

Dominion Presbyterian

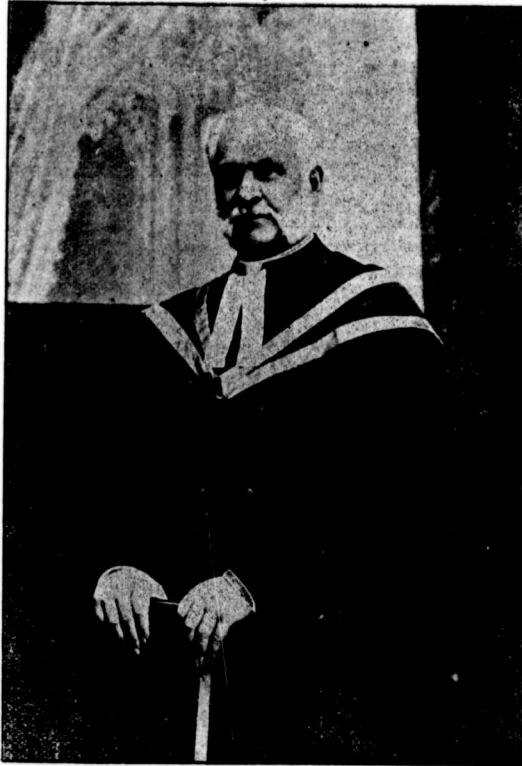
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MARRIAGES.

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

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

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

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

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

DEATHS.

At Malta, Muskoka, on May 22, 1906, Margaret, widow of the late Thomas Whyte, aged 82 years, 4 months.

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

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

At Williamstown, on May 21, 1906, James McPhail, aged 84 years.

At his father's residence, 707 Bank street, Ottawa, Robert Campbell Dewar, aged 34 years.

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

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

At Valcartier Village, on May 26, 1906, Marion McBurn, beloved wife of Charles Jack, aged 72 years and 6 months.

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

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

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

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

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

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

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

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

At her late residence, 239 Bain avenue, Toronto, on Monday, May 29, 1906, Helen, relict of the late George Huntington, in her 80th year.

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The Church's Relation and Duty to her Children

Sermon preached by the Moderator, Rev. W. D. Armstrong, M.A., D.D.
at the opening of the Thirty-second General Assembly
in First Presbyterian Church, London, Ont.,
Wednesday Evening, 6th June, 1906.

Isaiah 65: 23.—"They are the seed of the blessed of the Lord and their offspring with them."

Mal. 2: 15.—"That he might have a godly seed."

You can easily understand that it has been a matter of some solicitude to your retiring Moderator to decide on a suitable theme to bring before you at the opening of this Assembly.

Many great and mighty themes pressed upon his mind for recognition, but that which seemed to him most vital, urgent and timely is the Church's relation to and duty towards her children.

This subject has been so strongly borne in on my mind that it seems to be the one specially given me.

A simple theme indeed, and worn—but fundamental and living.

From my text, and indeed from the whole tone of the Old Testament, I discern the desire of God—the hunger of His heart—for a godly seed—a people holy to the Lord and "their offspring with them."

I hear our Lord declare concerning the children "Of such is the kingdom of heaven." I hear among His final exhortations the command "Feed my lambs," and I feel that He is laying primal stress on religious education as a means to preserve a godly seed.

I take the word of the great apostle to parents concerning their children, "bring them up in the nurture and admonition of the Lord," and from this trend of all scripture I feel sure of the emphasis put by the Divine mind upon the training and nurture of her children by the Church.

The Home.

It is natural, as indicated in our text, that the primal stress should be laid on the home and home life. Without pure and holy homes it fares ill with both Church and State and all the phases and relations of society.

The questions sent down by our Committee on Church Life and Work may have been difficult to answer, but they were searching and helpful when read to the whole congregation.

Now the question that presses on my mind painfully is this, "Is our Church dealing seriously and earnestly with home life? Has domestic religion its due place? Are the children, even in our Christian homes, being trained as a godly seed or are they being trained largely for the world? Is the Church as helpful to parents as it should be, realizing the supreme importance of their duties and responsibilities?"

Parents who lead their children in the way of Life are helped to walk therein themselves.

Parents who realize the importance of their own faith, their own example, will walk carefully and humbly with God for their children's sake.

The parents who really believe that their children are a godly seed will have them nurtured for God and for His service. They will insist that religion shall have its supreme place in their homes and will not willingly see it disparaged in the school or anywhere else.

Parents who really accept the word of Christ, "Of such is the kingdom of heaven," find in it an inspiration to train

their children for heaven. They pray and plan and teach that they may keep their feet in the way to heaven, and no deeper joy will come to them in heaven than the thought Our loved children are with us.

I do not like to make rash statements, but I do not think our Church is really awake to the importance of this duty, adequately realizes its profound meaning, or is intelligently helpful to parents in regard to its discharge.

I fear that the value of a truly godly parentage is not appreciated by the Church as it should be, that the unequalled advantages enjoyed by parents in putting their children right with God and keeping them there are overlooked in favor of spasmodic and transient influences.

That the influence of home atmosphere, as a means through which the Spirit of God may operate, is not esteemed as it should be. We call for pure air. It is essential to health. It will cure disease. We dread to have our children breathe tainted or poisonous atmosphere. What if, in our homes, they breathe a moral atmosphere, tainted with worldliness, vanity, selfishness, avarice, censoriousness and pride when they should breathe the free and generous—the holy and loving air of a Christian spirit.

It would be a strange thing, indeed, if Christian parents were not visited with intense and holy yearning for the salvation of their children, whom they love as life and whose happiness they desire above all things.

It would be a strange thing, too, if earnest Christians, who are not parents, should not see it to be a high privilege and duty of love to win and train the children for Christ, whether children of godly parents or children who have no parents—or worse than none.

The very thought that a sweet child should grow up anything but good should be a grief to any Christian who loves Christ and knows His mind, and should be like a heart-stab to a Christian father or mother.

What happiness to the parents when their children grow up good and useful men and women, but what a heartbreak, what bitter misery if they grow up worldly, godless, wicked or profligate!

So God has given every vantage ground to parents in family life to train their children into goodness.

What advantage could Christian parents desire in the education and training of their children that God has not provided?

Would you have the soul when it is innocent before evil has developed or erroneous prejudices preoccupied it? You have it.

Would you have the soul when it is plastic, when it is delicately susceptible to any impression you desire to make upon it? You have it.

Would you have the soul when it is credulous, when it is ready fully and frankly to trust you and your teaching? You have it.

Would you have the soul that you may more carefully train it—not occasionally, but constantly—not for hours or days, but for years? God has so arranged it.

Do you desire suitable facilities and instrumentalities to enable you to bring the

best impressions to bear upon that soul? In the Bible you have them.

Would you have the co-operation of Him who made the soul—the Father of our spirits? You are assured of this. The Holy Spirit works with you.

What a vast vantage ground in the fact that it takes many years for a child to grow into manhood!

It would be a great gain to have the children of our Church trained to an intelligent interest in the sacraments.

What a gain it would be to our Church to have much fuller instruction given them on the significance of the ordinance of baptism.

It is to be feared that many children and even older people look upon it merely as the giving of a name to the baby.

How different if parents looked upon it as a solemn public dedication and surrender of their children to God; as the public recognition of their children as standing with themselves within the pale of the visible Church; as the solemn taking hold of God and His covenant for themselves and for their children.

Do we not believe that the little ones are in the Kingdom? Do we not believe that dying in infancy, children are saved by the grace of God in Christ Jesus?

Is that grace withdrawn should they live? And do we not believe that the grace of God will work with a mother's prayers, with the religious instruction at the family altar, with the spiritual atmosphere of a Christian home, with the faithful instruction of Christian teachers just as well as with the public preaching on the Sabbath or the exhortations of the evangelist?

Let me not be misunderstood. I believe in the work of the evangelist. I believe it is a good thing to hold special meetings and adopt special means whereby Christians may be aroused and the unconverted and the careless may be reached and won for Christ. But let our ideal be the nurturing of the children of the Church in the Lord, in Christian homes and through the ordinary means of grace.

But I have perhaps gone a little way from the thought I wish to emphasize, which is this, that we should seek to make our children feel from the beginning that they are "holy," that they belong to God, and that the claims of God are upon them.

The story is told of Earl Cairns that when a little boy on his way to school he heard a voice from heaven saying "God claims you." When he went home he told his mother "God claims me." The meaning was made clear to him. He afterwards reached the highest position in the gift of the British Crown as Lord Chancellor of England, but during a long, honorable and useful life he recognized this claim of God upon him as supreme.

Early and continuously let this claim be pressed, "You belong to God"; "you are His for salvation"; "you are His for service."

"Behold all souls are mine. As the soul of the father, so also the soul of the son is mine."—Ez. 18:4.

If we press thus the claims of God upon our children one result will be, that we shall recognize his claim upon ourselves, upon our time, our service, our property.

Another result will be that we shall be ready to surrender our children to God. Lord they are thine; the most precious treasures Thou hast given us, but they are Thine. Thine to be made holy. Thine to be made useful. Thine as missionaries, as ministers or as mechanics.

To be what Thou wouldst have them be, to do what Thou wouldst have them do, to go where Thou wouldst have them go.

The School.

The primary responsibility for the education and training of the children must rest upon the parents, but the greater part of the work is done in the schools.

Parents have transferred a large part of their duty to the public school. The school and the school teacher should therefore be expected to co-operate with the home in training a godly seed.

The state invades the home and takes possession of the children and issues a mandate to parents. "You must send your children to our schools and you must pay for them, but remember we will exclude your Bible and religion."

This has in it for Christian parents all the elements of injustice and tyranny.

The state does not exist apart from the people who compose it. Christian parents should assert the right of their children to a Christian education in the schools they support.

In a Christian country like ours the Christian Church and the systems of education should know no disagreement as to aim or method, but move in perfect harmony to the attainment of a perfect training of the young. No Christian parent should be content to have his child attend a school where religion is ignored or put in a corner. He is thereby doing irreparable hurt to his child. And no government has a right to exclude religion from a school which it compels Christian people to support.

The state is becoming more and more paternal. It does not confine itself to the administration of justice or to the protection of our persons and our property, or to matters affecting our material progress, but it takes under its care the mental and moral welfare of the people, discerning that the greatness of a nation is reared, not on physical, but psychical foundations.

"The riches of the commonwealth
Are free strong minds and hearts of health,
And more to her than gold and grain
The cunning hand and cultured brain."

The Church helps the state when it creates noble characters and when the state therefore assumes to provide schools for the country there should be in them ample provision, not merely for mental training, but for moral training as well.

Education in our school system should be conceived, not from the utilitarian standpoint chiefly, but from the ethical.

Religious Education.

We as loyal Christians can acknowledge no system of education as ideal or liberal from which religion is excluded.

Christian ethics should be at the very top of the curriculum of our public schools, high schools and universities.

Our schools should be emblazoned

"Man shall not live by bread alone."

Education should embrace the whole child and his whole life and destiny.

To see life and see it whole and to frame an ideal of education on this wholeness is the duty of the home, the school and the Church working together.

We cannot divide the child and leave the religious nature at home while we send the intellect to school.

A true education while preparing for citizenship in this world will prepare for a citizenship in heaven.

Modern education and modern civilization are in a large measure the product of religion.

The Church with all its deficiencies has exercised a controlling influence.

The Church, however, failed to move fast enough educationally to meet scientific demands. A leading modern educationalist says: "The progress of events during the 19th century has resulted in greatly altering the relation of religious influence in education; at first to education's incalculable gain, more recently to education's distinct loss." This is suggestive.

