

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG.

AUGUST 8, 1906.

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WHEN THE TIDE GOES OUT.

Full white moon upon a waste of ocean,
High full tide upon the sandy shore;
In the fisher's cot, without a motion,
Waiteth he that never shall sail more—
Waiteth he, and one sad comrade, sighing,
Speaking lowly, says, "Without a doubt
He will rest soon: Some One calls the dying

When the tides goes out."

Some One calls the tide, when in its flow-
ing

It hath touched the limits of its bound;
Some great Voice; and all the billows,
knowing

What omnipotence is in that sound,
Hasten back to ocean, none delaying
For man's profit, pleasuring, or doubt—
Backward to their source, not one wave
straying;

And the tide is out.

Some One calls the soul o'er life's dark
ocean,

When its tide breaks high upon the land,
And it listens with such glad emotion
As the "called" alone can understand—
Listens, hastens to its source of being,
Leaves the sands of Time without a doubt,
While we sadly wait, as yet but seeing
That the tide is out.

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Write for Calendar

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BIRTHS.

At Knox Manse, Lancaster, July 31, 1906, a son to the Rev. J. D. and Mrs. McKenzie.

MARRIAGES.

At St. Andrew's Manse, on July 25th, 1906, by the Rev. G. A. Woodside, M.A., Mr. James C. Clark, to Miss Jeannina Howie, both of Carleton Place.

In Ralph Connor's Church, Winnipeg, by the Rev. C. W. Gordon, D. D., on July 28th, Miss Margaret E. Watt, of Carleton Place, and Mr. Hugh Miller, of Ponoka, Alta.

On Wednesday, Aug. 1, 1906, at St. Andrew's Church, New Carlisle, P.Q., by the Rev. E. K. Wilson, Henry Billingsley Poliwka, of Montreal, son of Mr. Emil Poliwka, of Toronto, to Olive Annie, eldest daughter of Mr. John L. Smith, of New Carlisle.

At the residence of the bride's mother, 24 Summerhill avenue, on August 1st, by the Rev. Donald C. Hoesack, Mr. William Duffus Ireland, of Dundas, Ontario, to Jessie, daughter of the late Wm. Hoskins, Esq., Toronto.

At Shoul Lake, Man., on the 26th ult., by the father of the bride, assisted by the Rev. J. Hoeg, D.D., Winnipeg, and the Rev. Mr. Hooper, Shoul Lake, Cliford George Mayes, Harrowby, to Bessie Oliver, daughter of Rev. J. Frazer, Shebo, Sask.

At Toronto, by Rev. A. Esler, Margaret M., eldest daughter of Mr. and Mrs. Thomas Storey, 385 Sackville street, to John Osten Dougal, of Toronto, formerly of Barrie.

At Chateaugay Basin, on Tuesday, July 31, 1906, Andrew Lang, in his ninety-seventh year.

Suddenly, at Dundas, on Wednesday, August 1, 1906, Major W. T. Tassie, late of the Royal Grenadiers, and editor of The Dundas Banner.

Hodgson, at Beaverton, on Wednesday, July 18th, 1906, John Hodgson, in his 67th year.

At his late residence, 154 Wellington street South, Hamilton, on Thursday, 2nd August, 1906, William Addison, in his 94th year.

DEATHS.

Suddenly, in Muskoka, on Thursday, July 26, 1906, Nellie, beloved wife of H. Judson Smith, and second daughter of Mr. and Mrs. John Mann, Brantford, and sister of Mr. George T. Mann, London.

On July 31, 1906, at Victoria Hospital, London, Emily H., wife of Alexander Noble, aged 52 years.

In Oshawa, July 25th, by Rev. J. Hodges, B.A., John Leslie and Maud Howard, both of Oshawa.

At the residence of the bride's parents on Wednesday, Aug. 1st, by Rev. D. Currie, B. D., Robert M. Imeson, of North Emsley, to Rebecca, eldest daughter of Mr. B. J. Drysdale, of Drummond.

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Department of Public Works,
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NOTE AND COMMENT.

Knox's Church, Perth (Rev. John Rainnie), has declined to accede to the request of the Presbytery to hand over the church property to the legal trustees.

Sir Andrew Fraser, Governor of Bengal, virtual lord of eighty million people, is the active president of the Calcutta Young Men's Christian Association.

The recent census of Mexico shows that there are nearly 52,000 Protestants in that Central American Republic. This shows a rapid growth in Protestantism in recent years.

A Baptist in Scotland, who does not desire his name to be known, has offered three prizes of £50 each for England, Wales, and Scotland and Ireland for an essay on "Christian Stewardship."

Rev. Alexander Connell, B.D., pastor of the Regent Square Church, London, has accepted a unanimous call to the Sefton Park Church, Liverpool, recently made vacant by the resignation of Rev. Dr. Watson.

"Il Santo," a religious novel by Feguzzoro, a Catholic, has been placed on the Index of forbidden books by the Pope, which has advertised it widely, and caused an immense sale. A translation has been published in London.

An Italian lady of high rank who recently died left a legacy of \$3,000 to a newspaper in recognition she said, of her gratitude for having been often entertained by it. Such a legacy in this country would give the testator more than high rank. She would stand alone and unrivaled.

Boston is preparing for an evangelistic series of meetings in the fall, beginning in the latter part of October and lasting for at least a month. Gipsy Smith is to come from London and lead the meetings, and it is hoped that the interest will spread all over New England. Preliminary meetings will be held during October. An executive committee of fifteen has the matter in charge.

A new charitable society has been organized in New York. It is called the Association for the Blind, and its main object is to find employment for persons thus afflicted. It is said that arrangements will be made to instruct the blind in the trades and occupations suited to them. The society also has planned a system whereby it can keep in touch with those registered with it, and find work for them.

A freakish census of English and Welsh prisons was made recently, and the 21,880 occupants claimed belief with the creeds of the different denominations as follows: Church of England, 16,089; Roman Catholics, 4,207; Jews, 257; Wesleyans, 352; Baptists, 132; Presbyterians, 79; Primitive Methodists, 65; Congregationalists, 53; Unitarians, 13. A number made the creditable showing of one, each, and only about fifty disclaimed all religious belief.

Alfred Austin's new poem, "The Door of Humanity," is said to contain the poet-Laureate's message to his time. It is a poem of encouragement to those who in the darkness grope after truth, knowing that if they be content to suffer for the truth the quest shall not be in vain. It is a poem of hope for all who realize that love may lead us, even though we be half blind, to the shore of that sea where in God's light we may see light.

Whatever else may be said of Hon. W. J. Bryan, this is to be written in large letters to his credit: He is not only a Presbyterian Elder, but he is a thorough Christian. He has conscientiously kept the Sabbath day in his travels. Recently he declined a dinner to be given in his honor on Sabbath day, saying: "I am sorry, but it's Sunday, and I go to church. Won't you go with me?" What a vast difference it would make if all our public men were of his stamp.

And now the Superior Court of Los Angeles, California, has decided that tuberculosis is ground for a divorce, and has granted one accordingly. It seems that the old vow "for life or for death" is to become a meaningless one, and the loyalty that accepts "for worse," with a new and deeper tenderness, is to go out of date. Isolation for consumption may be necessary before the great white plague of America is conquered, but no manly man or womanly woman will make it an excuse for an opportunity to marry another.

A number of the leaders of the Scotch Established Church have under consideration a suggestion for Presbyterian reunion. The proposal is that the Established Church should appoint a committee to collect information, with a view to ascertaining whether it is possible to arrive at common ground from which negotiations could be commenced. The matter has not yet come officially before the Church, but the suggestion has, on the whole, been favorably received. It is not yet too late for the Presbyterians of the old land to follow the good example shown by their brethren of Canada and Australia.

Rev. Mr. Shearer, the efficient secretary of the Lord's Day Alliance, while disappointed at some of the amendments made to the Lord's Day Act when passing through parliament, as tending to weaken the law in some points and rendering enforcement difficult in some respects, considers that the law is a marked improvement on all previous Sunday legislation. In an interview he makes it plain that the friends of the Sabbath will keep up the fight and seek the removal or modification of obnoxious amendments particularly those made in the Senate. That is right. The friends of the Sabbath, remembering that "eternal vigilance" is the price of liberty, must not lay down their arms. There is a lot of work yet to be done in order to ensure to the working men of Canada the enjoyment of their Christian Sabbath.

The Rev. Hugh Black occupied the pulpit of St. George's, Edinburgh, on Sunday, the 8th of July, for the first time since his resignation. At both services the seating capacity of the church was taxed to its utmost. In the evening, at twenty minutes before the hour of service, there was a queue of at least five hundred strangers stretching down the street from the side entrance, and this was continually being added to by a stream of fresh arrivals. It was an inspiring sight, on a lovely summer evening, when the pleasures of the open air are so alluring, and surely it was a marked tribute to the power of the preacher. One observed with satisfaction the large proportion of young men among the crowd. Mr. Black looked bronzed and well after his holiday. "Let's Choice" was the theme of his sermon, and he succeeded in investing this well-worn subject with amazing interest and impressiveness for his hearers. Mr. Black leaves Edinburgh to take a professional position in Union College, New York.

In a recent address, the Rev. Dr. Monro Gibson claimed that the average figures of the membership of the English Presbyterian church for foreign missions exceeded that of any other Presbyterian, Methodist, Independent, or Episcopal church. The givings of twelve other churches, which he had carefully analysed, varied from 1s. 6d. annually per member to 5s. 3d.; those of the English Presbyterian church amounted to 5s. 9d. per member. During the last twenty years the annual foreign mission expenditure of the church had advanced (by the natural growth of the work) from £13,000 to £20,000.

We are requested to say that Mr. E. Tennyson Smith, the well-known English Temperance Advocate left Boston Tuesday, July 24, on the Saxonia after a tour in the United States of nearly two years, which has been a pronounced success. His departure has been occasioned by the death of his wife, whose remains he desires to convey to their native land. Mr. Smith's service on this side the Atlantic are in such demand that he has expressed his intention to return in the fall after filling some important engagements in England. Letters addressed to him at the Headquarters of the Twentieth Century Pledge-Signing Cross at 107 Tremont street, Boston, will be forwarded to his English address.

Statistics prepared at the office of the Ontario Board of Health show that consumption still holds its deadly sway. In 730 divisions of Ontario there were 2,181 deaths during the month of May. Of infectious diseases tuberculosis was responsible for the greatest number of fatalities. There were 244 cases and 233 deaths. Forty cases of smallpox were reported through the province, but none resulted in death. It is not so very long ago since smallpox was regarded as one of the very worst scourges afflicting humanity; smallpox has now been rendered comparatively harmless. Some day tuberculosis will be deprived of its terrors, too; but in the meantime the sacrifice of its victims continues at a deplorable rate.

The sermon in which Dr. Whyte, of St. George's gave advice as to the way in which to set about the choice of a colleague in succession to Mr. Black was admirable in every way, says the Belfast Witness. Yet already there is friction in the great Edinburgh congregation. A meeting was held to elect a committee to act with the elders and deacons with a view to securing a minister. Instead of giving the congregation this unfettered right of choice, a list of some twenty names had been prepared in advance by an inner circle, and this list was read to the meeting for its acceptance. By this device the congregation was surprised into the accepting of a committee which it did not choose, but merely submitted to, and thus a task, sufficiently difficult at the best, has been made still harder. Such manipulations are a fruitful source of mischief. Selection by an oligarchy may be better than election by a multitude but so long as the law of the Churches is what it is the congregation have a right to choose their own committee without suggestion or coercion from any group of members, however influential. St. George's has begun badly by showing a lack of confidence in the people. They may in turn refuse to receive with confidence the recommendation of the committee. (It is frequently matter of complaint that in our church in Canada, moderation often, interfere with the free action of the people, to the injury of the church.—Editor.)

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

OUR WORK IN THE WEST.

By Rev. James Hastie.

In a previous article I touched on the question of inadequate supply of preachers in the West, and pointed out one way to meet the emergency, viz., to employ the scores of ministers in the older Provinces who are out of congregations at present; and though past middle life are yet good for several years of efficient service.

On the present occasion I shall confine myself to the matter of finance. This is not the highest subject pertaining to the missionary problem, but it is an integral part, and therefore is important.

Two points are involved in the finance question: The amount of remuneration promised; and the dates of payment.

The Convener of Augmentation Committee is reported as saying at last Assembly that the minimum salary of a minister in the West should be one thousand dollars. That to some may sound large, yet it is little better, if any, than the Ontario minimum of seven hundred and fifty, because of the much higher cost of living there.

It would occupy more space than is available to give proof in detail of this statement; but the present writer speaks from a personal experience of several years in Alberta. When the "mistress of the manse" pays two dollars and fifty cents for a small box of crab apples containing less than a bushel, and from \$5.50 to \$6 per barrel for other apples; and finds that the many, many little articles of food for the kitchen are at least double what she paid in the East, she is convinced that Dr. Lyle was right about that minimum—though at present the \$1,000 salary is not practicable.

In view, then, of the costly living and the necessarily small stipends, the other point bulks large in importance, viz., punctuality and frequency of payment.

