supt. of Missions; Childerhose, Convener of Presbytery's Home Mission committee; and Johnstone, convener of Augmentation Committee. Rev. Mr. Donnell, recently inducted into the charge of Haileybury, was introduced to the members of the Presbytery; Rev. Mr. Roger, evangelist, at present holding services at Cobalt was also present and gave a very interesting account of missionary work in that live centre of interest. Among the items of business receiving attention were the matter of grants to home mission fields and augmented charges for the coming year and the live questions of church union. The meeting adjourned at six o'clock to meet at Sundridge on Tuesday, October 9th, at 2 p.m.

## WINNIPEG AND WEST.

At Manitoba college everything is in readiness for the opening. The professors are returning from their holidays and preparations are being made to receive an increased number of students. As yet no appointment has been made to fill the chair of philosophy vacated by Rev. Dr. Kilpatrick, who was called to Toronto a year ago. An effort will be made to have this done at an early date. The interchange of lectures which has taken place between Manitoba and Wesley colleges in recent years will be further extended this term.

Kildonan church last Sunday welcomed back their pastor Rev. J. H. Cameron on his return from an extended trip to the west. Mr. Cameron while absent visited Edmonton, Banff, Vancouver, Victoria and other points of interest and returns much benefited by his trip, to resume his work.

Dr. C. D. McDonald, who was for several years the minister of the Presbyterian church in Kildonan, and for the last fifteen years minister of the Presbyterian church in Grafton, was in the city last week. Dr. McDonald resigned his charge in Grafton, and had completed arrangements to remove to Alberta, and take up a homestead. He has now received a very pressing invitation to resume his work in Grafton, and as his health is much improved, he is considering the possibility of resuming his former charge, at least for a short time.

## TORONTO.

A meeting was held on Wednesday evening in the Dunn Avenue Presbyterian Church to bid farewell to Mrs. Thomson, daughter of Rev. R. P. McKay, D.D., Foreign Mission Secretary, who, with her husband, is on a trip around the world to visit all the mission stations, and Miss Bessie Wilkie, youngest daughter of Dr. Wilkie of the Gwalior Mission, India. Mrs. Thomson was made a life member of the the W.H.M.S. and also presented with a picture of her S. S. class by the little girls composing it. To both Mrs. Thomson and Miss Wilkie was presented by the pastor on behalf of the congregation a nurse of sovereigns. Mr. and Mrs. Thomson, after visiting a number of mission stations of the Presbyterian Church, will go on to their post in China, and Miss Wilkie will join her parents in India.

Before leaving for his visit to our Foreign Mission stations in India and China, Rev. Dr. MacKay was entertained at luncheon, and was presented with a handsome travelling robe of the MacKay tartan, in token of the esteem of his friends. Short after-dinner speeches were made by each person present, wishing the doctor bon voyage. The doctor and Mr. K. G. Mackay, B. S. A., who is going to India as the first agricultural missionary, sailed on the Germanic for England. They will leave England as soon as possible, and Dr. MacKay expects to be in India early in November, in time to be present at the meeting of the General Assembly of the Presbyterian Church in India. His itinerary after leaving North Central India will be by way of the Ganges to Agra, Cawnpore, Lucknow, and Calcutta, down the eastern coast, through the Telugu country, where the Canadian Baptist Church has a mission, to Ceylon. From Colombo he will sail to Hong Kong, then go down to the Canton province, visiting the Macao mission, thence to Formosa, and back to Shanghai for a conference of missionaries. He will then go up the Yangtze River to Hankow, then north by rail to Honan, across to Peking, out to Corea, and across to Japan, and from Japan home.

The death is announced of Rev. J. S. Black, D. D., who succeeded the late Dr. Taylor as minister of Erskine church, Montreal, and most acceptably discharged the duties of his pastorate up till 1884, when on account of his wife's health he removed to Colorado. While there he was pastor of the First Church in Colorado Springs, and then of the First Presbyterian Church in Minneapolis. After travelling in Europe for some time he entered upon his last charge as pastor of St. Andrew's church, Halifax, in 1895. The late Dr. Black ever manifested a warm interest in education. In addition to frequent contributions to newspapers and magazines he had published in Boston, in 1895, "The Christian Consciousness as Related to Evolution in Morals and in Doctrine." His tendencies as a clergyman are pronounced to have been of an evangelical and progressive type. He was an eloquent preacher, and possessed marked literary ability. His successor in Erskine church was the Rev. Dr. Louis H. Jordan, B.D., now of Oxford, England.