The Church should move firmly and rapidly, adopting new methods and insisting that religion take its rightful place in a system of education into which we are compelled to fit our children.

Our teachers, the majority of whom are good Christian men and women, would hail this movement with delight.

In England today the whole community is agitated, the very foundations of society quiver. For meets foe in deadly shock of wordy battle. What is the dispute?

To determine how far religion shall enter into the school system of the land.

Mr. Birrell, the minister of education, in introducing his Education Bill to Parliament, enters his protest against "the cold and unfeeling blasts of sectarian differences which nip the buds of piety and reverence and induce throughout the land a spirit of stifled materialism," and declared it to be his desire "to build a national shelter against these devastating blasts." But although extremist in religion is joining hand with the anti-religionist, the idea of the secularization of education is rejected as "against the desire of a nation which realizes that where there is no vision the people perish."

All that is contemplated is simple instruction in the Bible and the fundamental truths of religion.

In this country we have not these fierce sectarian blasts among Protestant denominations, and the introduction of so much religious instruction in our schools would incur little difficulty and would do much good.

In the Protestant schools of Quebec we see a practical solution of the problem. There, for all grades in the elementary and intermediate schools there is provided a full syllabus of Scripture lessons which are obligatory, unless where exemption is asked in writing by the parents.

Besides this little Catechism of "truths held generally by Christians," an excellent compend of the fundamental principles of Christian doctrine, has been agreed upon and authorized by the Committee of Public Instruction, whose members represent all the Protestant denominations.

Here we see side by side with the great question of our Catechism "What is the chief end of man?" the grandly comprehensive and practical question from the Anglican Catechism, "What is thy duty to thy neighbor?" The blend of these two catechisms is a good blend.

So we see the "insurmountable difficulties" practically overcome and the possibility in view of having our schools made "positively Christian without being sectarian."

Moreover, the venerable chairman of that committee, Dr. Shaw, says: "In twenty years of my official relation with our school system in the province I have known of no instance of denominational friction."

The need of religious education in our schools is becoming very evident.

The ignorance of the rising generation of the facts of the Bible is calling for remedy. Tests have been made in late years in this respect in some of our favored High Schools. The answers to a series of simple Bible questions put to High School pupils has opened the eyes of the most skeptical to the fact that our youth are lamentably ignorant in regard to Bible knowledge. This is a serious reflection on our system of education in which home and Church and school are interested.

The Bible is not taught in our schools. Even the map of Palestine has no prominence, no place. I am speaking especially of Ontario schools. On what plea does the state interfere with education? For the safety of the state—to make intelligent citizens. The safety of the state depends on good moral citizens.

Now no inconsiderable part of our population does not come under the educational influence of the Church, and in many cases these come from homes morally vitiated.

But they must attend school.

The minister of the gospel cannot reach them, but the schoolmaster can. What is the result if he fail to instruct them in morals and religion?

Again, there is a growing conviction that something must be done to purify and strengthen the moral fibre of the nation. The acknowledged growth of political corruption, the prevalence of "graft," the revelations as to the methods of insurance companies, trade combines, commercial trusts, etc., the constant reports of de-

faulters and embezzlers, the complacency with which transgressions against the principles of upright living are regarded by many in the community, the very fact that one of our leading journals could say in an article with the significant heading "What Canada should most fear"—"The cardinal evil at work on every hand in Canada and the United States is the cancer of unscrupulous and dishonest commercialism, the brazen disregard of the essential principles of honor and truth in large sections of business life and by men who seem to be pillars of the social fabric." These and other facts indicate a call for prompt measures of moral reform.

How are we to get this higher moral tone among our people? I answer with the Prussian adage, "Whatever you want to come out in the national life you must put into the schools."

Put Christian ethics into the schools. Let children be trained to regard God, His righteousness and His law.

"Whatsoever a man soweth that also shall he reap."

Sow truth, righteousness, honesty in the schools and you will reap it in national life. We are reaping as we have sown.

What place in our schools is given to the great Book of righteousness? There is, so far as I know, no place in the school curriculum for ethical teaching. There is no place in the time table. There is no text book on this subject put into the hands of the teacher.

If we do not sow the seed of noble living we shall not reap the life.

We all agree, I think, that character is the highest aim of education.

We all agree that the highest character cannot be attained without religion.

We are all agreed that careful instruction in religious truth and careful training in the practise of it are necessary.

We all see that the child from 6 to 16 is practically taken possession of by the school.

How can we be satisfied then to have the Bible and religious instruction excluded from these schools? What can we expect but disastrous consequences if they are?

The conception of purely secular schools to me seems not only unchristian but narrow and unscientific.

I would we had the comprehensive statesmanship of John Knox in regard to education.

I would we had the grand unity of the Old Testament, where home life, national life and religious life were beautifully blended.

Not Church and State.

I am not contending for a State Church, but I do contend that the absolute separation of Church and State is a mere abstract political theory impossible of realization.

I do contend against the separation between religion and the state, and I do contend against the state assuming the power to establish a system of schools, exclude the Bible and religious instruction from them and compel us to pay for them and send our children to them.

We as Christian parents should shudder at the very idea of sending our children to an irreligious school or to an irreligious university.

We are not to think of the state as something apart from ourselves. We are in the main a Christian people and the state should be a Christian state, and if the state undertakes to provide schools they should be Christian schools.

And, furthermore, as Christian people acknowledging the Lordship of Jesus Christ I hold we should assert and maintain His Lordship over the whole domain of education, which is so vital to the advancement of his kingdom.

Dr. Charles Hodge says: "We regard the whole theory of a mere secular education in common schools, enforced by the penalty of exclusion from the public funds and state patronage, as unjust and tyrannical, as well as infidel, in its whole tendency."

This opinion will not lack weight with many. Certainly under the plea and guise of liberty and equality our public school system may become in the highest degree tyrannical.

Schools cannot be neutral. Education without religion is irreligious. The negative character cannot long be maintained. The tendency is to become positively anti-Christian.

Why consider the possibility!

This all important domain of education fundamental to the maintenance of the Christian Church and the Christian home may come under the control of a minister of education who may be a profligate or an infidel—or a weakling swayed by a narrow political clique. Christian parents and the Christian Church should awake to their duty in education—a duty no state should take entirely out of their hands.

The Church in the past has done a large share of the best educational work. Let us be thankful to those who point out where the Church has failed, but we must not permit them to put us out of business.

Let us carefully note where the Church has succeeded and let us adopt such principles and create such conditions that the result shall be a godly seed—a generation left behind us to serve God with intelligence and zeal.

This she will do by taking a firmer hold of the great subject of education and a wider view—by keeping herself in perfect sympathy with youth—with modern conditions and modern developments. She will not denmit the whole duty to the state and be satisfied with the very limited sphere of the Sunday School.

The Sunday School.

We admire the heroic work done by the Sunday School, with its noble army of teachers and workers. Yet, when we compare it with the education that ought to be, we are constrained to say that it is but a weak attempt to fill the gap between the Church and the Public School.

We have nothing but praise for our Sunday School Committee and the rational effort it is putting forth. But I will presume to say that none are more conscious than the members of that committee of the utter inadequacy of their attempts to accomplish the task to which the Church has called them.

The more clearly they see the real meaning of a religious education, and understand modern scientific methods, the more apparent does the fimsiness of the Sunday School seem to them. The more earnestly they try to make the Sunday School efficient and thorough the more keenly do they recognize its glaring limitations.

In the Sunday School you have not the child. His attention is taken up by the Public School. The boy who would not dare to come to his Public School teacher with his English literature unprepared will sit down before the same teacher in Sunday School without having looked at his Bible lesson.

You have not the trained teachers. It is no reflection on our Sunday School teachers to say that they are not trained in the art of teaching.

Training classes may do much to remedy this, but grave deficiencies must remain.

If I might modestly offer a suggestion it would be this, that our students in College receive a fairly good course in pedagogy. They then would become the teachers of the teachers.

But, even if we had the teachers, and even if we had more attention from the pupils during teaching, how utterly inadequate is the time!

What can be done in a single period of half an hour's teaching in a week? It is amazing what is done—but only one whose ideal of religious education is utterly inadequate can consider it other than a well-meant attempt to catch up to a neglected duty. And if there is little teaching there is less training in the habit of religious life.

With due acknowledgment to General Booth we press the point of the following parable:

The fishes were distressed at seeing the crabs, old and young, moving in an awkward sidling fashion. After conference they concluded that there was no use attempting anything with the old—but they would organize a Sunday School and ga-

ther some of the little crabs and teach them the right way. A number of little crabs came and were patiently taught. Teachers were pleased to see considerable progress the first day. They were much encouraged. The young crabs all promised to be in class next Sunday. They came, but, to the disgust of the teachers, were all going sideways as before. They set to work again. The teachers saw again some progress, and had hope. The third Sunday came and the persistent little sinners were just as bad as ever. The teachers were called together to confer on the situation. One wise old fish solved the question. You see, he said, we have only a little part of one day in the week. Then our scholars go back, and for six whole days see their parents and their companions all going sideways, and that counteracts all our teaching. Unless we can have them every day we can never establish in them the habit of going forward.

The religious habit cannot be established by the Sunday School, but by parents at home and teachers in school during the six days of the week.

I believe our Church is desirous to develop its teaching function. I believe we are opening our eyes to the fact that we must take an ampler vision of religious education and adopt more thorough-going plans and modern methods.

Our Sunday School Committee is moving in the right direction, adopting a psychological basis, keeping in touch with the young people, treating the child as a child and not as a "diminutive adult," careful to observe the psychological moment and watching the periods of growth from one to twenty-one with scientific as well as a spiritual interest.

The Great Teacher.

In this we are coming back to the principles and methods of the Great Teacher Himself.

I read the latest book on Pedagogy. I recognize the validity of the principles enunciated. I turn to the Gospels. What, after all, is this modern education but the pedagogical working out of principles taught and methods practised by Christ.

You find Him starting from the worth of man and enunciating the idea of a universal education. You find Him placing the child in the midst and saying to teachers "Study the child." You find Him announcing the universal principle, "no impression without expression." "If ye know, happy are ye if ye do." "Not Lord, Lord, but they that do the will of the Father." You find Him proceeding from the concrete to the abstract, from the known to the unknown; from the visible and tangible to the spiritual. You find Him ever keeping the thought in the foreground that the object of all teaching is character, development, more abundant life. It is expressed in two words, "We know His mind. Of such is the kingdom of heaven." "Feed my lambs."

When our Church realizes her duty the child will be placed in the midst, his relation to the Church and to Christ clearly recognized, his nature studied, his education and training placed on a religiously scientific basis.

Our ministers will be drilled not merely in the fundamental tenets of theology, but in the fundamental principles of pedagogy.

Our Sunday School teachers will add to their earnestness a knowledge of the best methods of teaching.

Our schools and colleges will not be pointed at as godless or attempt a lopsided culture without religion.

It will be recognized that life means Christian life. The home will be pervaded by a Christian atmosphere and parents will receive their best training in seeking to train their children for Christ; nor will there be allowed to grow up in the community so many who receive no religious training from home, or Church, or school.

Very imperfectly, indeed, have I accomplished the task I set out to perform.

Very inadequately have I been able to utter my deep convictions on this theme.

I shall be more than thankful if in any measure my words help to call the attention of our Church to a great duty.

In the surrender and dedication of our children to God and in their thorough training for Him and His service I discern the nerve of any forward movement in the kingdom.

I see in this the source of an abundant supply of ministers and missionaries.