Up to April of this year grants to missionaries from the H. M. Board were paid only half-yearly—beginning of April, and beginning of October. Should a man commence work at either of these dates he must work for six months without a cent from Toronto; while in new and weak fields the portion from the people usually came in dribblets and at no certain date. Imagine what that meant to a man who had only a few dollars in his pocket on arrival, and must forthwith purchase a horse, perhaps, a span; also harness, or saddle, or both, and buggy and sleigh; feed also for horse, and pay board for himself, if he has no home, or house rent if married; to say nothing about railway fares, postage, stationery, books and papers. To buy on credit, as he must do, meant to pay far more than cash prices, and often get an inferior article; to all of which is to be added the humiliation of having to ask credit from strangers.

Again and again request was made the H. M. committee to pay quarterly instead of half-yearly. This change was made 1st of April last. We are happy to say, and now the missionary will be paid every three months.

Let one instance suffice out of hundreds of what this long date payment meant in many cases.

A very superior man came from another land to the West. For ten years he had done splendid work across the sea, but on account of impaired health had to make a change. Think of him as an A-1 man all round. The superintendent secured him for a new and difficult field in the West. When a missionary to the heathen far away he was paid MONTHLY. When a missionary in our Canadian West to professing Christians he was paid HALF-YEARLY! Commencing 1st May, as he did, it was five months

before the Board would pay its share. He got \$50 all told from the field in eight months. He had not much money on hand when he began there. His expenses were considerable. What was the result? That splendid man was brought to such straits for lack of money, (though he had earned it), that he told the writer there was a time when he had not enough to buy a postage stamp! Did he complain publicly? No. Did he abandon his work, or slacken his hand, or look reproachfully at the people? Not a bit of it.

He looked and labored on as blithely and briskly as if he were a Cox or a Strathcona.

Did not the H. M. Board do right in resolving last April to pay their men quarterly henceforth? To enable the Board to pay quarterly, should not congregations send their missionary money to Toronto quarterly or oftener?

Nor should the H. M. Board stop at quarterly payments, I submit; but should arrange for monthly payments. Railroad employees are paid monthly. So are school teachers in many places. Factories pay fortnightly. Clerks and bookkeepers are paid monthly, and many of them weekly. Are our pioneer men on the firing line out West not entitled to as much consideration?

I can afford to press this point all the more strongly seeing I did not suffer from the half-yearly payment system, and from the irregular givings of the people as many others did, because I had an income from another source which enabled me to pay cash for everything I wanted, and could wait six months for the grant without inconvenience.

With a caveat I close. That caveat is: Let no one infer from the somewhat sombre tone of this article that Presbyterian missions in the West are not prospering; or that missionaries are only half-hearted or left handed in their work because of some untoward circumstances. No, no. The Presbyterian church is forging ahead in the West. In this regard past days are not better than present days. Yet, should not "Excelsior" be the motto of our beloved church in financial matters as well as in spiritual?

GOOD THINGS IN THE CHURCH.

The choir that sings from the heart.

The folks that are sunny and sweet.

The "shut-in" saint who prays at home.

The minute-men who will fill awkward gaps.

The sexton who watches the thermometer.

The brother who crucifies self-importance.

The usher who makes politeness a fine art.

The parent who believes in the conversion of his children.

The young people who gladly help in house-to-house visitation.

The young man who pleads with his impotent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of the view of the crowd.

The Sabbath-school superintendent who longs for the salvation of his pupils.

Many, many years ago salt was so hard to obtain, but so necessary to have, that Roman soldiers were paid part of their wages in salt. Now the Latin word for salt is "sal," and from that came the word "salarium," meaning salt money. Finally, the soldiers were paid only in money, but the term "salarium" was still used to designate these wages. From this old Latin word comes our English word "salary." This is why we say of a worthless fellow that "he is not worth his salt."

THE LATE REV. DR. SNODGRASS.

By Rev. Dr. Robert Campbell, Perth.

Last week's cables announced the passing in his 79th year of the Rev. Wm. Snodgrass, D.D., parish minister of Canobie, Scotland, and who for a quarter of a century rendered distinguished service in our own Church. His death will be very sincerely mourned by his old-time friends and colleagues in Church and College circles and by many who knew him in their student days.

His service in Canada dates back to 1852 when, immediately after completing his studies with great credit in Glasgow University, he took ordination and was appointed by the Colonial Committee to labor in Prince Edward Island, where the laborers were few and the open doors many and inviting. There he ministered and organized with such zeal and with such large results as soon caused him to be spoken of as a "rising man." The fame of his masterly doings went west also, with the result that in 1856 he was inducted into the charge of St. Paul's Church, Montreal, in which larger sphere his varied gifts had fullest scope. The congregation flourished exceedingly and willingly followed his leadership, became a strong factor in the benevolent efforts of the city and in the missionary enterprises of the Church. Making frequent excursions through both Provinces and coming into personal contact with ministers and people whom he counselled and encouraged, he straightway gained the esteem and confidence of all and gathered such knowledge of the Church's needs as fitted him to be a leader in many helpful and progressive movements in the Synod, of which he was soon appointed clerk. It seemed then that he had found the place where he might accomplish his life-work with satisfaction to himself and his charge.

But in 1863 he was called to a more exacting task. The Principalship of Queen's College was then vacant. Strife and disorganization were rampant. A stout heart, an acute mind, abounding common sense, and a masterful hand were requisites for the man who should successfully hold the helm. The Trustees agreed in the belief that Dr. Snodgrass was thus qualified and, at their urgent request, he entered upon his new duties. He restored order and brighter days dawned for Queen's. Soon the clouds again lowered. Financial disaster, through a Bank failure, followed quickly by the withdrawal of the Provincial grant of \$5,000 per annum, seemed to most to necessitate the closing of the doors. But the planning and the determination of Dr. Snodgrass, aided by the enthusiasm of Prof. McKerras, persuaded the Synod to make an effort, and, together, those two friends went out and collected \$100,000 which relatively, is perhaps, the greatest gathering that has yet been made for Queen's.

Prosperous years followed and the Principal had time for other work. He threw himself heartily into the Union movement, had a large share in bringing the negotiations to a successful issue and, as Moderator of his Synod, had the honour of joining officially in its consummation in 1875.

The Union brought Queen's into a broader relationship and made it necessary to consider provision for larger work. Professor McKerras was dying. The Principal's health had been shaken. He shrank from the toil of a second canvass. There came to him an offer of an important parish in his native land. He laid the matter before the Trustees, showed them what was needed, counselled them to get Grant and went home—21 years later than he had promised to himself at the outset.

A front rank place amongst the leaders

in laying the foundations of our Church will be accorded to him by all who knew his strength and sterling worth, and, to some, he appears to have been the most astute of all the leaders of his own day.

He was a logical and convincing debater who knew, himself, that he lacked in personal magnetism and so he often relied on his lieutenants to give public expression to his views.

He was a preacher of the Scottish type, his matter meaty and well-arranged, his manner dignified and impressive; whilst never attempting oratory, he yet carried his audience with him and edified them. His prelections in class were methodical and illuminating, though somewhat marred by numerous divisions.

The men who were in his own classes had a true and loving regard for him, knowing him to be their constant friend; the other students esteemed him, though they were not under the spell of his personality, and all recognized that, whilst he must be master, he was also ready to be their friend.

From first to last he showed himself a good and true and faithful man, whose work was unselfish and tellingly done. When he left our shores, that was the universal testimony. Now that he has gone to the further shore, sufficient and lasting fruits witness, and will long continue to witness, that his labors in our midst were not in vain.

COMPASSION IS MORE THAN LOVE

By Dr. E. Dwight Hillis.

What a world of rich meaning lies within the words "He was moved with compassion on them!" When we have made the utmost possible of love, it remains for us to confess that compassion is a greater, richer and deeper word than love. Compassion is love at its uttermost. Every mother loves the child when well and strong and beautiful but most of all does she love it when sickness overwhelms the babe, and it tosses in unconscious pain. As sickness advances and the weaker and the less beautiful the child become, the more the mother loves it. The other day I saw a mother with her two children. The one was almost ideally beautiful and yet, oh, so strong, in the overflowing vitality of a little child! The other child walked with a steel brace on the leg, while a steel jacket lent sharp angles to the little coat, and held the head up. The young mother smiled on the boy that romped before her, but now and then she turned to her little cripple, and the love climbed up to compassion. Once I saw a look flit across her face that was like the flicking sunshine of God's smile. Such piercing love was in that look, such brooding compassion, that a child could afford to be broken in every limb to have won such bounty of compassion from a woman's heart. For what Love cannot do, Compassion easily accomplishes. Depths that Love can never sound, Compassion travels. There are heights at which Love grows dizzy and faints and falters in her flight. But there the Angel of Compassion and the Angel of Pity plume their wings for new and higher flights. That is why all the great dramatists make the beloved one to come to misfortune and suffering that the love may be infected to the point of compassion. That is why Browning makes Pompilia touch the uttermost depths of anguish, that Caponsacchi's love shall be carried up one drop, and you have a golden globe of attar of roses. Sweep a thousand acts of love together and condense them, and you have a golden drop of compassion and of pity. God loves the wide-lying creation, loves through harvests, through fruits, through beauty, manifests His love through rain and sunshine and summer and winter. But at last the love of God for the world is swept together and condensed into one golden drop named Calvary. Jesus is the eternal love of God, rushing into the form of compassion, pity and of suffering love.

A PATRIOTIC ADDRESS.

Speaking at Huntingdon on Dominion Day, Mr. Duncan McCormick, K.C., of Montreal, made these remarks:

"Once a clergyman dilating on the merits of his various sermons gave the preference to one over all the others, because as he said, that particular sermon would suit any text and any text would suit that sermon. A speaker on Dominion Day could hardly claim such a latitude in text or subject as this implies. Three texts invariably stare him in the face—the past—the present—the future—but the standpoint from which either singly or collectively these may be viewed are so varied, that there is no want of scope in the subject, rather the difficulty is to refrain from being too discursive—too diffusive—or too high-falutin, like our neighbors across the line.

"The first of July invites to optimism, but also to an underlying solemnity of thought inseparable from the birthday of a young nation. More and more, as the years go on there seems a growing realization of this latter feeling as the vision of our promised destiny expands. There is a saying, to the effect that some are born great, some achieve greatness, and some have greatness thrust upon them. It is questionable if the latter part of the phrase could ever apply to a nation. But surely if ever a land was destined to greatness it was Canada, for has she not had inherent in her veins from the first, the elements of enduring nobility in the fact that she has the well-heads of her being in two of the noblest races the modern world has known—two races that naturally should ever be allies for more than any others they have contributed to human freedom and advancement, Great Britain and France.

"After all, there is something in descent—blood tells. And just as in the great republic to the South of us the Puritan strain is still powerfully potent among numerous other strains, so here, I am convinced, this 'Daughter of sea-kings, and lords of romance,' as she has been called, will bear to the end of time indelibly impressed upon her the impress of her origin. In the face of the immense inflow of alien races at present, which we cordially welcome, this forcible thought kept proudly in mind should surely tend to the added tolerance, sympathy and kindness of the two older races, French and English, towards each other. The combined prestige of influence which they have exerted, and will further exert in moulding the historic career of this Canada of ours, will in the end prove, I am certain, a unifying and not a divisive force among us.

"We are a young nation, and this is our growing time—our June month historically, if I may so say. Growth is in the air. It is the most striking phase of our development, of our agricultural, our mining, our commercial, our manufacturing industries to-day. A sense of our incomparable possibilities, a consciousness of our immense spaciousness, is filling the imagination of even the work-a-day world of practicality as never before.

"The illimitable and magnificent West is growing like a pillar of hope to the down-trodden races of Europe, and from the Atlantic to the Pacific there is a thrill as of a new awakening to a fuller life and a more intense vitality. It feels good to be young individually, and of a surety it also feels good to belong to a young nation vigorously fronting the future and its problems, buoyantly confident of successfully tackling whatever the morrow may have in store.

Please remember that your pastor is not inflexible or inerrant. He does not know the facts that are very plainly before your mind, and probably it is better that he should not be worried with personal details. He deals with principles; you can deal with facts.

NORWAY BEACH SUMMER SCHOOL

On the beautifully wooded northern shores of the Chats Lake expansion of the Ottawa River, was held from July 22 to July 29 inclusive, the sixth annual gathering of the Norway Beach Summer School, under the presidency of the Rev. J. A. Macfarlane, M.A., of St. Andrew's Church, Lewis.

Of the many enthusiastic and helpful conferences for Bible study which have been held in the spacious and comfortable auditorium at Norway Beach, perhaps none have been more uplifting than the gathering of this summer.

The studies were grouped chiefly under three courses in the afternoon and evening sessions.

First. On 'The holy of holies in the life of Christ,' a series of six strongly spiritual and beautifully descriptive addresses on John's Gospel from the 13th to the 17th chapters inclusive.

Second. A course of studies on 'The development of the spiritual life'; a series of able, scholarly, and forcefully delivered addresses by the Rev. W. D. Reid, B.D., of Taylor Church, Montreal.