The Table of Contents for the September Blackwood's (Leonard Scott Publication Co., New York), opens with an article on "Abdul Hamid, Sultan and Khalif, and the Pan-Islamic Movement." Other articles are: "A Man's Retrospect"; "The Coalition Cabinet"; "The Staghound—Past and Present"; "A Trek in the Kalahari"; and "The New Spirit in India." In Musings Without Method things political occupy the foremost place.

## BRITISH AND FOREIGN.

Rev. W. Clarke, Kelso, has composed a new tune to the hymn "Onward, Christian Soldiers."

The influx of English and American visitors to Rotheray this year breaks all former records.

It is announced that Mr. Andrew Carnegie's only daughter is lying seriously ill at Skibo Castle.

A new railway bridge over the Forth at Stirling for the Caledonian Company has been begun.

Those physicians in London who are willing to be called at night have red lanterns attached to their houses.

In the Transvaal the British are in a majority of over twenty thousand in a total of about ninety thousand.

Perth magistrates have got a hint that their absence from the station when royalty is passing will be excused.

Mr. Andrew Carnegie has sent a copy of the "Collected Poems of Wilfrid Campbell" to Tweedsmuir Library.

The death is announced of Mr. Alex. Purdie, of Thameerton, and for 50 years preacher at Covington Parish Church.

It is asserted in Rome that the Pope is suffering from gout in a dangerous form, and that fatal paralysis of the heart may occur at any moment.

Last week summer made its greatest heat record in London. In three days the maximum temperature each day was 90 degrees or 91 degrees there.

On his semi-jubilee Rev. J. Macmeeken, Pettinain, has been presented with 150 sovereigns and a silver salver, and Mrs. Macmeeken with a silver toilet set.

Plans have been drawn for the building of a handsome mosque in London, probably in Bayswater road, facing Hyde Park, with an enormous gilt dome and a graceful minaret.

In some Italian towns, instead of ordinary books serving as prizes in public schools, savings-bank books, with a small sum entered to the credit of the young prize-winner, are utilized.

On his semi-jubilee Rev. W. Rainie, Newton-on-Ayr, has been presented with a typewriter a pulpit gown, hood, and cassock, and a purse of sovereigns, while Mrs. Rainie was made the recipient of a gold watch.

A wing of the Thorne Hospital, in Belfast, containing about thirty children, has been completely destroyed by fire. The inmates narrowly escaped injury. The damage is estimated at several thousand pounds.

The lion industry in the Royal Zoological Gardens, Phoenix Park, Dublin, is prospering. The other day two lion cubs were born in an open cage. This is the first time cubs have been bred in the open air in the Dublin Zoological Gardens.

Says the Scottish American Journal: The downfall of the ill-fated Real Estate Trust Company in Philadelphia has caused a feeling of uneasiness and apprehension in commercial and financial circles. The astounding and sensational disclosures are unaccounted in the history of bank failures in Philadelphia, and the bold manner in which the bank was robbed by its president, and the exposure of the laxity of supervision of the directors, have created the belief that the story has only been half-told. The evil effect has extended beyond the institution itself, and it will be some time before the fears of the general public can be allayed.

Even in the Highlands how rapidly the old order of things is giving way to the new. Recently a motor boat was put on between Nigg and Cromarty in place of the usual ferry boat.

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## HEALTH AND HOME HINTS.

A well-fed man, free from dyspepsia, is very rarely a drunkard.

Hot, sharp vinegar will readily remove mortar and paint from window glass.

It is stated that, as a rule, a man's hair turns gray five years sooner than a woman's.

For deafness dissolve two ounces bruised garlic in one pound oil of almonds for a week, and strain; a drop poured into the ear is effective in temporary deafness.

The first foot coverings were sandals. After these came shoes left open at the toes, then the wooden shoes of the ninth and tenth centuries, followed a little later by shoes with long pointed and turned-up toe which sometimes reached as high as the knee.

Nervous children should never be scolded unless it is absolutely necessary, and should never under any circumstances be ridiculed. Such treatment is only likely to make them more nervous, and in these days such a tendency should be specially guarded against.