I see in it the spring of missionary enthusiasm and the diffusion of a piety strong, intelligent and consecrated that will carry the Church to victory in all her enterprises.

Our first duty is to our children. If these are a "godly seed" and trained for service the expansion of the kingdom is assured.

God has given to our Church, young as it is, a history of which we may justly be proud.

Our past is filled with glorious achievement, stern battles fought with difficulties yet crowned with triumphant victories.

He has opened up to us the vision of a future, resplendent with opportunity and radiant with promise.

The twentieth century belongs to Canada. Aye, and in the line of a true education, all the centuries to come.

Shall we prove worthy of the trust? Yes. If each generation passing from the scene with duty well and faithfully done leaves behind it a "godly seed" to carry on the work of the kingdom.

REVISED VERSION.

The "Interior" recently has an excellent article on the Revised Version, and the best way to make use of it. The writer concludes thus—"But if it is unreasonable to expect a generation familiar reasonable to expect a generation familiar with the older and deficient translation to surrender it even for the sake of the improved accuracy of the new, how shall the substitution of the better ever be effected? Manifestly there is but one answer of common-sense judgment; the new must be introduced first to a generation never familiarized with the old. The transition must be made at the gateway of childhood. Memories that have no entanglement with less adequate phrasings of Bible truth may be stored with better and more faithful forms of expression. We need not suppose that any peculiar virtue in the King James renderings gives them a unique clutch upon the affections; the renderings of the contemporary version will appeal every whit as strongly to the heart which from babyhood is taught no other. To give the Revised Version, therefore, the lawful chance to which its excellencies entitle it; to ensure it in due and natural course the same ascendancy which the less worthy translation of the seventeenth century has so long enjoyed, there is requisite but a single measure—to begin teaching this version in the Sunday school." We add, let it be used in family worship also, so the young people will enjoy it, and cling to it, not having heard or learned the older and incorrect text.

YOUR SUMMER OUTING.

If you are fond of fishing, canoeing, camping, or the study of wild animals, look up the Algonquin National Park of Ontario for your summer outing. A fish and game preserve of 2,000,000 acres interspersed with 1,200 lakes and rivers is awaiting you, offering all the attractions that Nature can bestow. Magnificent canoe trips. Altitude 2,000 feet above sea level. Pure and exhilarating air. Just the place for a young man to put in his summer holidays. An interesting and profusely illustrated descriptive publication telling you all about it sent free on application to J. Olin, District Passenger Agent, G.T.R., Bonaventure Station, Montreal.

He who plants a tree by the wayside has conferred a blessing on every passer-by.

There is always hope for one whose soul can be moved by the tender voice of sympathy.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

*PETER'S GREAT CONFESSION

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

Whom do men say that I am? v. 13. Jesus was preparing His disciples for a life of hardship and toil in His service. He knew that only devotion to Himself would keep them steadfast. Loyalty to a leader has always served men for heroic deeds. David's three "mighty men" (see 2 Sam. 23:15, 16), won by his grace and chivalry risked their lives to bring him a cup of water from the well at Betlehem, then held by the Philistines. Jesus would make sure that His disciples were bound closely to Himself by the ties of heartfelt love and reverence. Then He knew that they would do and dare anything for His sake. He would have us follow Him, not of compulsion, but because we see in Him the greatest of Sovereigns, the most adorable Masters.

Whom say ye? v. 15. This is the vital question. Anything else is insignificant. When a soldier tries to enter the camp after the sentries have been posted, it does not matter whether his uniform is tidy or his rifle loaded, or what's his opinion as to the cause of the war or its probable result. The whole question of his admission hangs upon his knowing the password. Likewise, it does not really matter who we think men think Jesus to be. The decisive question is, What is Jesus to us?

The Christ, the Son of the living God, v. 16. So the disciples were constrained to declare, after less than three years spent in the company of Jesus, and with only the proof of His earthly life before them. How much stronger should be our conviction that Jesus is the divine Son of God, in full view of the cross with its transcendent love, of the resurrection with its revelation of power never wielded by a mere man, of Pentecost with its marvels of spiritual might, of all that Jesus has done in the world from the beginning up to the present hour! And if heart and reason and conscience unite in assuring us that He is God's Son, how pressing is the obligation upon us to yield to Him the homage of our hearts and the service of our lives!

Thou art Peter, v. 18. You may have seen an overgrown, loose, lubberly mastiff pup chased by a poodle and fleeing in terror. But six months later, when the pup is matured, he will not blink an eyelid for a whole regiment of poodles. Or you may have seen a company of students at their first football practice in the autumn. They are clumsy and slow, soon winded and tired. But two months later they are clean trim, skilful and tireless athletes. They have been training, and gotten into condition. So Simon, the eager, inconsiderate, impulsive fisherman, had been trained by Jesus until his character was becoming firm. What was flimsy and flabby in him was being made strong as a rock. Discipleship is spiritual training. Let us submit to its regimen.

Must suffer . . . be killed, . . . be raised again, v. 21. Here we are at the very heart of the gospel. We owe a debt of obedience to God's holy law, which we can never pay. But in His death on the cross Jesus paid our crushing debt. For He obeyed the divine law perfectly—without failure or flaw. A receipt, too, has been given, a declaration that the debt has been wholly paid. This we see in the raising of Jesus from the dead. That is God's assurance, as if in letters large and clear, that He is well pleased with all His Son has done for us. Now all

S. S. Lesson, June 10, 1906. Matthew 16:13-28. Commit to memory vs. 24, 25. Read Mark 7: 31 to 8: 33. Golden Text—Thou art the Christ, the Son of the living God.—Matthew 16:16.

who believe in Jesus are free from their debt—free to serve God with loving and grateful hearts.

Thou art an offence, v. 23. Peter has something of the kaleidoscopic about him. So is it with us all, more or less. Our best and our worst often lie close together. Our nature is like a tree that one day shades a house and the next falls upon it, crushing it to the ground. Or like a horse that safely along the road, and the next throws him off and brutally kicks him. Let us fear the perils of self-confidence, and work out our salvation with fear and trembling.

Deny himself, v. 24. To deny means "to affirm that one has no acquaintance or connection with one," just as Peter denied his Lord. Say then to self, "I do not know you, you selfish creature. I will not admit your claims to past friendship. I do not wish to have anything to do with you. Take your sleek, lazy, cowardly, foolish, vain and conceited person out of my sight. I know nobody now but my Master, whose I am and whom I serve. Begone forever!"

Word . . . life (Rev. Ver.), v. 26. When the great preacher, Massillon, preached the funeral sermon of Louis XIV., he made an immense impression with his first words. Slowly lifting his eyes, as he stood in the pulpit, he swept them in silence over all that magnificent funeral pomp. Then he fixed them on the lofty catafalque where lay the body of the famous king. After a long silence he said, "My brethren, God alone is great." It is a simple and thrilling truth that when life is gone, nothing that life possessed is worth anything at all.

The glory of his father, v. 27. The saintly Rutherford once wrote to Lady Cardonness, "Go up beforehand and see your lodging. Look through all your Father's rooms in heaven. Men take a sight of the lands ere they buy them. I know that Christ hath made the bargain already; but be kind to the house you are going to, and see it often." In the hymn book compiled by the late Dr. Dale for use at Carr's Lane, Birmingham, one of the largest sections of the book is found under heading of "Heaven." The blessed hope of the coming glory, kept constantly before us, will send us to every task with a buoyant heart, and a courage that is the secret and the pledge of victory.

The Torrey-Alexander Mission at Atlanta has awakened great interest throughout the city and State. There have been some notable conversions, including the at one time widely-known evangelist, Sam Small, who had become a backslider. May 24 was observed as a day of fasting and prayer.

At the meeting of the Assembly's Committee on Aged and Infirm Ministers' Fund, held last week, it was decided to recommend some changes in the rules governing the fund, and adopted a draft report for the General Assembly. The endowment for the fund is steadily nearing the \$250,000 mark aimed at. When that sum is reached Lord Stratheona will implement his promise of \$5,000 more. The sum reported at the end of the last financial year, 28th February, was \$229,000, and now \$14,000 more is in sight, bringing the present total to over \$240,000. Those present were: Mr. J. K. Macdonald, Toronto, convener; Rev. W. D. Armstrong, Ph.D., Ottawa; Rev. W. T. Herridge, D.D., Ottawa; Rev. A. H. Scott, Perth; Rev. B. D. Macdonald, Scarborough; Rev. Hector McQuarrie, Wroxter, and Messrs. Alex. Nairn, William Adamson and John Aitken.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Keys—Have been the symbol of authority from time immemorial, and so attention has been concentrated mainly on the apostolic authority to admit men to membership in the church. But the church, that is, the outward society, is not the same as the Kingdom of heaven which is the rule of God over the hearts and lives of men. The keys which admit men to this kingdom are not official authority, but the presentation of the truth about God and His attitude to men. Those who have possession of this truth, have not only the means of getting into the kingdom themselves, but also of letting others into it.

Binding and Loosing—Are Jewish forms of speech for forbidding and permitting actions. Here again, attention has been fixed on the apostolic right to exercise discipline, although it is difficult to see how man's decision could always be the judgment of heaven. If the keys are the truth, the binding and loosing are the results of our use of it. In whatever community the truth is faithfully preached, some at least will believe and be loosed from their sins. But where those in possession of the truth leave a community alone, it will remain shut up in the bondage of darkness and death. This is the decree of heaven and God will not work a miracle to evangelize the world. He has entrusted this task to human agents.

THE BROAD AND THE NARROW.

The Yukon River, one of the great waterways of the Klondike region in the far north, flows in a winding course, sometimes wide and sometimes very narrow. In certain places where it seems of greatest width, the water is shallow, and dangerous shoals make navigation almost impossible. On the other hand, at points where the river is narrow, the water is very deep.

One of the ministers in the Yukon—in Western parlance, one of the sky-pilots—makes effective use of these facts by way of illustration. He sometimes hears men advocating "broad ideas" about Sabbath observance and morality, and in answer he points them to the river.

"You know that the broad water only lides the shoals," he says, "and, if you would avoid danger, you must keep to a narrow channel. So-called broad ideas are just as deceptive. You'd better choose what seems a little narrow, but is perfectly safe, rather than what seems to be beautifully broad, but is really only hidden shoals."

The illustration may well apply in other places than the Yukon and to other persons than the Klondike miners. The cry for "broad ideas" is often heard and is strangely insistent. But breadth of thought is excellent only if there is corresponding depth, and "broad" ideas about the Sabbath and Christian living very often mean loose ideas. Beware of the shoals; the narrow places are sometimes safest—C. E. World.

Thomas Whittaker London, (New York) is publishing "The Gospel in Action," sermons by the present Bishop of London, the Right Rev. Dr. Winnington Ingram:

Do you really "desire to become a missionary," brother. Then speak to your unconverted friend or neighbor of Jesus and his love and his law. Your neighbor or the friend at your door is just as worthy of your effort as though he lived in another neighborhood, county, state, or nation; and his soul is just as precious.

HOW "HIS NAME SHALL BE IN THEIR FOREHEADS."

"How will God write it, papa?" asked little Eva.

"Write what?" asked her father.

Eva got up from the low stool where she had been sitting with her book, and came across to him.

"See what it says," said she, resting the book on his knee, and pointing. Then she read it out: "And His Name shall be in their foreheads." "It's out of the Bible," added she; "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee.

"God will not write it at all," said he.

"Not write it?" exclaimed Eva in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eva looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eva hesitated. "Who wrote it there?"

"It wrote itself," said Eva.

Father nodded.