Third. A course of studies on 'The home, the parent, and the child,' by the Rev. J. A. Macfarlane. Mr. Macfarlane, with mastery knowledge of God's word, went back for his starting point to the very charter of the Church's faith, and laying stone upon stone of Scripture truth, he showed the importance of child-life in the sight of God, and the position which the child of believers has ever occupied in the divine covenants, and the solemn duty devolving upon Christian parents in the teaching and training of their children.

The Rev. M. H. Scott, M.A., of Hull, rendered valuable assistance to the meeting in many ways, especially in the happy manner in which he took charge of the musical part of the programme. At the close of the last week night session of the convention the Rev. Mr. Scott expressed his deep gratification with the character of the work done here annually, and the fine Christian influences that emanated from these summer gatherings.

The Rev. John Hay, B.D., of Renfrew, the Rev. D. J. Craig, of Aylmer, and others helpfully assisted in the services of the convention.

At an afternoon conference to discuss next year's work programme finance and musical committees were drafted. Those who attended this convention are anticipating great things for 1907 and the future of the Norway Beach Summer School.—Montreal Witness.

THE SWEATING SYSTEM.

Think of women working ten hours a day for six days a week to earn for the whole week about a dollar and a quarter! The horrors of the "sweating system" have been brought home to the eyes and hearts of Londoners by a public exhibit which has recently been held in that city, following one carried on in Berlin. In it were shown the workers and the work of women who receive starvation wages for interminable labor. Women were seen making boys' knickerbockers for two cents an hour, working ten hours a day for six days in the week to earn about a dollar and a quarter. A woman was at work making babies' bonnets at even less pay. The exhibition was arranged and conducted by Mr. George Cadbury, the Quaker; and thronged as it was by tens of thousands of visitors, it must do not a little to redress the evils which it discloses. The press of the whole kingdom gave wide publicity to the facts elicited, and from the conditions seen, the nation shrank back in horror. Where Germany and England have set the example in such disclosures, America will doubtless follow, for in its great cities like abuses, we fear, exist.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

FALSE EXCUSES.*

By Rev. Clarence Mackinnon, B.D.
Winnipeg.

Blessed is he that shall eat bread in the kingdom of God, v. 13. It meant much to be permitted to eat bread with an Oriental king. By that act the king became the friend and protector of his guest. Any foe, in making an attack, would have to reckon with this powerful ally. His aid could be counted upon in operations against an enemy. Now, God invites us to be His guests. When we accept this invitation, it is as if we had eaten bread with Him. There is no assault of our enemies against which He will not defend us, there is no fight against evil in which He will not make us more than conquerors. His love and His power, His wisdom and His riches, are all pledged to meet our need. We can be safe and joyful, with the Almighty as our friend.

A great supper, v. 16. How great the gospel feast is, appears when we consider what had to be done to prepare it. Those who were to be guests—every one of them—had broken God's holy law. They had failed and fallen short of His requirements, they had transgressed His precepts. Before the invitation could issue to such rebels as these, the law's penalty must be endured. The law's commands must be obeyed. Neither of these things could any man do. Left to themselves men must have perished. To save them, the Second Person in the glorious Trinity had to take into union with His divine nature their human nature, dwell for a season on earth, be crucified and buried, rise again from the dead, and enter into glory. All this was done, that the gospel invitation might come to us freely. Truly this is a "great salvation" which has been provided. What guilt can be greater than the guilt of those who "neglect" it?

Come, v. 17. Coming to the gospel feast is practically the same thing as coming to Jesus. For it is by His hand that all its provision has been made. And coming to Jesus always means some definite act of obedience to Him. The four fishermen of Mark 1:16-20 came to Him, when, at His bidding, they forsook their nets, and followed Him. Zachaeus came, when he gave half of his goods to the poor and turned his back on all his dishonest practices. Saul of Tarsus came, when he ceased persecuting the Christians and began to preach the gospel. So will it be with each one of us. When it is said to us, "Come," let us look for the thing we know Jesus wants us to do, and do it. Or, if we are in doubt as to what He would have us do, let us ask Him to show us. It may be a very simple thing itself, as simple as signing our name to a card declaring that we are resolved to follow the Saviour. But if it is done out of obedience to Him, it is really coming to Him. Obedience is the fruit and proof of our faith. Conduct is the sure test of creed.

They all began to make excuse, v. 18. In olden times, men, in order to escape military service, used sometimes to cut off the thumb of the right hand, thus disabling themselves for handling the bow. In more modern days, men of wealth, drafted into the army, have paid large sums to substitutes. It is very seldom, however, that we find men trying to escape from the offer of wealth of pleasures or honors. But such conduct would be wisdom itself compared with the folly of refusing the offers of salvation. And every excuse for acting thus has its root in un-

willingness. "Ye will not," said the Saviour, "come unto Me, that ye might have life." It is never His hand that shuts the door between us and happiness that will satisfy and endure. If that door is ever closed against us, it is by our own hand. No one misses salvation, but the blame is his own.

"I have bought five yoke of oxen, v. 19. When are you going to begin to think of eternity, and come to the house of God?" asked Dr. A. B. Davidson of a respectable tradesman. "I know, sir, that I ought to come," was the honest reply; "but it's no use; my mind is so full of business, I can think of nothing else." But how foolish is the excuse! What are five yoke of oxen, or the affairs of some business concern, in comparison with the weighty interests of the soul? Have we not seen mighty business establishments in ill-fated San Francisco crushed to the ground by a tremor of the earth, or licked up by the remorseless fire—the accumulations of years swept away in a moment of time? How futile, therefore, to make these uncertain and fleeting riches a substitute for eternal things!

Go out quickly and bring in, v. 21. Picture the multitudes of immigrants, varied in language and customs and beliefs, pouring into our vast and wonderful west. Railway companies are pushing on through lines and branch lines with almost feverish haste, to catch their trade. Business houses are sending in their agents to secure their custom. Shame on the church if she is less in earnest in seeking to win and hold them for Christ! It is now or never; for, if these great hosts are not speedily conquered by righteousness, they will surely be enslaved by evil.

Compel them, v. 23. When Simeon, the great English divine, was summoned to the death-bed of his brother, he was thus greeted: "I am dying, and you never warned me of the state in which I was." "Nay," said Simeon, "I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, took me by the collar of my coat, and told me that I was unconverted and that if I died in that state I should be lost."

LIFE'S WARFARE.

If life is always a warfare
Between the right and the wrong,
And good is fighting with evil

For ages and aeons long—

Fighting with eager cohorts,

With banners pierced and torn,

Shining with sudden splendor,

Wet with the dew of morn—

If all the forces of heaven,

And all the forces of sin,

Are met in infinite struggle

The souls of the world to win—

If God's is the awful battle

Where the darkling legions ride—

Hasten to sword and to saddle!

Lord, let me fight on Thy side!

LIGHT FROM THE EAST.

By Rev. James Ross, D.D. London, Ont.

Sent Servant—When there were no watches or clocks in any house, it was not easy to determine the hour for the assembling of a party. So, when an old time householder of any social standing gave an invitation, he specified that, on the appointed day, his servant would call at the proper time and conduct the guests to the feast. This custom, not only solved the question of time and removed all difficulty that a stranger might have experienced in finding the house of the host, but it became a recognized courtesy which could not well be omitted.

WOMEN OF THE BIBLE.

By Abr. Kuyper, D.D., LL.D.

ANNA.

And she coming in that instant . . . likewise confessed the Lord, and spake of Him to all them that looked for redemption in Jerusalem.—Luke ii. 38.

At the glory of the coming of the Messiah in the flesh concentrated itself in the ancient Kingdom of Judah. Both Mary and Joseph were of the tribe of Judah. Elizabeth lived in "a city of Judah," and there John was born. And Bethlehem itself, where the manger stood and the Angel descended in Judah's domain.

But the Messiah is for all Israel, and for all outside of Israel. A light to lighten the Gentiles. And as in the Magi from the East the heathen world journeys to Bethlehem, to offer homage to the new-born King of Israel, so in Anna there appears in the temple of the Lord the rest of Israel, which lay outside of Judah, to confess the Hope of the Fathers.

For Anna was not of Judah. She was the daughter of Phaniel, and of the tribe of Aser. And Aser was not a part of the ancient realm of Judah, but was part of the kingdom of the Ten Tribes. Wherefore Anna's appearance in the temple is deeply significant.

Under Jeroboam the kingdom of the Ten Tribes had torn itself loose from Judah, and with it from David and his house. For many centuries it had persisted in the rejection of David's house, and in this of Israel's Messiah, and in Him of the covenant of God. And Anna of the tribe of Aser appears in the temple by the side of Simeon, that as a firstling of the Northern Tribes she might offer homage again to the prince of the house of David and as it were, implore Him to come to the Lake of Gennesaret, and to the despised Galilee, to gather his once rebellious children back again into his kingdom.

Simeon and Anna were both old and full of days. Anna was eighty-four years old. Neither in her nor in Simeon do we face the younger generation. She no longer belongs to the circles of young men from which the Lord is to select His disciples; and of women from which the Lord shall call his Marys and Martinas. She represents the generation in Israel which was passing away. In Anna it is not the future but the past which extends the palm of honor to the Christ. And it is as though she comes to bring to the feet of Jesus, as a last act before dying, the offering of thanksgiving of forty generations.

She does this as woman, after Simeon has set the pace in this matter as man. It is ever the two sexes, that are called, together and each by itself, to glorify the God of Israel. Alongside of Abraham a Sarah, alongside of Barak a Deborah, alongside of Moses a Zippora; and in this instance also alongside of Simeon an Anna, who was of the tribe of Aser. But Anna does not appear as the wife of Simeon. Every difference between the two is rather dissolved in a higher spiritual unity. In the long ago, some sixty years or more, she had been married a short time, and had never remarried. And ever since she had been in the temple, as a door-keeper in the house of God. "She departed not from the temple, but served God with fastings and prayers night and day." Thus her life was one of rare devotion; bound and inspired by an unconscious premonition of things to come, since it is natural to suppose that it had been told her of Simeon that before his death the Christ should appear.

*S.S. Lesson, August 5, 1906. Luke 14: 15-24. Commit to memory vs. 23, 24. Read Matthew 22: 1-14. Golden Text—And they all with one consent began to make excuse.—Luke 14: 18.

It remains to be noted that Anna was also a prophetess, and that as such she closes the long series of prophets and of prophetesses who in one century after another had announced the coming of the Great Prophet and Teacher. From the royal tribe is Jesus born. The ancient Priestly tribe is represented by Zacharias and Elizabeth. And in Anna we behold the old company of Israel's spiritual office-bearers. By the side of the Royal and of the priestly tribes stands represented by this devout woman the ancient generation of Israel's prophets. Prophecy had foretold Christ's coming. And now that he is come, there appears this last prophetess, to seal, as it were, that this was truly the holy child whose coming has been proclaimed by the Isaiah and Malachi. For it does not merely say that Anna confessed the Lord, but it is also added that "She spake of him to all them that looked for redemption in Israel."

And thus it was already whispered around in the Temple, that the hour of redemption of God's people had come; that the fulness of time had set in; and that presently in that holy child would arise the Saviour of the World. Then only was Anna's task ended. Her witness in the temple is the last voice of prophecy that is heard. With her the old prophecy disappears, and John, the Herald of the Lord, stands at the gate.—Christian Intelligencer.

PRAYER.

Almighty God, forbid that we should become so familiar with Thy goodness as to be indifferent to it; may Thy mercy be a daily surprise; may the tenderness of the living and loving God amaze us by an unexpected revelation. Thus may we live in sweet excitement, in well-controlled rapture, in that elevation of soul which is the best preparation for the service of others. Enrich us with all wisdom; give us enlargement and penetration of understanding; help Thy Church so to read the signs of the times as to know what Israel ought to do, and when Thy Church knows its duty, may it throw away all fear and selfish calculation, and with the courage of righteousness go forth under the banners of God.—Selected.

WHAT SHE HATH DONE.

May your hearts make your faces radiant with this same joy when you are waiting to see for yourselves Him who has promised to consider all these things as "done unto Him." Nay, do not shrink from responsibility. Do not dread the anxiety and the real suffering it so often entails. For in no earthly home will a follower of the Christ escape these things. Only when the golden gates are closed behind us can we expect the rest of heaven. Only amidst it all God gives you the joys of having done what you could, and so give you that joyful countenance which communion with Him has ever given, and must of necessity give—for it reflects His own.

CHEATING OURSELVES OF LIFE.

Morning prayer cannot safely be deferred until to-night or to-morrow. Many a today has been seriously harmed by such deferring. The temptation to weaken ourselves in this way by lack of spiritual oxygen is increasingly present in these complex days of crowding pressure, when man's business as well as the king's business requireth haste. To yield to the temptation is to lose both time and strength. And hurried or abbreviated prayer is almost as weakening as no prayer at all. If the summons Home should come to-night, we should be sorry to have to face the King without having had our full, loving conference with him early in the day. It would be a poor memory for our last day on earth. It is a poor memory for any day on earth.—S. S. Times.

THE CROSS.