There is a well-known West Indian dish called squab pie without so much as the wing of a squab in it. It is appetizing all the same. It is made of layers of pork sliced thin, chopped apples, or cho chos, and onions, all boiled with cloves and with lime juice poured over it. The dish the pie is baked in is lined with a rich and flaky pie crust and another crust is put over the top after the "squab" has been smothered in a highly flavored gravy. Onions, despised though they be, are an unrivaled summer tonic.

Deep breathing is the life of the lungs. Improper breathing merely fills out the upper part of the lungs. Breathe deeply, especially when you are out of doors, and you will add years to your life, to say nothing of the inches you will add to your figure. The best sleep is early sleep. The reason for this is plain: If you stay up very late you become so tired and nervous that sleep is often impossible. Go to bed at 10 or 10.30 and arise at 7. These are the best hours for the individual who would remain young for 100 years.

To take the place of meat there is nothing more satisfactory than rice and peas. Both are boiled separately, the rice ever so little, and then the two are put together and cooked with a bit of pork, butter, and pepper. An entire dinner may be made of curried chicken if it is served after the West and East Indian mode. A little grated fresh coconut, a bit of thinly sliced smoked salmon, gherkins, chutney, and pickled beet root, give a distinct flavor and relish to it, and take the place of vegetables and salad.

German Coffee Cake.—A recipe for coffee cake, which comes direct from the Fatherland, calls for a pound of risen dough (enough for a small loaf), into which is worked two tablespoonfuls of soft butter, one-half a cupful of sugar, one beaten egg and one-quarter of a nutmeg, grated. Knead this, roll out in a sheet and fit into a shallow pan; cover and keep warm until well risen. Beat two eggs and add enough powdered sugar to make a very thick cream. With a sharp knife make slanting cuts all over the light dough and put in these some of the egg mixture. Dust thickly with cinnamon and bake in a quick oven.—Table Talk.

No one but ourselves can answer our deepest questions.

Dunfermline was on the 21st ult. visited by a distinguished party, including Sir Sandford Fleming of Ottawa, Ont., a well known Scoto-Canadian.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday.—Pope.

## SPARKLES.

Mrs. Parvenu, patronizingly: "Were any of your ancestors men of note?"

Mr. Flippant: "Yes, madam, I should say so. One of them was the most famous admiral of his day, and commanded the allied forces of the world."

Mrs. Parvenu, with altered tone of deep respect: "Is it possible, Mr. Flippant? And what was his name?"

Mr. Flippant: "His name was Noah."

"Willie, did you thank Mr. Speedway for taking you for a drive?" said the mother of a small boy solicitously. No answer. The question was repeated. Still no answer. "Willie, do you hear me? Did you thank Mr. Speedway for taking you for a drive?" "Yes," whispered Willie, "but he told me not to mention it."

A lady bought some furniture at an auction sale in Edinburgh the other day. On paying the porter she remarked—"Had I known how dirty that furniture was I would not have bought it." "Weel, Mem," replied the porter; "it wis the dirtiest hoose I ever saw; but there, whit could ye expect? The mistress wis only 'at hame' every Tuesday. I ken it for a fae", for I read it on a card I got in that drawer there."

"What's the difference between vision and sight?"

"See those two girls across the street?"

"Yes."

"Well, the pretty one I would call a vision of loveliness, but the other one—she's a sight."

Boy—"Mr. Smith wants to know if you'll lend him an umbrella? He says you know him." "I do know him. He will probably understand therefore why you don't bring the umbrella."

This is the "Indemnity Oath" which had to be taken by the Highlanders after the troubles of '45:—"I do swear, and as I shall answer to God at the great day of judgment, I have not, nor shall have, in my possession any gun, sword, pistol, or arm whatsoever, and never use tarian plaid, or any part of the Highland garb; and if I do so may I be cursed in my undertakings, family, and property, may I never see my wife and children, father, mother, or relations; may I be killed in battle as a coward, and lie without Christian burial in a strange land, far from the graves of my forefathers and kindred, and may all this come across me if I break my oath."

"A Churchman" tells the following story in the "Daily Telegraph"—A verger, showing a new rector over his church, asked if he belonged to the High or Low Church party. The rector replied—"I belong to the sensible party." The verger then said, "Indeed, sir, I did not know there was such a party in the church."