"Right," said he. "Day by day and year by year the white hairs came, until at last it was written quite as plainly as if some body had taken pen and ink and put it down on paper for you to read.

"Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now, for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eva laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eva. "In their faces, doesn't it? And if they are good, in their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon your foreheads that we are God's. So you must try, day by day, to go on writing it."

A PRAYER.

To Thee the God of comfort and of cheer we would uplift our praise and supplication. Thou art made known to us in sunshine and in shadow, but in the light of day we too often forget Thee and in the dark of night too slowly do we turn to Thee. May faith displace our fretting, patience accompany our plodding and Christlike submission ease our every sorrow. Grant that toil and tribulation may be irradiated by the promises of Thy glorious Gospel and that all weariness and worry may be chased from these souls of ours by the presence of the divine Comforter. So shall we dwell less on the cross of past affliction and more on the crown of that future character assured to us, when we shall be like our Redeemer, seeing Him as He is. In His blessed name we ask it all. Amen.

The Sabbath is the spiritual repair shop of the week.

As we build our houses so we build ourselves—with our own hands.

It is not that which we inherit that blesses us the most, but the use we make of our inheritance.

The highest truths the world has ever known, center in Christ and the resurrection.

A LIFE OF SERVICE.

When Jesus was sitting with his disciples at the last supper he lifted up his voice and prayed, and in the midst of his prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified." The whole of human life is there. Shall a man serve the world; strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and instantly he is thrown back upon his own life. "For their sakes I sanctify myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. This is the law of my existence.

You can help your fellowmen; you must help your fellowmen; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by and by, is to soar into the skies; to toss its pinnacles up to the heavens; and I see him looking up and wondering where those pinnacles are to be, thinking how they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work. Let him forget the pinnacles, if he will, or hold the floating image of them in his imagination for his inspiration; but the thing he must do is to put a brave, strong soul, an honest and substantial life into the building just where he is now at work. Let yourselves free in your religion and be unselfish. Claim your freedom in service.—Selected.

LOVE AND LOYALTY.

Thou hast not asked me, Lord,
To first of all love Thee,
But simply to believe the Word
That tells Thy love to me.

Thou dost not bid me feel
An ardent love for Thee,
And fear affection is not real
That does not burn in me.

But Thou hast said, "My friend
Is he who keeps My Word."
This I can do even unto the end;
I can be faithful, Lord.

Then will the loyal heart
Find its reward above;
For when I see Thee as Thou art
I cannot help but love.
—Maltbie Davenport Babcock.

GETTING RID OF CARE.

A Christian woman whose husband was despondent and almost in despair, so that he was ready to give up life itself, because everything was against him, came downstairs one morning with a gloomy countenance, and even her husband was surprised to find that the one that always had upheld him was in deeper dependency even than himself. He immediately began to try to console her and asked what it was that had so distressed her. She refused all his encouragements, and told him it was no use, she had given up all hope, for she had just had a dream that God was dead and all the angels were going to his funeral. Her husband tried for a while to talk her out of her foolish fears, telling her that God could not die, and that it was only a dream. She suddenly changed her countenance and her tone and said, "My dear husband, I will believe you, but why don't you believe your own gospel and cease to act as if God were really dead?" He was not slow to see the point of her sharp lesson and immediately confessed the sin of his doubts and fears, and said, "I see that I have been believing in God without trusting him." Oh, how many there are who do believe in God and would argue strenuously against the idea that he could die or fail, but they are really not putting the weight of their troubles upon him. We shall surely have our troubles, but the time to trust is just when things are darkest.—Selected.

THE GLORIFIED LIFE.

Some Bible Hints.

If even Christ needed to be glorified before He could glorify God, how much more do we need God's power and grace before we can glorify Him in the earth! (v. 1.)

Christ's glory is bound up with our obedience; if we love Christ this thought will be a mighty incentive to a noble life (v. 19).

The more we live for Christ's glory, the more we shall live for one another. (v. 22).

We enjoy earth in proportion as we see Christ's glory in it; thus also shall we enjoy heaven (v. 24).

Suggestive Thought.

The glorified life is unconscious of its own glory—conscious only of Christ's. "Moses wist not that his face shone."

Woe unto us when all men speak well of us! Their clamor will drown God's voice.

"Glorified" and "clarified" are kindred words. A noble man is the only nobleman.

The glorified life glories in Christ.

A few Illustrations.

Worldly glory draws inward, like the sponge; heavenly glory gives outward, like the spring.

Earth's greatest glories, like the Greek olive wreath, are valued for their ideal significance; so are heaven's.

The mirror gleams only so long as it is turned to the sun; our lives are radiant only so long as they reflect as in a mirror the glory of God.

When the light falls upon the diamond, it also becomes a light-bearer, and shines in the dark. We need more phosphorescent Christians.

To Think About.

Am I seeking my reputation below or above?

Am I letting my light shine?
Is religion to me the happiest thing in life?

A Cluster of Quotations.

Yes, there is glory for the future; nothing for the true believer that isn't glory.—D. L. Moody.

An earthly king likes to clothe his servants in fine robes, and God is pleased when we enable Him to bless us.—Andrew A. Bonar.

We shall each have our own peculiar glory, while yet lost in the greater light glory, while yet lost in the "Greater Light" who rules that golden day.—Nathaniel West.

Thousands of us are yet living on two or three hundred dollars that might live on the exceeding riches of God's glory.—M. E. Baldwin.

DAILY READINGS.

- M., June 11. *Moses* sees glory. Ex. 24: 15-18; 34: 29.
- T., June 12. Solomon's vision of glory. 2 Chron. 7: 1-3.
- W., June 13. Elijah's glorification. 2 Kings 2: 1-12.
- T., June 14. The glory of the church. Isa. 60: 1-5.
- F., June 15. A foetaste of glory. Matt. 17: 1-8.
- S., June 16. The glorified Christ. Rev. 5: 1-14.
- S., June 17. Topics.—The glorified life. John 17: 1-19, 22-24.

OUR CONSTANT COMFORTER.

Under every condition of life, and in every experience, however sorrowful, there is within us and around us the living loving Christ, who comes to us with that comfort which heals the broken heart. "Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet mighty voice that says, "I will never leave thee nor forsake thee. In all thy afflictions I will be with thee, and the angel of My presence shall save thee."—Selected.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JUNE 6, 1906.

Two native Japanese Christian leaders have been invited to visit India, and to speak at five university centers upon Japan's history and ideals.

In the Northern Presbyterian Assembly the cause of foreign missions was honored in the selection of Dr. Corbett, forty-three years a missionary in China, as moderator.

Dr. Torrey, who is far from satisfied with the results of his campaign in Philadelphia, says of the Philadelphians: "They have not made an absolute surrender, and they are therefore not in the kingdom." However, he calls them "the nicest people; the most moral people I have ever met."

The Rev. Hugh Black, colleague of the Rev. Dr. Alexander Whyte, of the United Free Church, St. George's, Edinburgh, has intimated that he has received the offer of a professorship from New York. Mr. Black is one of the most attractive preachers in Scotland, and received a similar offer two years ago, but declined it.

The Whitney Government has made two excellent appointments within the past few days; Dr. Seath to be Superintendent of Education for the province; and James Leitch, K.C., of Cornwall, to be Chairman of the new Railway and Municipal Board. We look upon both gentlemen as exceedingly well qualified for the proper discharge of their respective duties.

The Lord's Day Observance bill not only prohibits very definitely the sale on Sunday of either Canadian or foreign newspapers and periodicals, but makes illegal the importation of journals of any kind on Sunday. American Sunday papers, which in some cases are issued in the middle of the week, can be imported up to midnight Saturday, but not afterwards.

The union of the Cumberland Presbyterian Church and the Presbyterian church in the United States of America was formally and solemnly announced in the General Assembly of each church on the 24th, the assembly of the Presbyterian church sitting at Des Moines, Ia., and that of the Cumberland Presbyterians at Decatur, Ill. Great cheering took place in the assembly of the Northern Presbyterians, and the Cumberland assembly adjourned almost immediately upon the announcement—to meet no more.

THE MINISTER'S HOLIDAY.

We presume that most ministers get a holiday, or at least a change, of some sort, for a longer or shorter period, during the summer season. No need to be frugal; the minister's holiday. It will do him good and his congregation no harm. If he can get release altogether for a Sabbath or two from his usual work, so much the better; if not, the next best thing may be some stimulating pulpit exchange for a couple of Sabbaths, with the change of scene and the new surroundings. Anything to break up the rut of thought and association.

"I charge thee, flee ambition," must not be taken too literally; it is no crime, but a duty, for the minister to be ambitious to keep up his own interest as the best way of keeping up the interest of his congregation. A good "hard" book, out of which to extract the essence; the friction of membership in some sort of thorough-going small conversational club (two or three members are as good as more); studies necessary for a degree, or for a course of lectures apart from one's beaten track; the encountering during the summer of new minds and new ideas; some victory over the commonplace and the repetitions in thought and form along these or analogous lines, the minister should make up his mind to start his fall campaign a wiser and a fresher man.

It is worth while. The processes of a preacher's mind after a while become as transparent to a congregation as do the processes of the body under the Rentgen rays.

HELPS IN CHURCH SERVICES.

Dr. Henry Van Dyke, one of the most respected and trusted Presbyterian leaders in America, is advocating in the religious Press the preparation of some forms of public worship, so as to avoid certain evils that are manifest to all thoughtful Presbyterians. He is opposed to anything like imitation of the Episcopalian liturgy, and holds that a better service help can be, and ought to be, provided. Dr. Van Dyke remarks—"If the development of the idea of common worship—which has been so much promoted by the Sunday-schools, and in which all our children are being trained—is to continue along reasonable and proper lines, and not to run off into secular vagaries, nor into a feeble imitation of the Episcopalian service, certainly it will be of great advantage to have within the reach of those who desire guidance, a book of orders forms containing the Scriptural elements of public worship and constructed in accordance with the principles which are held by the Presbyterian Church. Such a book, carefully guarded against any enforced authority, may serve at least as a type, a form, a guide in the conduct of our services, and will probably promote, in the course of time, a much greater unity of worship among our congregations. It will certainly lead to a more uniform and orderly practice among our ministers in the administration of the Sacraments, and in the conducting of ordinations and installations, weddings, and funerals. It will tend to secure a more careful compliance with the requirements of the Form of Government and a wiser following of the advice of the Directory for Worship." For ourselves, says the Belfast Witness, we have always expressed a preference for free prayer—when fittingly and effectively conducted. Yet even Dr. Charles Hodge, of Princeton, that standard-bearer of Presbyterian orthodoxy, wrote once—"If such a book were compiled, . . . continuing appropriate prayers for ordinary public worship and for special occasions, with forms for the administration of baptism and the Lord's Supper, for funerals and for marriages, we are bold to say that it would, in our judgment be a very great blessing."

THE TORREY-ALEXANDER MEETINGS.

Letters received by people connected with the committees which have in hand the preparations for the forth-coming mission of Dr. Torrey and Mr. Alexander, indicate that great interest is being manifested in many places outside of Ottawa in the campaign. Reports are to the effect that many people are praying for a blessing upon the services. Our correspondent down in Eastern Nova Scotia writes: "I trust that the set time to bless Ottawa is near. It is a strategic position. Many eyes are turned towards it. Its responsibility is as great as its importance." With respect to the outcome of the services he says, "You know from experience that we get out of such services in proportion to what we put into them. As many are evidently investing time and interest and money in them there is no doubt at all in my mind that they will be amply rewarded." This is followed by the intimation that the services are being remembered at prayer meetings in various localities in the correspondent's neighborhood.