The barrier to be removed in order to forgiveness is on man's side, not on God's. Forgiveness is not bestowed unconditionally. Man receive forgiveness when he comes into a condition of heart in which it is wise and safe for God to forgive. While doing justice to the wholeness of Christ's work we must not forget that His death upon the cross is the marrow of His mediation. His death was not a mere human tragedy. Nothing could be clearer than that He came here to die. He chose to die; He laid down His life of himself. His sacrifice was not complete until His life was given up in death. The cross is the center of a new kingdom, the symbol of a new kind of sovereignty. Around it the conflicting forces of earth are to be reunited and reorganized. By its redeeming power all wrong things are to be righted. It is to change society into the kingdom of God, in the only way in which the change can be accomplished, namely, by changing selfishness into self-sacrifice. It is vain to expect social regeneration by any other means. The triumph of social righteousness can come only through the triumph of the cross. It therefore behooves the church to make the redeeming work of Christ the basis of all her effort for the bringing in of the kingdom of God. To preach the cross is to set in operation the mightiest force in the universe for the regeneration of sinful, selfish human nature.—Selected.

DAY BY DAY.

I heard a voice at evening softly say,
Hear not thy yesterday into tomorrow;
Nor load this week with last week's
load of sorrow.
Lift all thy burdens as they come, nor
try
To weight the present with the by
and by.
One step, and then another, take thy
way—
Live day by day.
Live day by day.
Though autumn leaves are withering round
thy way,
Walk in the sunshine. It is all for
thee.
Push straight ahead, as long as thou
canst see,
Dread not the winter whither thou
mayst go,
But, when it comes, be thankful for
the snow.
Onward and upward. Look and smile and
pray—
Live day by day.
Live day by day.
The path before thee doth not lead
astray.
Do the next duty. It must surely
be
The Christ is in the one that's close
to thee,
Onward, still onward, with a sunny
smile
Till step by step, shall end in mile by
mile.
"I'll do my best," unto my conscience say.
Live day by day.

Live day by day.
Why are thou bending toward the back-
ward way?
One summit and another thou shalt
mount,
Why stop at every round the space to
count?
The past mistakes if thou must still
remember,
Watch not the ashes of the dying em-
ber.
Kindle thy hope. Put all thy fears away—
Live day by day.
—The Atlantic.

The one great need of humanity is spir-
itual life. What we usually call life is
mere existence, a surface consciousness,
not real life. To live we must become
conscious of good.—Selected.

FAVORITE PARABLES.

Some Bible Hints.

In His use of parables, as in all else,
our Lord set us an example, to be
followed when we are in like circum-
stances (Matt. 13: 10).

Christ's parables were remembered,
in spite of themselves, even by His
enemies, and so were little apostles in
their hearts, going wherever the hear-
ers went (Matt. 13: 13).

Christ's parables seem simple be-
cause they are so profound; only the
thoughtless will attempt to understand
them without long thought (Ps. 119:
109).

The parables are truth dramatized,
and not to be understood until we act
them out (Ps. 119: 100).

Parable Reminders.

The great parable for non-Christians
is that of the prodigal son. It teaches
that no one is too bad to go to the
Father, and that the Father will go to
meet him.

The great parable for Christians is
the parable of the sower. Are our
lives bringing forth the hundred-fold?

The great parable for the church is
that of the tares. Is the wheat
crowding out the weeds and trans-
forming them to wheat?

The parable of the pearl is the pa-
ble for our busy days, lest we should
forget our chief business, which is
"our Father's business."

The parable of the growing seed is
the story for our times of discouragement,
when we forget that seeds must
have their hidden time, when the far-
mer's work seems altogether lost.

The parable of the wicked husband-
man is a warning for church members,
lest they forget that they are not the
owners of the blessings, but only
their stewards.

The parable of the mustard seed is
the story for the insignificant, who
need to learn that everything becomes
of infinite significance as soon as it
is given to God.

The parable of the vineyard labor-
ers is the statement of God's sover-
eignty, that He will do what He will
with His own, and that what He
does is right.

The parable of the two foundations
is the story for the young, that they
may not have to begin their lives
all over again some day.

The parable of the marriage-feast is
to teach self-knowledge. Is our heart
really in the church or in the world?

The parable of the ten virgins is to
teach preparedness. There is no
happy life that is not ready for a
happy death—today.

The parable of the talents is the
parable of the over-modest; for the
mediocre faithful man received as
high praise as the faithful man who
was a genius.

The parable of Lazarus is the story
for the rich and the poor—a warning,
a comfort.

DAILY READINGS.

M., Aug. 6. The drag-net parable, Matt.
13: 47-50.
T., Aug. 7. The vineyard, Matt. 20: 1-16.
W., Aug. 8. The Marriage feast, Matt.
22: 1-14.
T., Aug. 9. The Two Sons, Matt. 21: 28-
32.
F., Aug. 10. The Good Samaritan, Luke
10: 25-37.
S., Aug. 11. The Prodigal Son, Luke
15: 11-23.
S., Aug. 12. Parable—Christ's life, VIII.
My favorite parable, and how it helps
me, Matt. 13: 10-17; Ps. 119: 97-104.

The soul's first vision of Jesus is of
Him as the Saviour. When we so know
Him, He becomes to us the exemplar,
leaving us an example, that we should
follow in His steps.—G. Campbell Mor-
gan.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, AUG. 8, 1906.

A Kingston correspondent of Mr. Alexander Fraser, provincial archivist, suggests that, this being the centenary of the discovery of the Fraser River, by an Ontario man, Mr. Simon Fraser, it would be advisable to have some form of celebration of the event.

A contemporary, referring to the appointment of Dr. Seath as Superintendent of Education for Ontario, says: "He is not the right man, and is not in touch at all with public school work. Mr. Whitney has not a man in any important position in the whole Department of Education who has either experience or sympathy with the public school system." We think our contemporary mistaken. The statement is born of political prejudice. Dr. Seath brings ability and experience to the discharge of his duties; and we are sure he will not be found lacking in "sympathy with the public school system." If the premier of Ontario makes no worse appointments in the Department of Education than two recent ones—Dr. Colquhoun and Dr. Seath—he will retain the unabated confidence of the people.

The death is announced of Hon. Robert Sedgwick, puisne judge of the Supreme Court of Canada since 1893. He had been in failing health for some time and his death was not unexpected. Deceased was regarded as a painstaking and careful judge. Of late his health has been much impaired, and he undoubtedly overtaxed his strength by attending the sittings of the court when he was scarcely able to do so. Probably his last public service was when he attended the senate in the absence of Earl Grey and gave the royal assent to a number of bills passed at the last session of Parliament. Judge Sedgwick was a son of the manse, and was a member of St. Andrew's church, Ottawa. His brother, Rev. Dr. Sedgwick, of Tutuagouche, N.S., was at his bedside when the end came.

THE DOMINION PRESBYTERIAN.

CHURCH UNION—THE NEXT STEP.

The discussion at the recent Assembly was interesting and instructive, and it is important that the Church should grasp the true significance of it. Those present remembered with sadness that during the past five years some of the ablest leaders of the Presbyterian Church had been taken away by death; and that many of these strong men, with all their diversity of ability and disposition had this in common that they were all ardent supporters of the Union movement. The presence of four or five of these men would have made a large difference in last Assembly. They have left an inspiring memory behind, but it was sufficient for them to do their own work; we, also, must do ours. We must face our own problems and do our own duties.

One thing is clear, viz., that the Union movement, if it is anything at all, is a serious matter. It is not a thing to be played with; it should be faced in a serious spirit or dropped at once. The decision of the last Assembly was, we are told, not a decision absolutely in favor of Union, but it was an expression of opinion that it would be unwise and discourteous to drop the proceedings at this stage. This means that a man could vote against the motion to stop proceedings without fully committing himself to the principle of Union. If that is the case it will soon be necessary for the Supreme Court of the different bodies to face this question in a straightforward fashion. It seems to us that the committees have got rather ahead of the work if the three negotiating churches are not yet committed to the principle or convinced of the possibility and desirability of Union. If this is the case it is too soon beginning to bargain about details. One ticklish matter is that of drawing up a new confession of faith. The piece of patch work that the committee has put together may be all very well as a sample of what the spirit of compromise might produce, but it is not a document to which a literal acceptance could be claimed; in fact, it is very difficult just now to draw up such a document.

The next year or two must then be of great importance to this movement, either to kill it or to carry it to a larger life. The people must now take the matter up in a spirit of intelligent Christian charity. It must not be a mere ministers' movement or it will fail; if the people are not prepared to enter into it heartily it must be deferred. Our own view is that if rightly handled it is a movement fraught with good. It is not well to enlarge it at this stage. Let the three churches concerned settle if possible their own problem and then face the larger outlook. These three churches have so much in common from every point of view that they may be able to carry out a great movement for confederation and final union that will powerfully affect the life of Canada. We are not now concerned with the arguments for or against, but simply with this fact that whatever the vote of the Assembly may mean it is a call to the Churches to look the matter fairly in the face.

PERSISTENCE IN GOOD WORK.

The passage of the Lord's Day Bill by the Dominion Parliament is a good illustration of what can be done by persistence in a good work. Persistence in a good work seems about to meet its reward also in the matter of the fight against the opium trade, since Mr. John Morley has officially announced in Parliament that the present government of England will no longer oppose the interdiction of that trade should China still desire it. Since China once went to war to break up the trade, it is not likely she will fail to express herself anew and give the present cabinet an opportunity to make good their words. England has for years derived a yearly revenue of \$15,000,000 from this sale. But it has cost China the impoverishment of one hundred and twenty-five millions of her three hundred million inhabitants. This great decision is regarded as the Waterloo of the opium traffic, and it means vast benefits to missions, morals and industries of two countries.

THE YOUNG MAN.

What a tide of youthful energy surges through the world. What an amount of restless vim is chronicled in the newspapers every day in connection with the various games and sports in which young men engage! The normal young man is choke-full of energy. Many a stagnant business has been made to pulsate with new life by hitching it on to youthful vigor. Does the church get sufficiently the advantage and impulse of the energies of young men? If not, whose is the fault? How is it in your congregation? What can be done next fall in the matter.

The Tribune is not altogether satisfied with the reported population of the Capital of the Prairie Province, as furnished by the census just completed. It says: "The census bulletin, which gives the population of the city of Winnipeg as 90,216, is misleading, but not disappointing. The circumstances under which the census was taken make the result unexpectedly satisfactory. If a census taken during the summer holiday season gives Winnipeg a population of 90,216, it may reasonably be assumed that the real population is more than 100,000."

Archbishop Bruchesi declares in an interview that not since last December, when he inaugurated his temperance crusade, has intoxicating liquor been admitted to the Episcopal Palace or to the presbyteries of the various parishes in the archdiocese in Montreal. After paying a visit to the parishes he is convinced that great progress is being made in the attempt to lessen the drink evil, and he believes that greater results could still be accomplished if the government and municipal bodies would join the clergy in this work. This distinguished prelate of the Roman Catholic Church is doing an important work for the promotion of temperance among our fellow citizens in the Province of Quebec.

THE CHRISTIAN GUARDIAN ON UNION.

Discussing the problems that are likely to face the General Conference of the Canadian Methodist Church, which is to meet shortly, the Christian Guardian last week speaks of the proposed union between Methodists, Presbyterians, and Congregationalists, as the question of paramount importance. "The greatness of the issues involved, looked at from many points of view; the uniqueness of the proposal to unite bodies heretofore regarded as widely differing in doctrine and polity and outlook; the doubts that will arise as to the probable results of union along this or that or the other line; the apparent difficulties and dangers in the way—these considerations, and some others that it might not be easy to formulate, are inclined to make us pause. In fact, so formidable does the task of union appear at times that many would counsel a policy of delay, and would like to see the whole matter laid aside for a time. But that cannot, ought not to be. If union is in the great plan of God, then the method of the human working out of that plan will reveal itself under His guidance. The conviction that it is, if we can judge correctly, is slowly but surely laying its hold upon the mind of a majority in each of the three churches."

LAST STAGES OF ZION CITY.

While the more or less deposed leader—and owner—of Zion City is fighting in the courts with would-be successors for the combined office of prophet and banker, the poor dupes of his delusion-swindle are suffering for the money they so trustingly handed over and the holy town is losing all the inhabitants that can get away from it. Those who remain go about clad in rags and hungry, while their children cry at home.

It is the familiar ending of such experiments. That it went on in apparent prosperity for years is easily explicable, for while new converts to his nonsensical claims came in abundantly, Dowie had no trouble, for he could use his principal as he chose and had no accounts to render. After his disastrous visit to New York, the inflow of money ceased, but the outgo continued. That meant speedy ruin for a lot of silly people. They could all have been saved had it not been for the curious fear we all have of "interfering with the practice of religion"—or of what anybody cares to call religion. It was obvious from the beginning what Dowie was doing, and that the result would be what is now seen. Even now there is no marked inclination to hold the man to responsibility or to reach a decision as to his mental status.

GIVE THE CHILD A CHANCE.