A wise man will find flowers in the grass where ignorance will see only beetles and centipedes.

## BLOOD TROUBLES.

Cured Through the Rich, Red Blood Dr. Williams' Pink Pills Actually Make.

Thousands of women suffer from headaches, backaches, dizziness, languor and nervousness. Few realize that their misery all comes from the bad state of their blood. They take one thing for their head, and another for their stomach, a third for their nerves. And yet all the while it is simply their blood that is the cause of all their trouble. Dr. Williams' Pink Pills cure all these and other blood troubles because they actually make new, rich, red blood. Mrs. J. H. McArthur, St. Thomas, Ont., says: "Dr. Williams' Pink Pills have done me a world of good. For about eighteen months I was a constant sufferer. I was terribly run down and the least exertion left me fagged out. I slept badly at night and this further weakened me, and finally I had to give up house-keeping and go boarding as I was quite unable to do any housework. I took doctor's medicine but it was of little or no benefit. One day a neighbor told me how much benefit she had derived from Dr. Williams' Pink Pills and advised me to try them. I sent and got three boxes and by the time I had used them I could feel a change for the better. Then I got four boxes more, and before they were all gone my health was fully restored. To see me now one would not think I had ever been sick for a day, and I can honestly say I owe my renewed health to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills are the greatest cure there is for the weakness and headaches and sideaches of anaemia; all the distress of indigestion; all the pains and aches of rheumatism, sciatica and neuralgia, and the weakness and ill health that follows any disturbance of regularity in the blood supply. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## OUT OF THE WAY NOTES.

The Norwegian Parliament is called the Storting, that of Sweden the Riksdag, of Serbia the Skupshtina, of Greece the Boule, of Bulgaria the Sobranje.

The following method of strengthening the odour of flowers before shipment or placing them on sale is sometimes used:—The blooms are put into a wooden box, cooled externally with ice. In the bottom of this box lies a tube provided with perforations, and through it is sent a current charged with carbonic acid gas and the odour characteristic of the flowers.

Russian soldiers killed in battle are identified by means of little metal icons—sacred picture images—found on their bodies. On the back of each of these medallions are stamped the wearer's name and regiment. Every nation labels its soldiers in one way or another. In the British army the men are supplied, when on active service, with small oblong identification cards, intended to be sewn inside the tunics.



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**VIA SHORT LINE FROM CENTRAL STATION:**

a 5.00 a.m.; b 5.45 a.m.; a 3.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

**BETWEEN OTTAWA, ALMONTE, ARMPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:**

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

Daily; b Daily except Sunday; c Sunday only.

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All trains 8 hours only between Montreal and Ottawa.

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Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

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9.33 a.m.	Cornwall	6.24 p.m.
12.33 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	5.50 a.m.
12.20 p.m.	Tupper Lake	3.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.53 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	2.45 a.m.
8.30 p.m.	Buffalo	8.55 a.m.

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

Ticket Office, 55 Sparks St. and Central Station. Phone 16 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 26, which has not been homesteaded, or reserved to private wood lands for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 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 them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

### W. COBY,

Deputy Minister of the Interior.

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

## PREBYTERIAN MEETINGS

### Synod of the Maritime Provinces.

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

### Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.  
Montreal, Knox, 11 Sept., 9.30.  
Glengarry, Van Kleeckhill, Nov. 13.  
Ottawa, Ottawa Bank St. Ch., Nov. 6th.  
Lan. and Ren., Carl. Pl. 4 Sept., 10.30.  
Brockville.

### Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 11 Sept.  
North Bay, Sundridge, Oct., 9, 2 p.m.  
Algoma, Bruce Mines, 20 Sept., 8 p.m.

Owen Sound, O. St. Dec. 4  
Saugeen, Arthur, 18 Sept., 10 a.m.  
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

### Synod of Hamilton and London.

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

Paris, Paris, 11th Sept., 10.30.

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

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

Stratford.

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

Maitland, 10 Sept.

Bruce.

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

### Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., 11-mo.

Rock Lake.

Glenboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

### Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first Wed. of Feb.

Battleford.

### Synod of Alberta.

Arcola, Arcola, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria.

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FRED. GELINAS,  
Secretary.

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