A correspondent writing from Lynn, Mass., referring to the forth-coming services, writes: "Two words keep coming to me all the while, 'Prayer, Power.' How much both are needed today. The one follows the other and cannot be separated. The upper room experience in Jerusalem furnishes the best illustration of it—'of one accord, in one place.' There must be much emptying before there is much filling. Peter must be emptied of his impulsiveness, John of his thunder and Thomas of his doubt. The Holy Spirit only comes into clean, responsive hearts. It always seemed to me to be a terrible thing to contemplate that one person can keep the Holy Spirit away. I read that they were 'all of one accord.' May God send a one-ness and an emptiness among your people that will make the way clear for a mighty out-pouring of power in answer to prayer."

It is decidedly encouraging to be told by those who are in close touch with the work of preparation for the Torrey-Alexander meeting, that a deepening interest is observable, not only at the meetings for prayer which are being held in different parts of the city, but also among the people wherever the subject of the Ottawa evangelistic services is talked about. There is a yearning for rich spiritual blessings upon the people of Ottawa and an expectancy which indicates that many hearts are being stirred and filled with desires for a great blessing.

From our Toronto exchanges we learn that the results of the Torrey-Alexander revival are considered as permanent in character; that the conversions have been genuine, and that those January meetings were the leaven which is still doing wonderful and abiding work for the furtherance of Christianity in the city. A Star reporter interviewed a number of ministers with the view of eliciting their opinions on this subject. Rev. Mr. Esle, of Cooke's Church, who was intimately associated with the evangelists while in Toronto, said he would not speak in too enthusiastic terms of the beneficial results of their month's campaign in Toronto.

"The good work commenced then is still going on. Since February I have received into the church two hundred and sixty-three new members, and this is absolutely unprecedented in the history of the church. And I think that the majority of these conversions in fact, nearly all of them, can be traced directly or indirectly to the revival meetings. Why, last Wednesday night at the mid-week prayer meeting service there was an abnormal number of persons present, and what is so strange is that over two-thirds of them were men! I think that the Torrey-Alexander meetings are still bearing abundant fruit, and that the work among the churches of the city has been greatly blessed."

In the same time was the report from Rev. John M. P. Scott, of St. John's church, who was also in hearty sympathy with the work that had been done, and believed in the genuineness of the conversions. "I believe," he said, "that the work was genuine and abiding, and I know that it has resulted in a quickening of the workers in my church. Some people say that the work was shallow, and the results temporary, but I have no faith in that opinion. The persons who say anything like that are those who know nothing about it, and everyone who has been at all intimately in touch with the work during the revival meetings, and since that time will tell you that the good done then has been permanent."

Rev. Thomas B. Hyde, pastor of the Northern Congregational church, could not speak in too commendatory terms of the good results of the revival meetings.

"I believe most emphatically the results have been lasting. My connection with the work last January was pretty intimate, and since then has been more or less so. At meetings at my church since then, men have stood up, and, in giving their testimony, have said: 'This is no Torrey-Alexander excitement! And it wasn't; it was something far deeper. Over fifty new members have been received into the church since February, and I think that the most of them joined because of the influence, either direct or indirect, that these meetings exercised over their lives.'

ECHOES FROM PRESBYTERIAN PULPITS.

Rev. H. E. Abraham, First Church, Port Hope:—God knows a man better than he knows himself, and when trials and temptations are likely to overwhelm him, and his faith is nigh to fail, God in his tenderness and love sheds peace into his heart, strengthens his faith, and draws him closer to Himself. There is no sorrow so great as the one that cannot be spoken of, closely shut in the heart it knows and cankers continually. What a comfort it is to know that He shares the sorrow and will comfort the mourner.

Rev. John McMillan, St. Andrew's church, Winnipeg: No church on earth can exist without a creed. A church is a federation of different minds; and there must be some kind of a statement in words of the basis of that federation. This is a law that is common to all kinds of organizations. There must be some kind of a statement of the principles for which any organization exists. A church's creed is simply the statement of certain beliefs or principles which are the basis of its unity. There are three kinds of creeds, the exhibitive, the controversial and the experimental. When a body of men stand together and without any definitely formulated statement, show by their lives and teaching what they believe, we have an example of the first of these kind of creeds. The creed of the apostles was one of this sort. The second of these is seen in those clearly stated and concise formulas, such as our modern churches are founded upon, which have arisen out of the controversies of the past. These are statements of belief which the church was compelled to make in answer to heretical statements that came from the outside. Creeds of this kind came from the great councils. Our creed is of this kind. The third kind of creed we find exemplified more in the professions and arts of the time in which we live. None of the professions or arts have, so far, fully agreed within themselves. Science is the only study that has no heresies; and the only reason why this is so is that it insists upon nothing as final. What it holds for the time being, and in an experimental way. This is what we call an experimental creed; and this is the kind that the Presbyterian church holds. We are a body of people who hold together not so much because of those things that divided the old churches from one another, but because of a system of worship and

certain Christian ideals which especially appeal to us. Now what of these creeds Which is the worst and which the best? You will say at once, "The controversial is the worst." Yet that is the one we are going to adopt, if we adopt the union creed. This we shall do, not because it is perfect, but because it is the best we can have for the present. In closing I would say (1) that we should all unite upon the new statement, not necessarily to give up any vital principle, but in all matters of detail where no saving principle is involved. We have always been taught that these creeds are subordinate things. In this union there should not be too great enthusiasm for this creed, or for any other creed. I would remind you (2) that the creed is less than the Gospel. It is the Gospel that is the power in the church. It is this Gospel not the teaching of its wisdom in creeds that rules men's hearts and lives. It is to Christ's personality that we must look. We must put our love before our logic and our faith before our theories. What we propose to do is to heal some of the breaches that have occurred in the church, and that in itself will be a great end achieved. What a splendid sight it will be when from all our towns through this great country there shall rise but one steeple representing "The United Church of Canada," and men shall know, to the remotest lands, that we do love one another. Men will then believe that God has sent us, and we shall be a great power in winning the world for Him.

Rev. T. H. Mitchell, St. James' Church, London:—Want of reverence is a characteristic of the present time. Many do not even bow their heads or close their eyes during prayer. Presbyterians are too cold and dignified, and lack enthusiasm in their religious meetings. They show enough enthusiasm in town meetings, etc., but little or none in religious gatherings. Ezra's sermon was expository section by section. There are three kinds of sermons—textual, topical and expository, and the expository sermons are the ones which we need. We are too ignorant of the Scriptures in these days of many books. The issue of the service conducted by Ezra was that the people saw the error of their ways and wept. A sermon should be of such a nature that it will point out to people their sins. Another result was to bring joy to the hearts of the people. Joy seems to be dropping out of life nowadays. Our religions life does not seem to give the joy which it should. Some seem to think that joy is an attribute averse to Christianity, but this is a very erroneous idea. Then it caused the people to resolve to live better lives in the future. A sermon may appeal to our emotions. It may make us feel sorry for our sins, but if it does not cause us to resolve to do better it amounts to nothing. We should all strive toward recognition, sympathy and cooperation, and dedicate all to Christ, and then the work of our days will be blessed.

The date of the millennium has been fixed at 1915 by a new sect, the Millennial Dawnists, which has arisen in England.

The Church of England is organizing an increasing number of Christian Endeavor Societies.

It is reported that, owing to the moral effect of Japan's late victories upon India many Hindu students will go to Japanese colleges.

The famous evangelists, Torrey and Alexander, have notified the clergy of Winnipeg that they are prepared to visit the prairie city in the course of the coming winter, if suitable arrangements can be made in the matter of procuring a building in which to hold their meetings. A meeting of the ministers of all denominations was held last Thursday to make the necessary arrangements.

LITERARY NOTES.

"A new and Complete Harmony of the Gospels," by Rev. John Rattan, is the title of a book just published by William Briggs, Toronto, and is evidently the result of much thoughtful study and research. We can heartily commend the book to readers who may have been perplexed by differences in the English versions of the four gospels.

It is reported that Dr. John Watson (Ian MacLaren) is at present engaged in writing a new story, the subject of which will be Claverhouse, and the book will be in the form of an historical romance. This is a new departure by Dr. Watson, and as he has now plenty of time at his disposal, having been relieved from active ministerial duties, he is certain to produce a book which will be well worth reading.

The opening article in the May Controversary (Leonard Scott Publication Co., New York), is on "The New Education Bill," by Lord Stanley of Alderley. Other subjects discussed are: "Trade Inquiries," by L. A. Atherton Jones, K.C., M.P.; "China and the West," by Dr. Timothy Richard; "Irish National Imperialism," by Professor H. M. Fossett; "Pre-Raphaelitism and the Present," by L. March-Phillips; "The Moral Consciousness of Jesus," by William Douglas Mackenzie, is a noteworthy article.

As usual the table of contents of the current Fortnightly (Leonard Scott Publication Co., New York), shows a great variety of subjects. "The Emperor of Japan," by Mrs. Hugh Fraser, gives a concise and entertaining account of the head of the Japanese nation. In the way of politics we have "The Parting of the Ways," by An Old Tory; "Mr. Balfour's Fiscal Leadership," by W. Philip Grosor; and "The Fetish of Organization." Purely literary subjects are also present—Heinrich Heine and J. M. Barrie coming in for their share of attention; while Julius M. Price writes of "The Cradle of Modern British Art."

"The Church of Christ; Its Character, Purpose and Unity," by I. A. Watson, Toronto; William Briggs. This is the second edition of a booklet reviewed in our columns a few months ago, enlarged by four or five additional chapters. In its present attractive dress it should have a largely increased circle of readers. The author, who is the Presbyterian Minister at Thamesford, deals intelligently with his subject under the following heads: The Church Militant; Parables of the Church; The Chief End of the Church; The Church of the Masses; The Church and Secret Societies; Unity and Diversity; Organic Union; The Proposed Union; One Hundred Years from Now. The last chapter is prophetic of the good time coming, when "in Canada, for instance, instead of fifteen or twenty different denominations we shall see them all united and heartily cooperating under the name of The Church of Christ in Canada; and so in other countries throughout the world. Get the book and read it.

In Blackwood's for May (Leonard Scott Publication Co., New York) Lieutenant-Colonel Sir Henry Smith, Ex-Commissioner of City of London Police has a most readable article called "More About the Streets of London," in which he gives many interesting reminiscences of his work. Other articles are the following: "A Journey to Sanaa"; "The Early Royal Academy: The Story of its Foundation, and the Romances of Some Original Members"; "Grammar to the Wolves"; and "The Education Bill." In Musings Without Method the art of poisoning is discussed in connection with some of the masters—and mistresses—of that art.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A STORY OF LABRADOR.

By Wilfred T. Grenfell.

Communications may be addressed to Dr. Grenfell at Labrador, via St. John's, Newfoundland.

The mission steamer had just arrived off the post of the Honorable the Hudson's Bay Company, half-way down the coast of Labrador.

According to custom, the broad blue flag of the mission was floating aloft and the shrill steam whistle had just sounded her arrival.

The order to "let go" had been given to the men at the anchor, and I was preparing to go below after the excitement of bringing the ship to her moorings. The chain indeed was still running out through the hawse pipes, when a man, evidently in great anxiety and haste, pulled alongside and jumped in over our rail.

"Oh, Doctor! Thank God you're here at last. Poor Alice has passed away yesterday, and John is lying terrible ill, and there's the five little ones—and maybe, please God, Harry, you're just in time."

"Come, come, Harry, what's the matter? Is it a cough?"