"There is not a single desirable attribute which, lacking in a plant, may not be bred into it," writes Luther Burbank in "The Training of the Human Plant," in the May Century. "Choose what improvement you wish in a flower, a fruit, or a tree, and by crossing, selection, cultivation and persistence you can fix this desirable trait irrevocably. Pick out any trait you want in your child, be it honesty, fairness, purity, loveliness, industry, thrift, what not. But surrounding this child with sunshine from the sky and your own heart, by giving the closest communion with nature, by feeding him well-balanced, nutritious food, by giving him all that is implied in healthful environment mental influences, and by doing all in love, you can thus cultivate in this child and fix there for all his life all of these traits. As in the plant under improvement, there will be strong tendencies to reversion to former ancestral traits; but in the man, with the normal child, you can give him all these traits by patiently, persistently guiding him in these formative years.

LITERARY NOTES.

The July Blackwood's has the opening chapters of a novel by that clever writer, Neil Munro. "The Daft Days" promises to be one of his best stories. In "Musings Without Method" we have a very good analysis of the "Anarchist and his Objects," apropos of the recent attempt to kill the King of Spain on his wedding day. Ibsen's life and work are also discussed. Alfred Noyes has an amusing poem called "Forty Singing Seamen," and there are many articles of a serious nature. (Leonard Scott Publication Co., New York.)

Encouraged by the rapid sale of "Reapers in Many Fields," the Assembly's Committee on Young People's Societies will soon issue another text-book on the missions of the Presbyterian Church. The new book will be entitled "Missionary Pathfinders," will contain twenty-four chapters, and will be almost entirely biographical in character. It will deal with leaders in the home and foreign field, as well as in French evangelization. The first twelve chapters of the work will furnish the "Plan of study," in Y. P. societies for the year 1907.

The Studio continues to be without a peer in its own field. The July number is rich, both in illustrations and letterpress. We can only indicate a few of the leading features of this number: A Romanticist Painter; J. L. Pickering, by A. Lys Baldry, eight illustrations; Austrian Peasant Embroidery, by A. S. Levetus, 21 illustrations; Recent Designs in Domestic Architecture, eight illustrations; Italian Art at the Milan Exhibition, 10 illustrations; Studio Talk; Reviews and Notices. Then there are a number of fine reproductions of oil paintings. Room 44 Leicester Square, London, W. C. Thirty cents net.

Current Literature for August presents a rich table of contents. Among the articles that will be read with special interest are the following: "Does it Pay to be Very Rich?" "The Future of Christian Science"; "A Chemical Vindication of Embalmed Meat"; "Is France on the Verge of Moral Decay?" and "The Shakespeare of the Novel." In "Recent Fiction and the Critics" will be found several suggestive criticisms from various sources; and in "Recent Verse" the reader is furnished with a number of poems of varying degrees of merit, but all worthy a perusal. Current Literature is always well up to the mark. Per year \$3.00; 25 cents per copy. Address 34 West 26th street, New York City.

The Nineteenth Century and After for June has the usual variety of articles which deal with art, literature, law, history, politics, etc. This magazine is well conducted for the purpose of giving to the reader timely discussions on topics connected with the present life of the world. Mr. H. Pane writes a bright review of English politics from the Liberal point of view, and, as we might expect, the Education Bill is this month the most important topic. Here is a significant statement that may be useful to people at a distance: "The Bishop of London is reported to have said the other night at the Albert Hall that the Church of England was united in opposing the Education Bill. If I were to say that the Church of England was united in supporting the Education Bill, Christian charity would lead his lordship to assume that I was mad. Yet one statement would be as true as the other. The Bishop is incapable of deliberate falsehood. But he has so accustomed himself to idealize the Church of England with conservative High churchmen that Liberal churchmen, even if they be clergymen, canons, deans, nay bishops, no longer count for anything in his eyes." The Bishop of Ripon, the Bishop of Hereford, the Bishop of Sodor and Man, the Bishop of Carlisle, will remain in the flesh and even on the Beach, though the Bishop of London and the Bishop of Southwark

deny their right to ordain, to communicate, or to live. Even in the House of Lords there are churchmen on the treasury benches; and on the ministerial benches of the House of Commons they are numerous. Would the Bishop of London refuse the sacrament to a man who voted for the Education Bill? Meanwhile he will do well to ponder Mr. Chamberlain's speech against the Second Reading of the Bill," etc., etc.

Rev. Alexander Whyte, D.D., of Edinburgh, Scotland, says we need ministers "with the gospel of Luther, and the science of Calvin, and the passion of Knox, and the philosophy of Hooker, and the devotion of Andrews, and the rapture of Rutherford, and the exegesis of Goodwin, and the reading of Taylor, and the wisdom of Butler, and the beauty of Newman, and the philanthropy of Chalmers, and the Christ only and Christ always of Spurgeon."

Principal Gardiner, of the Ontario Institute for the Blind at Brantford, is anxious to get into communication with the parents or guardians of blind children in Ontario under the age of 21 years, who are not attending the institute. The desire is to widen the scope of the institute's influences as much as possible by giving many who are not now aware of them the advantage of the school's facilities. It is not necessary, the Principal says, in an open letter to the press, that the applicant shall be totally blind; the test is inability to read ordinary type and attend a school for the seeing without serious injury to the sight. The initial difficulty is to locate the children who are eligible for admission, and it will be helpful in the future if your readers will send me the names and addresses of blind children under seven, as well as of those between seven and twenty-one.

THE NEW ZIONISM.

It will be recalled that the late Zionist Congress in its close clinging to the glorious prophecy that some day "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy on their heads," declared for Palestine as the locality of the future Jewish State. This was not acceptable to Mr. Zangwill and those agreeing with him, who forthwith seceded, and have now organized in London the Jewish Territorial Organization, which has for its object, not a fantastical attempt to re-occupy Palestine, but the creation of an autonomous Jewish colony, preferably under the British flag, where it will have a chance of success. Branches of the new society are to be established throughout the world and concerted effort made to secure practical results. Although this movement does not conform to the splendid picture presented by the prophet it wins the attention of the Jews from the fact that it has to do with furnishing a place of refuge for the oppressed. As such it promises to engage a much wider support than mystically visionary Zionism could command. Already many English Jews who held aloof from the old organization have declared sympathy for the new. Even though they believe with Lucien Wolf that Jews should not seek to be national, and have larger duties dispensed than together, nevertheless they are desirous of making an effective contribution to the solution of the Russian Jewish problem, and consider colonization, if not a cure, as at least ameliorative. Thus the new organization, as stated by Mr. Zangwill in a letter to the British colonial secretary, "although its germ was in a minority of the old, has taken in fresh and powerful elements from all classes of the Jewish people in every country."—Christian Work and Evangelist.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELSHE HATH DONE WHAT SHE
COULD.

By Dr. Wilfrid T. Grenfell, Labrador, in the Congregationalist.

In a little hospital like this, with a small staff of one nurse and one doctor, when a serious case makes night watches a necessity, even a roving doctor can know what a quiet hour means. At sea, in the open season, on a night watch, all is life and action. The rolling vessel, the swinging compass—the changing courses the straining of the eyes after ice and hidden dangers—all keep every faculty alert, and occupy every passing moment.

But here in the dim night, the silent house, the stillness of the intense cold outside, such that one can almost seem to hear the frost at work under the chilly stars, the domination of the senses by the nearness and bustle of things is relieved, and one's imagination goes a-roaming far and wide.

A bed has been moved temporarily into our pretty white enamelled operating theatre. A boy is in it. It is nearly four in the morning, and I am sitting by his side. He is a fisherman's only son, ten years old. After a severe operation on the abdomen he is making a brave fight for life.

Hard by, in a neighbor's little cottage, an anxious mother is waiting for the first streak of daylight to get the news of her child. She has left her home, far away on the shores of the Straits of Belle Isle, to bring her only boy, Willie, hauled by a trusty dog team over these miles of snow—to the knife.

It is a new world to her. For never before has she seen a hospital, nay, scarcely heard of one; even a doctor is a new experience. Hoping against hope, she lingered long, before at length she ventured to what, in her mind, might spell death to her only son. It was a supreme effort of faith.

The tell-tale thermometer warns me that the temperature of the boy has risen one degree—and there is a slight flush about the cheek—the pulse rate has reached a hundred. The boy is drowsy from a dose of morphine given because he must not move at any cost. In spite of it he is restless between short snatches of sleep. He must be closely watched.

A patient coughing noisily in the next ward—there is only a wooden partition between us—has awakened him. He has asked for a drink. Two teaspoonfuls of cold water is all I dare give him for the next twenty-four hours. He must have no more at one time—Thank God, he is asleep again.

After all, what does it matter? It is only a fisherman's boy from the wilds. Who will care if a hundred such are carried away seaward tomorrow, as they go sealhunting on the ice floes? Who would care in the busy world outside, steeped in its own anxiety and cares—mindful only of its own joys and sorrows? It is cut off by wastes of ice and snow from this lone land, so that even the story could only reach their ears when the event is almost forgotten. Who would care? Who should care? Here in this silent night watch, with no one to speak to, one's thoughts go flying now across the sea—to my home in England. It is peace and quiet there. If I was only there, I needn't see these things, take none of these responsibilities. O, if I could get

back there and leave others to themselves! Then, at least, I should get rest from this gnawing anxiety for a child, whom I never saw till yesterday—and of whom once I could say, "He is nothing to me."

There is a star in the bed. It makes me drop my pencil, and a queer feeling rushes through me, as I see that Willie's large brown eyes are open and evidently fixed on me. How closely he seems to be watching me. Surely he could not have known my thoughts? No. It is the loneliness of the night that makes one foolishly credulous. But suppose he had read them—and I calling myself a missionary.

Thank God, he only asked for another drop of cold water—and for a pillow to be moved, because already he is "so tired of lying."

Why all this restlessness? Can there be something going wrong with the wound? Alas, it is the imperfect work of my own hand. Alas, alas! What a poor instrument to represent the Master. Surely he might have sent a better surgeon than I—at least some one with a patience and love a little more akin to his own.

What would I not give for a consultation now—such as one got so readily in the hospital at home. What price would I not pay for the advice of some great physician. Alas, even this wish is born, first of all, from a desire for relief for myself rather than to save the boy's life—born of a desire to get rid of responsibility, and put it on the shoulders of any one willing to bear it.

Thoughts of the past now fly hurriedly through my brain. Surely one might have been better fitted. How many hours I lost when just the knowledge now needed so much might have been gained. How many....

A dog has started howling outside. He is joined in loud chorus by all my four-footed friends, over twenty in number. Hundreds of miles they have carried me already across hill and dale, over sea and land, mid snow and ice. Now, out on the snow in this bitter cold, with only the stars overhead, they are contentedly making their beds this night. Few pleasures, as we know them, ever fall to their lot. Meat in great frozen blocks is the best food they know of, and that is often far too scarce. Yet, with every sign of affectionate joy, they will come leaping up to greet me in the morning. In spite of everything, they will be ready—yes, and more ready, eager to work for me again, and plod on at it till I have seen them drop dead uncomplaining, in their very traces.

They have brought me back to the reality of things. They seem an inspiration to come back to the hard facts again. Here am I, with but poor talents—God help me—and here is this little lad, his life must be saved. I must save it. It must be done now, and I must do it. The time and place offer to no one else this "opportunity" to be the instrument. True, it is no greater, perhaps, than other opportunities—but then, in reality all opportunities are great. Yes, and each is vast in importance, for it comes only once. Never again. Never. Am I not even now expecting to hear the footfall of the child's mother over the crisp snow outside? Though scarcely daring to risk an answer, she is coming to ask me "the news." Yes, the news—no news in the world is so important to her.

What can I do? Thank God, the boy is quiet again now. For myself, I can almost feel the silence. Only the clock, ticking outside, reminds me that the hand of time alone is never still. It suggests that opportunities are passing. Is there anything more I can do? Anything? My worried brain

gives me no help. I seem to have done all that I can—my whirling thoughts have gone again. As a spark from the electric button they are flashing back to familiar words, "She hath done what she could," and now they fly to Him who spoke them, while the clock outside seems to keep ticking at me, "Have you?" "Have you?" "Have you?"

All she could. How true they are. Yes, our powers are very, very limited.

No, no. He meant more than that. Is it that there is a better man present in this room after all? Does it mean that that very friend I have been so keenly wanting is really near after all? Can my professional mind think Him as much real value here in this prosaic operating theatre as the "second opinion" I've been groaning for? Something within me renews the hope as merely a creation of my own desire. But if it is true, whatever I feared that the lad saw with those great eyes of his He must surely know. And those unworthy thoughts of a while ago—Can it be that here and now, in a place where emotion is pre-eminently at a discount, I can really shake the burden of responsibility off on Him, and so get rest from this anxiety?

Prayer is not to replace action—the Old Book itself says so. Faith, without works, cannot save this boy, I am certain. The Old Book is too genuine to suggest fatuous words as a narcotic for incompetence, if there has been carelessness or sloth. Perhaps here, on our very beam ends—His words mean more. Yes—in spite of His seeing our lamentable "left-undones" His love will allow the emphasis to fall on the first three, not the last two, words. May I believe it? The Master means, "She has done. . . Now is the time for me."

How often, in a long so-called "service," has the monotoned formula, "Let us pray," served but to usher in another chance of dozing on one's knees. Can I without cant—here alone in the darkness—really expecting something that will do the boy good—can I pray?

Three days have passed. The crisis is over. The mother is even now sitting for a few moments, her heart too full to speak, by her boy's bedside. I saw her kiss him, yes, and a tear fall on his face as she bent over him—so I closed the door and waited outside.

After all, perhaps it was worth while. There is a feeling of wonderful joy in my own heart, I know. I am perfectly certain that gold trinkets and such things as some call valuables can never bring this kind of joy. The very thought of such things cheating any one thus, brings a smile of pity to one's lips. God give you your joys in service, dear readers. We owe you much down here, though you may think it little. You have sent of your means and of your prayers. You have sent us words of cheer. You have paid—who knows—for the very knife that wrought this joy. God bless you, and give you many more such joys, fellow workers.

Will it not be grand when cruising next summer to visit this boy at his home? What a joyful meeting it will be! The approach to the harbor is narrow, and oftentimes dreadful. But this time it will be filled with the joy of anticipation.

We often hear men speak of the extremes of society. They are great; but they will be greater in the world to come. There it will not be wealth that divides, but character. Money will not be the measure of the man, but love, through the lineage of the Lamb.

Some men think that a pugnacious disposition provides them with all the piety they need.

A SCARLET FEVER EXHIBITION.

By Elizabeth Price.

The twins had the scarlet fever. To be sure, they were a great deal better, but they were still red and prickly and uncomfortable—and cross! oh, my!

Mamma looked pale and thin and weary when at last she came down stairs. It seemed months since John Junior had seen her, for she hadn't left the twins' room before they had been ill. Neither would she let any one else come in—not even papa. "I can manage them without you, John," she had said when he insisted. "We must run no risk of carrying the disease to any one else. They are not dangerously sick, and if you'll attend to other things I'll take charge of the invalids." It sounded very easy, and as never a word of complaint had floated down the stairs nobody knew just what mamma had been contending with, until at last the doctor told her if she didn't get away for a little rest and change she'd be in bed herself. "Change your clothing for something that hasn't been in the sick-room," he advised. "There will be no danger; the laddies are almost as good as new again."

So the next morning, while the twins were still asleep, mamma appeared at the breakfast table, and when her family saw her they knew.

"Mary, this will never do," declared papa, scanning her over his eye-glasses. "You look dreadfully. You are worn out. I'll get a nurse today."

"Oh, John, I don't need one. It would be absurd to go to that expense. Why, the twins are almost well."

"Will you go for a drive if I'll get a buggy?" demanded papa.

"I'd love to, dear, the best way, but I couldn't leave them alone. They'd cry themselves ill again, and it isn't best to let any one else in the room yet a while."

Papa looked disappointed and worried, but of course mamma knew best, and he didn't say any more.

Suddenly John Junior had a thought. Its first effect was to make his round face sober, and his oatmeal suddenly lost its flavor. For at least three minutes he hadn't one word to say, but he was thinking hard. He had counted so much on this Saturday. Teacher was to take the entire class for a climb up the mountain. They called it a botanizing trip, but the boys knew from experience that botany spelled nothing but fun when Mr. Markham was about. There were sure to be unexpected jollities happening all the time, and the best things to eat. They were to start at nine o'clock, and as for getting back—"Tell your folks not to worry if we're going till dark. I'll bring you all safe home," Mr. Markham had said.

But there was mama—dear, patient, sweet mama—whose white cheeks had turned pink for an instant just at the thought of a drive. Of course she must have it,—that is, if John Junior could get it for her.

"Can the twins sit in the bay window," he asked.

"Oh, yes, they could if they wanted to," replied mama. "The trouble is that they are not willing to do one thing but mope in their arm-chairs and be amused. They'll be all right, John, when they get strong. Yes, indeed. They are weak and nervous yet, and don't realize how unreasonable they are. Really you'd never know them for our happy twins."

"I'll amuse them, mama, and you can go. Yes'm, I can—no'm, I won't go near them. They just dearly love to see me do handspings and trapezomersals, and I can put the old trapez up out in the yard in a jiffy. I've learned a lot of new things at the gym, since they've been sick, and I'll play 'em a ground and lofty tumbler," and give an exhibition out in the yard, and they can stay up in the bay window and watch me. They'll be good—you'll see."

Mama hadn't heard about the botanizing trip, and after a lengthy discussion she thankfully accepted John Junior's proposition, and drove off quite happily—proud papa beside her—just as the clock struck nine.

"I'll be back in an hour, dear," she called, as she started. But John Junior was already half way around the house to begin his exhibition. Instead, however, of a solitary continuous performance, there was a radiant galaxy of gymnastic stars in full swing when mamma came home. The botanizing party unwilling to start without John Junior, had called for him. They didn't praise him when they found out the truth—boys don't, you know—but they unanimously agreed to postpone their start till such time as he could join them. When Mrs. Dennis rushed anxiously into the sick-room she found her invalids—their arm-chairs quite deserted—shouting with laughter at the antics of fifteen rollicking boys and a big, merry man in the back yard.

It did them more good than a barrel of medicine. The crosness had melted away once for all, and the natural happy good nature had come back to stay. Mamma's pale face was rosy, and her heavy eyes clear and bright.

So John Junior didn't miss his trip after all. It was just as they were starting that Bridget opened the kitchen door a crack and beckoned mysteriously. John Junior responded.

"It's the jewel of a bye ye are, dear, an' the rest of 'em is not able to hold a candle to ye, but they've the bist of intentions, so here's a pan of fresh crullers for ye, wan and all, wid an extra fat wan for the mashter. They'll hearten ye up a bit, believe, before ye start on your wild gosse chase."

They lined up, then, in sight of that upstairs window where a delighted audience still lingered, and they woke the echoes far and wide with a cheer for the twins, another for Bridget, a third for the delicious hot crullers, and a tiger—longest and loudest of all—for John Junior.

WHEN TO CRY.

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

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

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

"It is bad luck to cry on Monday.
"To cry on Tuesday makes red eyes,
"Crying on Wednesday is bad for children's heads, and the heads of older people.

"It is said that if a child begins to cry on Thursday, he or she will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.
"Never cry on Saturday. It is too busy a day.

"Tears shed on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.
"They may cry whenever else they please, but not at any of these times, unless it is for something very serious."

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

Lutheran World: The plain fact today, is that too many people within our borders are constantly talking about their rights, and saying nothing about their duties. This is true alike of capitalists and of laborers.

SAFETY FOR CHILDREN.

Liquid medicines advertised to cure stomach and bowel disorders and summer complaints contain opiates and are dangerous. When a mother gives Baby's Own Tablets to her little ones she has the guarantee of a Government analyst that this medicine does not contain one particle of opiate or harmful drug. The prudent mother will appreciate that in Baby's Own Tablets there is absolute safety. An occasional dose to the well child will keep it well—and they promptly cure the minor ailments of childhood when they come unexpectedly. Mrs. G. Hamlin, St. Adolphe, Que., says: "I have used Baby's Own Tablets for colic and bowel troubles and find them safe and speedy in their cure." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont. Keep the Tablets in the house.

THE ORIGIN OF FIREWORKS.

It is to the Italians that we owe the introduction of the modern fire displays which we call pyrotechnics. The term is derived, probably, from "Pyros," the name given to Clio (according to Pliny), because he was the first to strike fire from flint. Gunpowder, which is the chief factor in fireworks, was practically identical with the "Greek fire" of the Byzantine emperors and the "terrestrial thunder" of China and India. Fireworks of a certain type (the most ancient records of China show) were well known to the Celestials several hundred years before the Christian era. But Firestones and the Siennese are credited with being first to mix gunpowder with other ingredients, such as metallic filings and the various salts, to give sparkle and color to fireworks; and with the invention of various forms to give variety and brilliancy.—Jane A. Stewart, in Leslie's Weekly.

THE ONE-EYED MAN.

This is not a man with one physical eye, for such a person may see as accurately as he with two eyes. It is the man with one mental eye, who has defective vision, and yet thinks all the world is hanging on the expression of his views. The one with half ability to see allows the second side of every question to pass without investigation. The other side is constantly before him, and he firmly thinks that is the only phase of the question there is. His investigations are like Ephraim, the unturned cake—half scorched and half raw. In the interest of facts and fairness, not to mention personal development, no man has a right to contract his mental vision half way.

A BIRD AT SCHOOL.

The children were saying their morning prayer, "Our Father who art in heaven," with their heads down upon their desks and their eyes closed. When they had said, "Amen," the teacher touched a little bell and all the heads were raised.

Then what do you think the children saw? Why, a beautiful little bird, slowly flying about the room. He settled down, as if he were tired, on a long seat at the back part of the room. The children kept saying "O, O!" very softly, and seemed ready to spring out of their seats.

Then the teacher walked slowly to the back part of the room and took up the little bird on her handkerchief. He did not try to get away, but sat still, slowly winking his bright black eyes.

The teacher let all the children look at him. He had black and slate-colored feathers, all dotted with white, and a long, slender black bill like a humming bird.

When they had all seen him the teacher put him down with great care on the window sill. He sat there very still about ten minutes; and then, being rested, spread his wings and flew away. The children were so pleased with their little visitor that they wanted this story put in print.—H. W., in Our Dumb Animals.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. A. MacKenzie, of Douglas, is called to St. Elmo, Glengarry Presbytery.

Rev. J. Gandier, of Newburgh, is visiting relatives in Halifax, N.S.

Rev. Dr. Lyle, of Hamilton, will conduct anniversary services in St. Andrew's church, Parry Sound, on the 5th inst.

The next meeting of Whithy Presbytery will be held at Whithy on the third Tuesday of October.

Rev. P. Mathieson and wife, of Richmond, Ont., have been visiting friends at Morewood.

Rev. Mr. and Mrs. Pocock, of Thessalon, have been visiting Carleton Place friends.

Rev. James Hartin was the preacher at Woodlands, Farran's Point and Abbotsville last Sunday.

Rev. Dr. and Mrs. MacFavish, of Kingston, are visiting friends in Woodstock, Ont.

Rev. D. Stewart, of Morewood, is spending his holidays at the parental home in La Guerre, Que.

Mrs. (Rev.) C. H. Cooke, of Smith's Falls, is holidaying at her old home at Orilla.

Rev. J. M. Miller and family, of Watson's Corners, are spending a few weeks at the head of Dalhousie Lake.

Rev. T. A. Sadler, of Russell, conducted the services in the Presbyterian Church Morewood, on Sunday, Rev. Stewart preaching at Russell.

On Thursday last week, Rev. N. McLaren, formerly of Desert River, Que., was inducted into the charges of Bishop's Mills and East Oxford.

In St. Andrew's Church, Picton, the pastor, Rev. Wm. Shearer, M.A., is preaching a series of useful sermons on the Lord's Prayer.

There were five additions to the membership of St. Paul's Church, Victoria Harbor, at the recent communion service—two on profession and three by certificate.

Dr. P. C. McGregor, of Almonte, preached at Rev. Mr. Menzies' appointments at Beachburg and elsewhere on Sunday last.

Rev. E. Shaw and Mrs. Shaw, of White Lake, are at Avonmore visiting their respective homes, previous to their departure for the West.

Rev. Norman MacLeod, of Brockville, formerly pastor of Mackay Presbyterian church in Ottawa, is spending his holidays in the Maritime Provinces.

A committee was appointed to make arrangements for a conference to be held at the October meeting of Whithy Presbytery. Mr. Kerr will give the opening address at the next regular meeting.

Rev. John Macalister, B.A., of Iroquois, has removed with his family to Russelltown, Quebec, much to the regret of members of his late congregation and the townspeople generally.

The interior of Knox church, Ayr, is to receive a thorough overhauling, and during the time part of the work is being done services will likely be held in Reid's hall.

Rev. George Yule, of Winchester, occupied the pulpit of the Avonmore church on Sunday, July 22. The local pastor, Rev. H. N. McLean, preached in Winchester.

At a meeting of the congregation at Dixon's Corners, the 16th inst., and at Iroquois on the 17th, a unanimous call was extended to Rev. D. D. MacArthur, of Melrose. Stipend promised \$750, with use of manse and two weeks holidays.

A number of our ministers find Norway Bay an attractive summer resort. Rev. John Hay, of Renfrew, is spending his vacation with his family at the "Haystack." Rev. Mr. Sadler, of Russell, is at Burnham Hall. Rev. D. J. and Mrs. Craig, of Aylmer, Que., are residing at their cottage, "Craiglea."

A song service was held at the residence of Rev. C. B. Ross, South Lancaster, on Sunday evening. Mr. Ross's beautiful singing was greatly enjoyed and his kindness in holding the meeting was much appreciated.

Rev. A. C. Wishart, B.A., who has accepted a call to Brussels, will preach his farewell sermon in Knox Church, Beaverton, next Sunday evening. The sacrament of the Lord's Supper will be observed at the morning services.

The Perth Courier of last week contained a cut of Rev. W. A. Guy, pastor of Knox Church at McDonald's Corners, the corner stone of which was laid recently. Mrs. Andrew McInnes, an aged lady of the congregation, laid the corner stone.

Dr. P. C. McGregor, of Almonte, preached at White Lake on Sunday last, and read the edict citing the congregation to appear at Presbytery in connection with Rev. Mr. Shaw's resignation of that charge. Mr. Shaw contemplated going West in the near future.