"It never stops, Doctor, night nor day, and he spits terrible with it."

Now, we had seen some cases of pneumonia coming up the bay, so "I'll be with you in two minutes, Harry," was all I stopped to say as I hurried below to get my emergency case of drugs. Without further conversation we pulled swiftly to a little wooded cove, and drew up the boat. Following Harry by a long, winding path through the stunted trees, I came soon to a little house where only a month before I had seen one of the happiest little families in the world.

My good gude's watchful young wife, a baby in her arms, opened the door as we reached it.

"He's sleeping, Doctor, thank God. Maybe he'll take a turn now," she said. "I've put the children to bed lest their noise should waken him."

I knelt down in the darkened little room by the sick man, and put my finger on his pulse. The almost painful stillness was broken at length by the young mother, who was evidently watching my face.

"Don't say it's too late, Doctor! Please God, he'll get well now, won't he?" and then a stifled sob as she read no hope in my face.

"All things are possible with Him, Annie," I answered, "but surely He knows what will be best for us all."

For even as the moments ticked by on my watch, the forefinger on the telltale pulse kept time, saying plainly, "Too late, too late, too late."

There are times when the call for immediate action leaves no opportunity for even one spoken word of prayer. But it was prayer alone that could save this man now. So we three tried that remedy, first together, not unmindful that where two or three are, there He is. Well we knew it then, even as we could hear in that deathlike silence the breathing of the unconscious children in the next room. Well has it been said that "Christian Science" is the reaction against our forgetting that Christ comes into the room with the physician as well as with the priest.

But the issue was not long in the balance. Our effort to aid nature in her last struggle awakened no response in the wearied body, and slowly the life we wanted so much ebbed away before our eyes.

When I returned in the morning the door was open, and the house was silent and deserted.

Husband and wife in their rough spruce coffins were lying side by side in the lit-

tle outer room. The children had gone with the humble but kindly neighbors to their little home across the cove. Silence reigned supreme, except for two jays fluttering about the chopping bench. It seemed as if death's victory was complete.

I was engaged with other patients during the day. But at sundown I heard Harry's voice again on deck.

"Doctor," he said hesitatingly, "would you bury the dead. 'Tis ten miles to where we—our graves is—but we thought perhaps—"

"Indeed I will, and you may tell the people I shall be starting in the mission steamer at ten in the morning."

"Us'll never forget your kindness, Doctor," he said. But just as he was leaving the ship he came back once more, the painter in his hand.

"Doctor," he said, "there isn't a bit of black for the children in the whole cove. Poor John has fallen behind a bit of late at the post, and anyhow us never looked for this."

"They shall have all there is aboard, Harry. But it will take the women all night to make anything out of it." With that we dived below, and soon found coats and black stuff enough for the emergency.

It was a sad cortege that next morning steamed with flags half-mast up the fjord. It was a poor, ill-clad crowd that gathered on deck. The very care that had been so evidently bestowed upon garments that had seen better days, and yes, other generations, spoke most eloquently of the continual struggle with a hard environment. The bald, unornamented coffins, sawed from our gnarled and knotted trees, and blackened over with the meanest coat of paint, were evidences of the little that stood to help humanity in its fight for existence here, beyond their own stout hearts and good right hands.

The real pathos, however, lay in the overwhelming sense of vanquished aspirations. The whole entourage seemed to whisper uncannily to our poor friends standing round:

"It's only a matter of time. You must succumb soon. You can't keep the fight up long."

The very weather added to the harmony of desolation. A cold, bleak wind was chasing, across a cheerless leaden sky, clouds burdened with snow from the unknown north. The first frost of winter had hardened the little soil there was on those relentless rocks, as if anxious to proclaim that it had no share in lending aid or offering welcome, even when death had done its work. Even two ducks, sole occupants of the tiny bay, fled shrieking as, bearing our toilsome burden, we landed on the sandy beach.

At length the grave was dug, the last look taken, the sand filled in, and around were left only the few pitiful, half-clad mourners, shivering in the bitter blasts of wind that swept the point, and weeping for what never could be undone. But in my mind were still ringing the words of triumph: "Thanks be unto God, which giveth us—us—the victory," while before my eyes were five little children in black, standing hand in hand by a lonely heap of sand, marking the place where lay all that had been their protection from the cruel world outside.

How would our "reasonable" Master, who at the cost of his own life had purchased our victory for us, have us translate the message of that love of these his children? How should we best serve him both now and always?

By orthodoxy or by action? By theory or by practice? By faith or love?

"May here his servants serve him,
May the cost not come between

The service that they render
And the service that they mean."

I fancied I could hear him whispering now, as he did of old: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

"Will, take the children aboard and let them go down into the cabin, and see that Peter gets them some tea. God bless them, they shan't want the things that perish, anyhow, till they can fend for themselves."

And so we took our first orphans. A long letter to friends at home asking them to help me with my children, brought me only a few answers. One was poorly written, and not altogether well spelled, but it bore a better recommendation. It was evidently the loving letter of a good, motherly woman, and came from a heart in which dwelt the mind of the Master. She said:

"Dear Doctor:—Me and my husband would like to keep a boy and a girl for the dear Lord's sake."

She gave me references to men I knew. So when we set the coast at the approach of winter ice, and went south to put the mission ship into winter quarters, Marie and Jessie went with us to a new home in New England.

Twelve months later I was able to take a trip by rail and pay a long-promised visit to the children. The train dropped me where the platform ought to have been, in the dark about four o'clock on a winter's morning. Everywhere the snow was deep on the ground. There were no houses to be seen, and the prospect was not encouraging. But soon I heard a cheery voice calling: "Doctor, is it you?" and a moment later I was climbing into an old farm sleigh, drawn by a patient old farm horse. It was the new mother of the children, whose characteristic energy had brought her all these times in the night to meet me.

A long and wearisome drive it would have been, for the roads were only caked so from courtesy, and were not materially improved by the stupendous snowdrifts. Nor were the—well, springs of our carriage as resilient as—but there, never mind, the company of so simple, so earnest a friend of the Master's would make any journey short.

The waid reception that the happy children gave me set my mind at rest at once as to whether or not they were in the right place.

Soon, however, I was to be puzzled again. For when morning came and I looked round the house I found only a small group of new buildings. They were roughly put together, and by the hands of this young couple themselves. The reclaimed land was only small, and was being newn out of the backwoods by their own indomitable pack. But beyond that, at breakfast I thought I heard a stranger's voice, and sure enough I was soon introduced to "our own baby."

As I drove back to the station, my cheerful companion chatting away as before, my thoughts would materialize into words, and when I asked her: "What made you take two great, growing children from far-off Labrador? Surely your struggle is hard enough without adding to it?"

"Well, Doctor, you see, Fred and me has been two years way out here, and besides what everyone else does we couldn't do anything for the Lord. There is no Sabbath school to teach, and the church is so far away we seldom can go. So we thought the farm would feed two more for His sake. No, no, I wouldn't like you to take them back."

Surely they were entering into the "joy of their Lord."

DICK'S PRACTISE TIME.

(By Hilda Richmond.)

"Mama, is it fifteen minutes yet?" called Dick from the piano stool.

"No, dear. Don't talk, but practice," answered mama from the other room.

"But mama, my shoe hurts my foot and I can't think what I'm doing," said Dick, appearing at the door with a very forlorn look on his face. "I guess I'll have to take the shoe off."

"Richard you have lost five minutes now. Go right back to the piano and play your exercise. You will have plenty of time to look after the shoe after a while." Mama's tone was firm, so Dick gave a sigh and went back to his task.

One! two! three! bang! bang! bang! Dick was getting down to work at last. Just outside the window a boy shouted and he had to run to see who it was. "Hello, Charley," he called cheerfully. "I'm pretty near done with my playing. Wait a few minutes and I'll be out."

"Got to go to the grocery for my mama," said the boy. "Won't take me very long."

"Richard!" said the warning voice from the next room and Dick sat heavily down to hunt up the place in the exercise book once more.

When the clock struck three, a very smiling little boy appeared at the door to say, "Now my time's gone. You promised to read to me, mama, from Robinson Crusoe for half an hour after I finished my playing."

"All right," said mama, taking up the book. "Where was I? Oh, yes, where Crusoe finds his man Friday! I believe I want a drink," and she put down the book to go to the dining-room. Dick sat patiently waiting for her and when she came it took a long time to find the place once more.

After she had read a few lines she saw a lady passing and said, "I must speak to Mrs. Page a minute. Don't lose the place." But when she got up the book flew shut and it took Dick a long time to find the picture of Friday as he did not know the page.

"Let me see," said mama when she had read almost a page. "Isn't this the afternoon for the boy to call for the laundry?"

"No, he comes on Tuesday and this is Monday," said Dick. "Please do read very fast, mama, for I am so anxious to hear about Crusoe."

"I'll begin just as soon as I look after that shoe that hurt your foot," said mama. "Which one—?"

"It doesn't hurt a bit now, mama. Honest it doesn't. Please read."

"Time is up," said mama as the clock struck the half hour. "I was only to read twice as long as you practiced."

"But you haven't read two pages," said the disappointed little boy. "You lost ever so many minutes of the half hour. I wonder—Are you doing this mama, to show me that I lose time too?"

"What do you think about it?" asked his mother with a smile.

"I'm going right back to play fifteen minutes and see what happens, said Dick. "I think I know what it will be."

When the honest fifteen minutes were gone, mama was waiting with a slice of bread and jam for Dick and the open book in her hand. Dick thinks the time goes ever so much faster since he doesn't whine and ask questions and waste the moments, and I really believe he is right about the matter.

The rails of the Mexican Gulf railway are laid on mahogany sleepers, and the bridges built of white marble. In West Mexico is a line with ebony sleepers, and ballast of silver ore drawn from old mines beside the track. The engineers constructing these railways had no material on the route, and found it cheaper to use these seeming extravagant materials than to import the ordinary kind.

Some men waste all their energy impressing us with the fact that something ought to be done.

THROUGH THE RAPIDS TO MONTREAL.

A visit to the St. Lawrence region is not complete without a trip down the river to Montreal by the splendidly equipped steamers of the Richelieu & Ontario Navigation Co., which run daily from Toronto across Lake Ontario to the Thousand Islands and down the St. Lawrence to Montreal, Quebec and the Saguenay River.

The ride from the Islands to Montreal, the great commercial metropolis of Canada, consumes a day's time, and the trip is exceedingly interesting. Leaving Alexandria Bay at 8 a.m., the tourist arrives in Montreal in time for the evening meal, feeling refreshed and invigorated after a wonderful day's ride on this majestic river. The steamers "Kingston" and "Toronto" make the run as far as Prescott, Ont., where passengers are transferred to a smaller boat in order to ride the rapids in safety. "The Rapids" begin a few miles below Ogdensburg on the American side of the channel, and the first passage is through the Galops.

We next enter the Du Plat Rapids and the Long Sault, which extend for nine miles until the town of Cornwall is reached. These rapids give but a foretaste of the exciting features of the trip farther down the stream.

The "shooting of the rapids" is a pleasure which is both novel and venturesome. The peculiar sensation which one making the trip experiences when the steamer, with steam almost shut off, glides from shelf to shelf of rock through these foaming waters which dash on all sides, is one never to be forgotten. Hidden but a few feet under the surface lie the most treacherous boulders, which only the best of skilled pilots can avoid. The steamer is carried along at a speed of twenty miles an hour by sheer force of current, and each onward plunge conveys to the passenger high on the observation deck a sensation like that experienced on a sinking ship.