The charge of Knox church, Beaverton and Gamebridge, in the Lindsay Presbytery, is now vacant, through the acceptance by Rev. A. C. Wishart, B.A., of a call to Melville church, Brussels. The interim moderator is Rev. J. A. Ferguson, B.A., Glenora, Ont.

The convener of the Aged and Infirm Ministers' Fund was requested to present the claims of that fund to Whithy Presbytery at its next regular meeting. Messrs. Wood and Henry reported their diligence as commissioners to the General Assembly.

Rev. D. D. Millar, of Hawkesbury, has declined the call to Cumberland in the Ottawa Presbytery, so this important congregation must continue hearing candidates. Rev. D. N. Coburn, of Buckingham, Que., is moderator during the vacancy.

Beaverton as a summer resort has many attractions. The Express tells us: Fish still continue plentiful. Rev. George McKay, of Elmvale, and his son, Morton, made a splendid haul Thursday, landing eighteen fine blackbass, the largest of which weighed nearly four pounds, and was presented to Mr. Geo. Grant, M.P.P., North Simcoe.

Mr. F. W. K. Harris, student in charge of the Mission at Kendal and Oak Hill, read a sermon before Whithy Presbytery. The court expressed satisfaction with the sermon read and with Mr. Harris' deportment on the mission field, and with the work done by him there, and agreed that he be certified to the Senate of Knox College.

At the last meeting of Whithy Presbytery the following were appointed conveners of standing committees for the current year: Home missions, Mr. Hodges; Foreign Missions, Mr. Kerr; Augmentation, Mr. McKeen; French Evangelization, Mr. Borland; Aged and Infirm Ministers, Dr. Abraham; Sabbath Schools, Mr. Cooper; Young People's Societies, Mr. Tait; Church Life and Work, Mr. Munroe.

A special meeting of Lindsay Presbytery was held in Knox church, Beaverton, on Tuesday the 10th July, when a call was presented to Rev. A. C. Wishart, B.A., pastor of Knox Church, Beaverton, from the congregation of Melville church, Brussels. The parties heard in support of the call from Brussels were Rev. D. B. McRae, moderator, and two representatives from the congregation, who urged strongly the acceptance of the call. The parties heard opposing the translation of Mr. Wishart were representatives from the session and board of managers, and the unanimous congregation, who all testified to the good work done by Rev. Mr. Wishart, and expressed universal regret if he would leave.

The Rev. Dr. Hunter Corbett, the eminent Chinese missionary, who was recently elected moderator of the General Assembly of the Presbyterian Church in the United States, the highest honor in the gift of the Church, is spending the holidays at Cobourg, Ont. He is accompanied by his wife, formerly Miss Hattie Sutherland, of Cobourg. An informal reception was given for Mrs. Hunter Corbett in the parlors of the Presbyterian church the other evening, at which many old friends gave her hearty greeting after her several years' absence in China.

The new St. Paul's church, Port Hope, was opened on the 14th ult., with special services conducted by Rev. Dr. Johnston, of Montreal, when the edifice was crowded to its utmost capacity. The musical programme was well rendered by a specially trained choir and the offerings amounted to over one thousand dollars. Last Sunday farewell services were held in the First Presbyterian Church, which has been in use since 1854, and the congregation now assumes the name of St. Paul's. The new structure, which is built of concrete and brick, is amphitheatrical in shape and in the Renaissance style, and possesses all modern conveniences.

Rev. A. H. Farlane, of Franktown, who has been holidaying in Scotland, in his notes, published in the Carleton Place Herald, gives his comparisons of two of the Edinburgh preachers in terms following: On Sabbath I worshipped in Free St. George's in the morning. Rev. Hugh Black, called to New York now, was the preacher. A young man, a shaggy forelock of hair partly covering a lofty pensile brow, which overshadows the small features of the face beneath, he certainly presents to the vast audience a commanding personality. His prayers were beautiful, his sermon, a grand effort, was a scathing rebuke to the man who utters the nonsense, "it doesn't matter what a man believes if he is only sincere." The preacher showed clearly that a man's creed influences his conduct and makes his character. A wrong creed makes a wrong life. Rev. George Jackson, soon to go to Toronto, was the preacher I heard in the evening in Central Hall. An evangelist really, but evidently a man of organizing talent, he has formed a large congregation in the centre of the city. It was his last sermon I heard, and 4,000 others heard it, too, and exhortation to the sinner "to think upon his ways and turn."

MONTREAL.

Rev. Prof. Fraser, of the Presbyterian College, is spending his holidays at Alberton, P.E.I.

Rev. David Lang, B.D., of St. John, N.B., conducted the evening service in Crescent street church last Sunday.

In the absence from the city of the Rev. W. D. Reid, B.A., B.D., pastor of Taylor Church, his pulpit work was supplied last Sabbath morning and evening by the Rev. T. A. Patterson.

During Rev. Dr. Johnston's vacation the pulpit of the American Presbyterian Church has been filled by preachers from various cities in the United States. Last Sunday Rev. Dr. Stone, of Baltimore, Md., was the preacher.

Knox church, which has been closed for cleaning and repairs, was opened last Sunday. The congregation of Dominion Square Methodist Church will worship with them during all this month. The Rev. E. E. Scott, of Dominion square, will be the officiating minister.

The first steel pens were invented by a man named Wise, in England, in 1808. Quill pens had their origin in the fifth century. Split reeds were used before that.

WESTERN ONTARIO.

Rev. J. T. and Mrs. Hall, of Rockwood, are taking their annual holiday.

Rev. A. McWilliams, of St. Mary's, is spending his holidays in the prairie regions.

Next stated meeting of London Presbytery will be held on Tuesday, 4th of September, at 10.30 a.m.

At the recent re-opening services of Knox church, Crieff, the contributions amounted to \$65.00.

The induction of Rev. J. A. Moir into the charge of First church Eramosa, will take place on 9th August at 4.30 p.m.

The Waterloo Presbyterians presented their retiring pastor, Rev. J. R. Gilchrist, with an address and a well-filled purse. Rev. Dr. Middlemiss, now 84 years of age, left Guelph last week for a short visit with old friends in Elora.

Rev. J. H. Courtenay has demitted his charge of St. John church, Port Stanley, which Rev. H. W. Reade declared vacant on the 15th ult.

On a recent Sunday, anniversary services were preached in the Cromarty church by Rev. M. L. Smith, of Hensall.

Rev. W. J. Day, of St. Paul's church, Simcoe, and Rev. A. E. Armstrong, of Lynedoch, exchanged pulpits on Sunday July 15.

The Bridgen church was struck by lightning, demolishing the steeple and badly wrecking the interior. Damage covered by insurance.

At the request of the congregation, Mr. Edgar, who has been supplying for some time, has been placed in charge of Hawkesville and Linwood for two years.

The congregation of St. Andrew's Church, Sault Ste. Marie, are about to erect a fine new grey sandstone structure at a cost of \$30,000.

Rev. Marcus Scott, M.A., of Detroit, who is taking his holidays in Muskoka, preached in Knox church, Hamilton, on a recent Sunday. Mr. Scott was at one time minister at Campbellford.

The induction of Rev. James McCrae to the charge of Dracon and Metz took place on the 31st ult., Mr. Wilson, of St. Andrew's, Guelph, preached, Mr. Mullan addressed the minister, and Dr. Torrance the people.

Rev. and Mrs. J. A. McConnell, of Norwich, have the sympathy of many friends in their bereavement by the loss of their infant daughter at Fergus, July 22nd.

Rev. Logie Macdonnell, formerly assistant to Rev. Dr. Lyle, Hamilton, who is now abroad, will occupy the pulpit of Rev. Munro Gibson, of St. John's Wood Church, London, Eng., during August.

On Sunday last, in Erskine church, Hamilton, the preacher was Rev. Dr. Talling, of Toronto; and in MacNab street church Rev. J. Gordon Cheyne took the services.

Rev. R. Pogue, a young Canadian minister, who some time ago went to Philadelphia to the same church that took Rev. Dr. Patterson from Toronto, is said to be desirous to return to Canada.

St. John's church, Garafaxa, will celebrate its jubilee on the 12th of August; and Guelph Presbytery appointed Lt.-Col. McCrae to convey congratulations and good wishes on that interesting occasion.

The induction of Rev. W. L. Williman to the charge of Chalmers church, Elora, took place on the 26th July, when Rev. J. R. Johnston presided and preached. Dr. Middlemiss addressed the minister, and Mr. MacVicar the people.

The Presbyterians and Methodists of Alliston worshipped together last Sunday. The morning service was held in the Presbyterian church and the evening one in the Methodist church. Rev. J. J. Ferguson officiated at both services.

At last meeting of Guelph Presbytery there were two resignations tabled. Those were Mr. Robertson, of Duff's church, East Puslinch, and Mr. J. R. Gilchrist, of Waterloo. In both cases the usual formal steps were taken.

Rev. James Argo, of Ouart, has accepted the call from the congregations of Lobo and Caradoc; and Rev. Mr. McInnis, of Thamesville, was appointed interim moderator of the vacancy, and the charge will be declared vacant the third Sunday in August.

Rev. J. R. Johnston, B.A., of Preston, has been elected moderator of Guelph Presbytery; and the next meeting of Presbytery will be held in Chalmers' church, Guelph, on Tuesday, Sept. 18th, at 10.30 a.m.

Rev. Mr. Van Wyck and bride received a right royal welcome from the Sherman Avenue congregation on Friday evening the 29th ult. Rev. J. A. Wilson of St. Andrew's acted as chairman during the very pleasant evening that was spent. Presentations of handsome pieces of furniture were made to Mr. and Mrs. Van Wyck.

At the last meeting of Guelph Presbytery, standing committees for the year were appointed as follows: Superintendent of Students—Mr. A. M. Hamilton, convener, (Greek); Mr. J. H. MacVicar, (Philosophy); Mr. Blair (Systematic Theology); Mr. A. W. McIntosh, (Latin); Mr. J. T. Hall, (Church History); Mr. W. G. Wilson, (Hebrew). Church Life and Work—Dr. Dickson, convener; Mr. James W. Orr, Mr. Robert Cranston, and the Elder, from Eramosa. Sabbath Schools—Mr. J. C. Wilson, convener; Mr. John A. Moir, Mr. William McCrae, and Mr. J. A. Scott. Finance—Dr. Torrance, convener; Mr. R. W. Ross, Lt.-Col. McCrae, and James R. Caldwell. Evangelistic Services—Mr. W. R. McIntosh, convener; Mr. J. D. Morrow, Mr. J. R. Naismith, A. Howie, and the Elder from Knox church, Elora, when appointed. Young People's Societies—Mr. W. G. Wilson, convener; Mr. A. W. McIntosh, Mr. Rennie and Mr. Cramm. Home Missions—Mr. W. A. Bradley, convener; Dr. Dickson, Lt.-Col. McCrae, Mr. J. A. Scott. Augmentation—Mr. R. J. M. Glassford, convener; Mr. And. McAlpine, Mr. Geo. W. Marshall, and the Elder from Knox church, Galt, when appointed. Systematic Beneficence—Mr. J. P. Mullan, convener; Mr. R. E. Knowles, Dr. Armstrong, Mr. Lenn, and the Elder from Knox church, Acton, when appointed. Conferences—Dr. Dickson, convener; Mr. J. C. Wilson, Mr. W. R. McIntosh, and Mr. W. G. Wilson. Foreign Missions—Mr. J. H. MacVicar, convener; Mr. W. G. Wilson, Mr. J. Esson, Mr. Jos. Johnston and Dr. Lockhart. Missionary Meetings and Sermons—Dr. Armstrong, convener; Mr. William, Mr. J. T. Hall, Mr. J. J. Mouds, Mr. A. Leslie and Mr. J. McDougall.

TORONTO.

Rev. Dr. Parsons has been taking the services in Knox church, preaching twice a day with old-time vigor.

Rev. J. C. Tibb, of the Eglinton Church, has returned home from his canoeing trip on the Severn river.

Rev. E. A. Henry, B.A., of Calgary, recently of Knox Church, Hamilton, has been preaching in Bloor street church.

On a recent Sunday the preacher in St. James' Square Church was Rev. Thos. A. Rodger, B.A., of East Toronto; and in Cooke's church the services were conducted by Mr. L. H. Currie, of Knox College.

Rev. John C. Chalmers, minister of Saffronhall United Free Church, Hamilton, Scotland, who has been visiting the United States and Canada, spent Sunday in the city. In the evening he preached to an appreciative audience in Avenue Road Presbyterian Church.

Rev. John McNicol, B.D., who has been for four years a valuable member of the staff of the Toronto Bible Training School, has been appointed Principal of the Toronto Bible Training School, in succession to Rev. William Stewart, D.D., who has felt obliged by advancing years to relinquish the responsibilities devolving upon the active head of such an institution, in which he has served efficiently as principal for the past twelve years. Mr. McNicol, when a

student in Knox College, was secretary of the University of Toronto Y.M.C.A., and was afterwards for many years the esteemed minister of the Presbyterian congregation in Aylmer, Que. It is believed that his experience eminently qualifies him for the principalship of the Bible Training School.

An interesting service was held in the Victoria Presbyterian Church last week, when K. G. McKay, of Pieton, N.S., a graduate of the Ontario Agricultural College, was designated to the mission work among the Beels in Central India, as an assistant to the Rev. John Buchanan, M.D., whom Victoria Church maintains in India. Dr. Buchanan has been successful in his work in getting in touch with many of the mountain tribes, as his skill as a physician has given him many opportunities. When at home on a furlough recently the doctor persuaded the Foreign Missionary Society to provide him with an assistant to take charge of the industrial part of his work, and Mr. McKay has been chosen for the position on account of his knowledge of agriculture. He was brought up on a farm in Nova Scotia, and he is an undergraduate of the university in arts, and has taken a course at the Moody Institute in Chicago, so that he goes to India well equipped for his duties. R. P. McKak, foreign mission secretary, preached the sermon. Dr. Pidgen offered the designatory and Hamilton Cassels, K.C., on behalf of the foreign mission committee, presented Mr. McKay with a Bible, after which Rev. Dr. Fraser delivered an address, in the course of which he said that it was the first appointment of a farmer missionary in the Presbyterian Church, and as far as he knew, in any church.

WINNIPEG AND WEST.

Rev. Dr. Beattie, on completing his course of lectures at the summer session of Manitoba College, was entertained to supper by the students.

The services in Dufferin avenue church, Winnipeg, during the month of August will be conducted by the Rev. John Hogg, D.D., the late minister of St. Giles' church.

Rev. John Hogg, D.D., will conduct the services in Dufferin Avenue Presbyterian church during the present month. The pastor, Rev. John G. Bitton left town on Tuesday of last week for Winnipeg Beach, where he will spend his holidays.

Rev. Stuart Acheson, recently of Warrton, Ont., is now comfortably settled at Broadview, Sask. With a view to a better acquaintance with the members of the congregation, Mr. and Mrs. Acheson gave a reception at St. Andrew's manse, which was largely attended. The house was beautifully decorated with flowers. Mr. Acheson has entered on his work in this promising field with all his accustomed energy; and the people are co-operating with him in a most encouraging manner.

In northwestern Manitoba there are in the Presbytery of Minnedosa, six vacant congregations: Beulah, moderator, Rev. R. F. Hunter; Minitota; Rapid City, moderator, Rev. R. H. Fotheringham, Pettapiece; Orrowd, moderator, Rev. H. G. Crozier, Hamiota; Basewood, moderator, Rev. J. S. Watson, Minnedosa; Birtle, moderator, Rev. J. S. Davidson, Shoal Lake; Strathclair, moderator, Rev. J. S. Davidson, Shoal Lake. The first four of these will give \$1,000 per annum to a pastor.

A deputation of ladies called at the manse, Kildonan, Tuesday afternoon, July 31, and presented their pastor, Rev. J. H. Cameron, with a purse of money amounting to over \$80 to defray the expenses of a trip and much needed rest, wishing him a pleasant and refreshing holiday and expressing the hope that he might return to his work much benefited by a change. Mr. Cameron returned earnest and heartfelt thanks for the thoughtfulness and kindness of his people and hopes to holiday by taking a trip of five or six weeks to the Pacific coast.

HEALTH AND HOME HINTS.

Irish Potato Cake—To one cup of mashed potatoes, seasoned with butter and salt, add one-half cup of milk and one and one-half cups of flour; beat lightly, add one teaspoon of caraway seeds. Roll into a round cake one inch thick and bake in buttered frying pan, covered, on top of the range. Bake brown, cut into four quarters and serve hot, with butter and salt.

Remedy for Rough and Chapped Hands—One third each of eau de cologne, glycerine and rosewater. The addition of rosewater will prevent the usual sticky feeling.

Apple and Lemon Sauce—Boil half a pint of water with three-quarter pound white sugar until it becomes a rich syrup; add the grated peel and juice of a large lemon and one pound apples, weighed after they have been peeled, cored and cut small. Boil until reduced to a pulp; put into a jar. This sauce will keep for a year.

Fig and Nut Filling—Boil a cupful of sugar and one-third of a cupful of water without stirring until the syrup threads. Pour the syrup in a fine stream on the white of an egg beaten to a froth; add one-fourth of a pound of figs finely chopped and cooked smooth in one-fourth of a cupful of English walnuts or pecans, finely chopped. Beat occasionally till cold, then spread on the cake.

Chocolate Cake—One-half cup of butter one cup sugar, and one-half cup of milk, two cups flour, two eggs, one teaspoon soda, one teaspoon cinnamon; mix this all together, then take one-half cup milk, two-thirds cup of sugar, two squares of chocolate, one teaspoon vanilla; put all in a dish and set in hot water until chocolate is dissolved; then break yolks of two eggs and add to the chocolate mixture; then mix with the above and bake in a moderate oven. Use a boiled frosting made with one cup of sugar and white of the two eggs.

Apple Fluff—One fresh egg, yolk and white in separate dishes. Set the latter on ice. Add to the yolk one cup of rich milk, a generous tablespoonful of sugar, and cook to a custard. (This makes a thin custard.) Add one-half teaspoonful of vanilla and set on ice. In a large, deep bowl grate one pared apple, a Spy or Baldwin, as it should have a decided flavor. Have ready one-half cup of sugar, which sprinkle gradually over the apple while working, to prevent it from discoloring. Add a few drops of cider if convenient. Now turn on this mixture the egg-white and beat for half an hour with a wire whip or fork. This will make a large quantity of apple-snow, which pile irregular on a dainty green china dish and pour over it the custard. A delicious dish.

INTERRUPTION.

Don't interrupt your father when he's telling funny jokes;
Don't interrupt your mother when she's entertaining folks;
Don't interrupt a visitor when he has come to call;
In fact, it's wiser not to interrupt at all.

—St. Nicholas.

KEEPING THEIR WINGS DRY.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away, with their wings unwet, through the sunny air. Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that, with these unlogged, we may be ready to take our flight to heaven.—J. Inglis.

SPARKLES.

"Why are you here, my misguided friend?" The Prisoner—"I'm the victim of an unlucky number thirteen." The Visitor—"Indeed, how's that?" The Prisoner—"Twelve jurors and one judge."

A little tot, saying her prayers, was asked by her mother why she had not asked forgiveness for some special act of disobedience. "Why, mamma, I didn't s'pose you wanted it mentioned outside the family."

Is there any more pathetic sight, asks Peter, than that provided by a pair of respectably dressed men seated in a car, each fumbling in his pocket for the necessary coins to pay both fares, and each doing his best to be the last?

Banquo—I say, old man, can you keep a secret? Well, Smiggins told me in confidence that—Elmore—Hold on! Can you keep a secret? Banquo—! Why, yes; certainly. Elmore—Then you'd better do so.

To get the cream of railway humor you must go to Ireland. An Irish railway porter simply can't help being funny. Only the other day a zealous luggage smasher wrathfully pulled a gentleman out of a third class carriage because he had a first-class ticket. "Cheating the company," he called it. It must have been a relative of his who walked down a platform, put his head into each carriage of a train, and asked—"Is there anything there for here? But even this genius was eclipsed by a brother on the line, who, before the departure of an express, fiercely rang a bell, and bellowed in gloomy warning—"This train stops nowhere at all!"

A very just complaint was brought before an eminent English bishop that a certain clergyman in the diocese was wearing an Oxford master's hood, when, as a matter of fact, he had no such degree. "I call it, my lord," said the complainant, "wearing a lie on his back." "We need not use quite so strong a word, Mr. Smith," the bishop replied in his blandest manner. "Call it a false hood."

The minister of a Scottish congregation mentioned in Sir Archibald Geikie's "Reminiscences" neglected to bring the manuscript of his sermon to church one Sunday, and had to make time to go home, a mile away, and fetch it.

Greatly agitated, he gave out the one hundred and nineteenth Psalm, and as soon as the congregation began to sing the first of the one hundred and seventy-six verses the minister rushed away to the manse, from which he by and by returned to the church, breathless, and found the clerk waiting, nervous and uneasy.

"How are you getting on?" gasped the minister.

"O Sir," said the clerk, "they've got to the end of the eighty-fourth verse, and they're cheepin' like wee mice."

The situation was saved, but clerical remissness had nearly done for the pious congregation.

THE STEPMOTHER.

By Kathleen Kavanaugh.

Within a fortnight of my birth
My fair young mother passed from earth.

And memory left to me no trace
Of her dear form or face.

In time another took her place:
The one who led me down the years.

Who kissed away all fret and tears,
Upon whose warm responsive breast,
Whenever care oppressed,
I always found relief and rest.

It is my hope I'll see them stand
At heaven's gate clasped hand in hand,
The mother sweet I never knew.
The one tried, noble, true,
Who filled her place—my mother, too.

SHATTERED NERVES.

Made Strong and Sturdy by Dr. Williams' Pink Pills.

When your nerves are out of order your whole health is on the verge of a break-down. Sudden sounds startle you; your muscles twitch and your hands tremble; your self-control is shattered; your will power gone. Your head aches; your feet are often cold and your face flushed. Your heart jumps and thumps at the least excitement; you are restless at night and tired when you wake. Your temper is irritable and you feel utterly downhearted. And the whole trouble is because your blood is too thin and watery to keep the nerves strong. There is only one way to have strong, healthy nerves—feed them with the rich, red blood that only Dr. Williams' Pink Pills can make—and do make. Mr. Fred Forth, 17 Sullivan street, Toronto, says—"I was a complete wreck with nervous prostration, but Dr. Williams' Pink Pills have made a new man of me. I had been nervous for years; the least noise would startle me and the least exertion would leave me utterly prostrated. I lost in weight, and physically I was almost a wreck. I had not taken the pills long when I found they were helping me; my appetite improved, my nerves began to grow steady, and day by day I gained until I was again a well man. My weight increased twenty-five pounds while I was using the pills. To any who sufferer as I did, I can say that if Dr. Williams' Pink Pills are given a fair trial, a cure will be sure to follow."

Dr. Williams' Pink Pills restored Mr. Forth, simply because they made the rich, pure blood which properly nourishes the nerves and keeps them strong. They will cure all the diseases due to bad blood and shattered nerves, such as anaemia, indigestion, headaches and backaches, rheumatism, lumbago, St. Vitus dance, paralysis, general weakness and the secret ailments of growing girls and women. But you must always insist on getting the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. Sold by medicine dealers or sent direct by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

ANIMALS WITH HANDS.

Kangaroos use their hands very readily hold food in and to put it to their mouths. As their fore legs are so short that they have to browse in a stooping position, they seem pleased when able to secure a large bunch of cabbage or other vegetable provender and to hold it in their hands to eat. Sometimes the young kangaroo, looking out of the pouch, catches one or two of the leaves which the old one drops, and the pair may be seen, each nibbling at the salad held in their hands, one, so to speak, "one floor" above the other. Many lizards' feet are so like hands that they are only used for running and climbing. But that is the main purpose to which lizards apply them. The slow, deliberate clapping and unclapping of a chameleon's feet look like the movements which the hands of a sleep-walker might make were he trying to creep down the banisters. To see many of the smaller rodents—ground squirrels, prairie dogs, and marmots—hold their food, usually in both paws, is to learn a lesson in the dexterous use of hands without thumbs. Rats and mice do not, as a rule, "clinch" what they hold, but merely support it in their paws, the movements being much less human than they appear. Nothing more readily suggests the momentary impression that a pretty little monkey is remotely "a man and a brother" than when he stretches out his neat little palm, fingers and thumb, and with all the movements proper to the civilized mode of greeting insists on shaking hands.

CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 8.35 p.m.

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

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

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

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City Passenger Agent, 42 Sparks St. General Steamship Agency.

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	8.47 p.m.
9.35 a.m.	Cornwall	8.24 p.m.
12.55 p.m.	Kingston	1.45 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	3.45 a.m.
9.50 p.m.	Buffalo	8.55 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.55 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 50 Sparks St. and Central Station. Phone 19 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 provide wood lots for settlement, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORBY,

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.

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.
Laverners, Whyocomeagh, 12 and 18 March.

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

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

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 9.80.

Glenarry, Cornwall, 6 Mar., 1.80 p.m. Ottawa, Ottawa.

Lan. and Ren., Carl. Pl., 10 Feb., 7.80 n.m.

Brookville, Brookville, 29 Jan., 2.80.

SYNOD OF TORONTO AND KINGSTON.

Kington, Kington, 12 Dec., 2 p.m.

Peterboro, Cobourg, 5 Mar., 8.80.
Whitby, Bowmanville, 17 Jan., 10 a.m.

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

Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov., 10.80.

Barrle, Barrle, 6 Mar., 10.80.

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

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

Guelph, Guelph, 20 Mar., 10.80 a.m.

SYNOD OF HAMILTON AND LONDON.

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

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

Chatham, Chatham, 12 Dec., 10 a.m.
Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.80.
Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.80 a.m.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, 21 mo.

Portage-la-P., Gladstone, 27 Feb., 1.80 p.m.

Arcoia, Arcoia, at call of Feb. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo.

Victoria, Victoria, 26 Feb., 2 p.m.

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