After passing through Lake St. Francis we run the Coteau, Cedars, Split Rock and Cascade Rapids in quick succession.

Below the Cascade Rapids and emerging from Lake St. Louis, we pass the town of Lachine, nine miles from Montreal. The steamer now enters the famous Lachine rapids, the fiercest of all the lower St. Lawrence series. The total drop of the water here is over 45 feet. At the end of the rapids a narrow tortuous channel is entered, leading into the broader section of the stream spanned by the famous Victoria bridge. A few minutes later the passengers disembark at the R. & O. wharf at Montreal.

For Illustrated Guide, "Niagara from the Sea," send 6 cents postage to Thos. Henry, Traffic Manager, Richelieu & Ontario Navigation Co., Montreal, Can.

HEREAFTER.

Christina Rossetti.

Oh, when the times of restitution come, The sweet times of refreshing come at last,

My God shall fill my longings to the brim.

Therefore, I wait and look and long for Him,

Not wearied, though the work is wearisome,

Nor fainting, though the time be almost past.

THE MAGNETIZED WATCH.

A watchmaker said that a gentleman gave him an exquisite watch to regulate. It was as perfect a piece of work as was ever made. The watchmaker took it apart and put it together again twenty times, and could not find any defect, yet the watch did not keep good time. At length it struck him that the balance wheel might have been near a magnet, and he applied a needle to it; he found his suspicions true, for there was all the mischief. The steel works in the other parts of the watch were in perpetual friction, yet with a new wheel the watch kept perfect time. If the soundest mind be magnetized by vicious associations it must act irregularly.—Tolstoi.

THE CHILDREN'S FRIEND.

Baby's Own Tablets is not for babies only. It is a medicine for children of all ages. It is gently laxative and comforting. It cures indigestion, all forms of stomach troubles, constipation, simple fevers, diarrhoea, and makes teething painless. There's a smile in every dose. Mrs. Henry Mater, London, Ont., says: "Having used Baby's Own Tablets, I can say with sincerity that I know nothing as good for simple fevers, stomach and bowel troubles. My baby has thrived splendidly since I began giving her the Tablets." You can get Baby's Own Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

STORING WOOLLENS.

This is the season for putting away woolen clothes and furs. No moth balls or other vile-smelling substance will be needed if the garments are hung on the line in the sun, whipped with a light switch, and, in the case of clothes, all the soil spots carefully cleaned. Then tie up in clean pillow cases, or, better still, fold over the hems and run along on the machine. A cham-stitch machine is best for this purpose, as it is easily ripped; but if a lock stitch is used, have the bottom thread loose.

WASHING BLANKETS.

When my little neighbor washes blankets it is a pleasure just to sit by and watch the pretty, soft, fluffy things blowing on the line. The process is so simple that I have learned to do it myself. Choose a warm, sunny, but windy day. This is important, if the best results are wished. While dry, look over them carefully, and put a safety pin in the center of the spoiled spots. For one pair of blankets prepare a suds with half a cake of any good white soap, with one tablespoonful each of borax and ammonia. The suds must be as hot as you can bear the hand in. Let the blanket stand in this for an hour, and if the water is too cold, add more hot water. Then look up the places where the pins are, remove these and rub between the hands until the spots disappear. Do not rub on the board, and do not rub soap on the blanket direct; have ready a second tub of suds, and paddle them around in this, squeezing and pressing between the hands; rinse in not less than three waters of the same temperature, running them through the wringer each time. Fasten with at least a dozen pins to the line, and shake frequently while drying.

RAT PROOF.

Not long ago a neighbor went down his cellar way with a basket of broken glass-ware. We called: "What are you doing, anyway?" and then followed after. The rats had been troublesome. The cement on the floor was worn and the rat holes, numerous and all along the cellar sides of the walls, needed a little plaster.

"First," said this handy worker, "I scatter these bits of broken glass in all these rat holes, and lay in flattened tin cans. Next with my trowel, I plaster over the places a mortar of garden clay. It is a homely, clumsy device, but it works. The rats will not work in the broken glass, and the clay hardens. If cement could be had it would be better. I have, when minus a trowel, laid on the plaster with a shingle. I am not an adept worker in plaster, but I manage to make it hold the glass in place.

"I have been saving old tin cans and broken glass the past year. The rats, after getting noses scratched, will cease working in this cellar, and will go to the next neighbor. When one thinks of it, homely remedies for minor evils are close to us. It is not always pleasant work, but I try to keep my cellar in fairly good order. I think cellars should be carefully looked after."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Four additions were made to the membership of St. Paul's church at last communion. They were all from the Sunday school.

The death is announced at Brampton of Rev. Wm. Herridge, father of Rev. Dr. Herridge of this city. Deceased was in his 85th year.

After a most successful season the ever enlarging Young People's society of Erskine church held its greatest of all social events last week in the form of a banquet. An excellent dinner was served, succeeded by solos and recitations. Mr. John Leyden, president of the society, was toast master, and filled that position admirably. Solos were given by Mr. F. Ball, Miss Patterson, Miss M. Pattison and Miss Bessie Bonsall. A recitation in the French dialect was given by Mr. Thornton. The pastor, Rev. A. E. Mitchell, proposed the toast of the church. "There are three characteristics," he said, "in the ideal church. The first is unity as far as the leaders and congregation are concerned. It is better to have a somewhat modest ideal and have all united in reaching it, than a high ideal with no one striving to reach it." The other characteristics were "working church and a praying congregation. This society has a good active membership, and is doing excellent work in the congregation.

OTTAWA PRESBYTERY.

This Presbytery met in the church in Aylwin on the 29th May, at 2 o'clock, for the induction of Rev. R. Taggart. The Rev. A. S. Ross, Moderator of Presbytery, presided. Dr. Ramsay of Ottawa, conducted Divine Service and preached a thoughtful and appropriate Sermon from Rom. 12:1—The Rev. N. McLaren of Desert addressed the newly induced pastor, and Rev. R. Eadie of Hintonburg, gave charge to the people.

At the conclusion of the induction services, refreshments were served by the ladies of the congregation after which Rev. R. Gamble of Wakefield was called to the chair and an informal programme of speeches and music given. Helpful and encouraging addresses were given by the members of Presbytery present as well as by Rev. Mr. Cooper of the Methodist church.

Aylwin has just been promoted from being a mission charge to an augmented Congregation, and the Rev. Mr. Taggart, who, after nearly three years of service on the field as ordained missionary, is the unanimous choice of the people as their pastor, and commences his work as settled pastor under most favorable circumstances.

AN ANGLER'S ELYSIUM.

According to advertisements all summer resorts are alike. They are the best ever—but if fishing is better anywhere else than it is in "Georgian Bay" we do not know where it is. There is a greater variety of fish in this water than anywhere else, and they are always hungry. No one ever counted the fish in the Georgian Bay, but those that have been caught there have been counted and eaten, and if you read the Government reports on fisheries, you know that Georgian Bay supplies more fish than any other equal body of water in the world. The only place you can afford to fish is where fish are numerous, big and delicious in flavor, and that place is Georgian Bay—so the fishermen say. Suppose you send for booklet, issued by Grand Trunk Railway System free, telling about the home of the bass, pickerel, pike and the noble trout family. Address J. Quinlan, District Passenger Agent, G.T.R., Bonaventure Station, Montreal.

EASTERN ONTARIO.

Rev. A. Govan, Williamstown, preached in the Union church, Martintown, last Sunday week.

The Sacrament of the Lord's Supper will be observed in Knox Church, Lancaster, next Sabbath, 10th inst.

The sacrament of the Lord's Supper was dispensed in St. John's Church last Sunday morning. There was a large attendance of members.

It is gratifying to learn that Rev. Dr. Campbell, of Perth, last week reported as seriously ill, as now convalescing. His many friends throughout the church will rejoice at this intimation.

Rev. Hugh Munroe and Mrs. Munroe, of Bowmanville, have gone to Woodstock for a short vacation. Last Sunday the Rev. Wm. Joitte preached morning and evening at St. Paul's church.

The new building for the First Church, Fort Hope, will be opened by Rev. Dr. Johnston, of Montreal, on Sabbath, 10th inst. On the following Sabbath, 21st inst., Rev. Dr. B. C. Jones, of Erie, Pa., a former pastor, will preach at both services.

Last Sunday Rev. Prof. Kilpatrick, of Knox College, Toronto, conducted the anniversary services in the Grinia church, which were of special interest as being the fifty-fourth anniversary of the founding of the church and the seventeenth of the opening of the present handsome place of worship.

The Sacrament of the Lord's Supper was dispensed in St. Andrew's church, here, last Sunday, by Rev. A. Macdonald of Toronto. In the evening a union service was held, when Rev. A. Waddell of Leptanion church united with Rev. A. Govan, while Rev. Mr. Macdonald filled the pulpit in Martintown.

At the close of the prayer meeting on Thursday evening, the ladies of Knox church, Toronto, presented the Rev. Mr. and Mrs. Macmaster, with an address and a silver vegetable dish. A large congregation was present and took an affectionate farewell of their pastor and his wife, who were about leaving for the new charge at Russelltown, Que. Mr. Macmaster, has been a faithful pastor, a devoted friend, and a true citizen, foremost in all good works, and people of all creeds lament his departure. Mrs. Macmaster has worked hard for the different organizations of the church, and was a kind and sympathetic visitor in time of trouble.

Having been able to report most encouragingly on his special work for the aged and infirm members fund, Rev. A. H. Scott returned to the pulpit of St. Andrew's church, Perth, last Sunday. The General Assembly's standing committee on the reception of the report expressed their warm appreciation of the earnest and sympathetic way in which he has gone about his work, and the gratifying practical results which have already followed from it. The published statements of the Toronto daily press indicate that those in charge of the Fund for Aged and Infirm Ministers are now nearing the quarter of a million dollar goal and in consequence are in good cheer. The fund is now in better shape than ever before.

Mr. J. A. Allan and family, of Perth, were entertained by the teachers of Knox church at Oliver's Ferry. The Perth Courier says: During his whole life Mr. Allan has been closely associated either as pupil or teacher with the Sunday school work of his church. For many years he has been teacher of the Bible class and is regarded by all who have been his pupils as one of the most helpful and inspiring of instructors. The teachers found it a great pleasure to have this gathering, to do honor to their comrade in work. After a pleasant drive on a charming day the afternoon was spent by the sparkling waters of the Rideau, in varied amuse-

ments, and in the evening thirty-one teachers and friends sat for dinner at the tables of the Coult's House. After dinner a number of addresses were given, all highly complimentary to Mr. Allan and his family, and expressing deep regret at their contemplated departure. In reply Mr. Allan made an excellent address in which he said he was beginning to find that his departure from friends and church was more painful than he anticipated. He had found the most pleasant of all his associations in connection with the church and its work. He valued beyond all price the friends he had found and the work in which he was permitted to take part there. He was parting with very many warm friends but his most precious memories would be associated with the church of his childhood. In his western home he expected to make new friends and the first place he would go to for that purpose would be the church where he believed the best work was being done for the world and where the highest and purest friendship was promoted. He would continue to give the church and its work the highest place in his thought and life.

The death by drowning is announced of Rev. Walter M., Roger, M.A., at different times minister in Perth, Ashburn, East London Ont., and Ashcroft, B.C. At the time of his death he had charge of a mission at Lancaster.

The Peterboro Review says:—The late Rev. Walter M. Roger was born in Kincardine, O'Neill, Ayrshire, Scotland, on December 31st, 1839, while his parents, Rev. J. M. and Mrs. Roger were on a visit to their old home. He was the second son and the seventh generation of Presbyterian ministers coming from Kincardine. His father, Rev. J. M. Roger, was the first Presbyterian minister of St. Andrew's church, Peterborough, and afterwards he became pastor of St. Paul's. The deceased was very well known in this city, having spent his boyhood days here, and in later years he often visited at his old home, and on several occasions occupied the pulpit in the Presbyterian churches. In all his work he was faithful and careful and commanded the highest respect from all with whom he came in contact. His sudden death was received with deep regret in this city. It was particularly sad, being surrounded by such tragic circumstances. To the widow and daughter is extended the sincere and general sympathy of not only the city but the whole community and the Presbyterian church.

Those left to mourn the loss of Rev. Walter M. Roger are, his widow and daughter, Miss Alice Roger, his two sisters, Miss Roger and Mrs. Fairbairn, and his brother, Mr. G. M. Roger, all living in the city.

The political news from Russia is big with possibilities. At the end of a memorable seven-hour session the Lower House of Parliament on Saturday indignantly rejected the Government's policy as presented by Premier Goremykin, and, with only seven dissentient voices, voted lack of confidence in the Ministry, practically throwing the gauntlet to the Bureaucracy with a demand for the retirement of the present Cabinet and its supersession by the Ministry approved by a majority of the House. The spirit of absolute revolution is in the air and a conflict between the Crown and the Nation now appears to be inevitable. While the Home avoided the appearance of delivering an ultimatum, the Government seems to have no alternative except surrender or war. The gloomiest forebodings are everywhere expressed and the general impression is that the country is on the verge of a titanic struggle, which may be delayed but not averted. So says the St. Petersburg Correspondent of the New York Times.

TORONTO.

Prof. Robertson, of Knox College starts this week on a tour throughout Northern Ontario. He will visit the mission fields with the object of familiarizing himself with the conditions which exist there.

The last anniversary services to be held in the Kew Beach church prior to the removal to the handsome new structure now in course of erection, immediately to the south, were held last Sunday. At 11 a.m. Rev. Dr. Parsons conducted the services, and at 7 p.m. Rev. Dr. McTavish of Central church.

The congregation of Wychwood church on Friday night tendered a reception to the newly-inducted Rev. Wm. McTaggart, B.A. Addresses of welcome were delivered by Rev. Dr. Abraham, Rev. Mr. Dick, Rev. Mr. Fasken and John Henderson. The congregation presented the new pastor with three volumes of Beecher's lectures on preaching, and the Rev. Mr. Bennett, acting moderator of the session, with a purse of gold.

Rev. Robert Herbison, pastor of St. Giles' Church, preached a sermon last Sunday night in the Avenue-road Presbyterian church, in which he denounced the evils of the race-course, "bridge" whist, and cachre parties. Rev. Dr. Milligan occupied the pulpit in the morning, being anniversary Sunday. The balance of an old debt, amounting to \$900, was provided for by special contributions.

WESTERN ONTARIO.

Rev. Mr. Panton, of Stratford, has been preaching at Shakespeare.

Rev. J. F. Scott, of Rodney, has been preaching at Thamesford.

Rev. A. L. Budge, of Hanover, conducted the preparatory service at Clifford.

Rev. W. Robertson, M.A., preached before the Morrison Lodge, A.O.U.W., last Sunday. The service was helpful.

On Friday, 15th inst., Rev. T. A. Watson, of Thamesford, will conduct the preparatory service at Muir.

Rev. Dr. Marsh was the preacher in Locke street church, Hamilton, last Sunday.

Last Sunday in Central church, Hamilton, Rev. W. H. Sedgwick, M.A., Charlottetown, preached both morning and evening. Mr. Sedgwick is on his way to the General Assembly.

The congregation of Knox church, Hamilton, appointed a committee to take steps to secure a pastor to succeed Rev. E. A. Henry. Rev. R. W. Ross, Guelph; Rev. R. J. McAlpine, Owen Sound, and Rev. A. L. Goggie, Parkdale, are among those mentioned for the pastorate.

At the Communion service in Norwich church last Sabbath, there were 38 additions to the membership. The church was crowded at both services. The large additions to the membership, along with the increased attendance, must be very encouraging to the pastor, Rev. J. A. McConnell, only recently inducted.

Rev. E. W. Panton, who recently resigned the pastorate of St. Andrew's church, Stratford, and who is leaving on a two months' trip to Battledief, N.W.T., was waited upon by members of the congregation and presented with a purse of gold. Mrs. Panton was also remembered with a suitable gift.

The choir of the Glencoe Church met last week for a social evening, and to say "good-bye" to Miss Bickle, for some time past choir leader and organist of the church, and who is removing to Ingersoll to take a similar position. During the evening Miss Bickle was presented with a jewel case and a beautiful gold ring set with pearls, and also a baton, the latter as a memento, being made from a piece of oak which was taken out of the organ when undergoing repairs. Mr. L. Suitter acted as master of ceremonies in a very efficient manner and called on Miss Hattie Saxton, who read a nicely worded address, expressing the sincere regret of the members of the choir in parting with Miss Bickle.

BROCKVILLE W. F. M. PRESBYTERIAL

The 21st annual meeting of this society met in Knox Church, Morrisburg, on Monday and Tuesday of last week. Monday evening's meeting was purely of a business nature, questions of interest being discussed. The secretary and treasurer presented their reports, which were adopted. The treasurer, Mrs. Gibson, reported a balance on hand of \$1,755.06, of which \$16.40 was sent to the general treasurer. The report re the clothing sent to the North-west was most interesting. Seven bales, valued at \$333.50 were sent. The result of the election of officers was as follows:

President—Mrs. Dowsley, Prescott. Vice-presidents—Mrs. G. MacArthur, Cardinal; Mrs. McLennan, Brockville; Mrs. J. H. Merkle, North Williamsburg; Mrs. Chisholm, Kemptville; Mrs. Purvis, Caintown; and Mrs. McShane, Hallville. Correspondent—Mrs. (Dr.) Fleming, Prescott. Tiding Sec'y—Mrs. James Moore, Brockville. Treasurer—Mrs. M. Gibson, Morrisburg. Auditors—Mrs. Ross and Mrs. Stafford, Morrisburg.

Tuesday morning's session was opened with devotional exercises, a most instructive and helpful Bible reading being given by Mrs. Fleming, of Prescott.

The reports of the auxiliaries and mission band were most encouraging, showing in every case continued interest, and in many places great improvement. After the reports had all been heard, Mrs. Dowsley spoke to the secretaries for a few moments. An earnest prayer for auxiliaries and bands was offered by Mrs. McShane.

The afternoon session was opened with devotional exercises conducted by Mrs. McLennan and Mrs. Dowsley. In a few hearty words of welcome Mrs. M. Gibson addressed the ladies of the Presbyterial, a kindly and appreciative reply being given by Mrs. Neilson, of Lyn. Mrs. J. H. Merkle led in earnest prayer for foreign missions, and Lutheran churches kindly extended by Mrs. Howitt and Mrs. Rupp.

In the president's annual address she gave a careful resume of the twenty-one years since the society's organization. At this point Miss Cameron, of Iroquois, sang a solo very sweetly. A very clever paper on "Individual Responsibility" was given by Mrs. (Rev.) Lunday. After an earnest prayer for home missions by Mrs. M. Gibson, Miss Jamieson, late of India, now field secretary, was introduced and spoke for some time. She is a most pleasing speaker, and held the attention of her hearers while she talked of our missions in Western Canada, and then told of the dreadful condition of the girls and women in India in such a clear and thrilling manner that all must feel the need of using every power to alleviate the evils existing.

Mrs. Dowsley, the newly-elected president, spoke a few closing words to the Presbyterial, in which she gave words of encouragement and help, giving as motto for the coming year, "Onward, ever onward; upward, ever upward."

At the conclusion of her address came the most pleasant and yet saddest part of the proceedings. It was the presentation of an address and purse of gold to Mrs. MacAllister, the late president, who is leaving this Presbytery and going to Quebec. Mrs. Dowsley read the address, containing heartfelt words of regret and appreciation for the work done by her in the past and the love felt by each and every one of the members of the Presbyterial. At the close, Mrs. Moore, of Brockville, presented Mrs. MacAllister with a bouquet of roses, to which was attached a purse containing seventy dollars. Although taken altogether by surprise and much affected, Mrs. MacAllister was able to reply in her own kindly manner.

A very interesting conference on Mission Band work was a pleasing feature of the afternoon.

The evening session was an enjoyable one. The duties of chairman being performed by Rev. Mr. McArthur, who in a few appropriate words, gave a short address after the opening devotional exer-

cises and an anthem by the choir. The secretary and treasurer's reports were read and adopted and a quartette rendered with excellent effect. Rev. Mr. Cameron very heartily bade the delegates welcome. After a second anthem, Miss Jamieson gave an address. She spoke on mission work in India, and the difficulties that beset the missionaries and the means of overcoming these difficulties. A solo by Dr. Davy was very beautifully given and much enjoyed. The committee on resolutions reported a motion of gratitude to all who had helped to make the Presbyterial a success, and to the people of Morrisburg who so kindly entertained the delegates.

The National Anthem and Benediction brought to a close one of the most pleasant meetings in the history of the Presbyterial.

WINNIPEG AND WEST.

The Presbyterians of Prince Albert, Sask., have selected a site for a new church, and the work of building will go on at once.

The Presbyterian church at Pilot Butte has been presented with a handsome pulpit and cushion by Mr. Alex. McInnis, the Land Man.

At the preparatory service, prior to communion in Knox church schoolroom last week, twenty-one members were received into the church.

Rev. E. A. Henry, recently of Hamilton, has been warmly welcomed to Regina, where he has already entered upon what is expected to be a fruitful pastorate.

Mr. and Mrs. James Wood, of Virden, have removed to the city. Before leaving Mrs. Woods was the recipient of a beautiful piece of silverware from the Presbyterial ladies of the town.

Rev. A. McLean, former minister of Stonewall, went west to Hanley, Sask., to preach the opening sermons in a new church last Sunday.

On a recent evening the congregation of St. John's church presented their recently settled pastor, Rev. John Phillips Jones, M.A., with a handsome pulpit Bible and cushion.

Rev. Dr. Wilson, of Augustine church, Fort Rouge, who is leaving for Vancouver on a holiday, will fill the pulpit of St. Andrew's church, that city, during the absence of his brother, the regular minister, Rev. R. J. Wilson, at the general assembly. His place will be filled by Rev. John Moir, M.A., LL.B., of Toronto, who has just returned from taking a post-graduate course in Scotland.

It will be fully a month before the new organ in Knox church is ready for service. The instrument has not yet arrived and it will take two or three weeks to set it up. The improvements in the church are making good progress and when finished will make the interior of the edifice one of the most complete in the city. The work now under way will cost, with the new organ, \$14,000, all of which amount has been practically subscribed.

The growth of Presbyterianism is more than keeping pace with the increase of population in the city. A few evenings ago a meeting was held in St. Stephen's church to discuss the advisability of organizing another Presbyterian mission to serve the western section of the city, a denominational census having been thought to warrant the step. Organization was decided upon and the location of the mission building was practically fixed for the corner of Lavinia and Home streets.

Rev. W. M. Rochester, who has been pastor of Knox church, Kenora, for the past eight years, preached his farewell sermon in that church Sunday. Mr. Rochester has been appointed secretary of the Lord's Day Alliance, and leaves on Saturday to assume his new duties. Mrs. Rochester and the family will accompany him.

HEALTH AND HOME HINTS.

Tansy leaves were old before moth balls were heard of, still there is nothing better today for keeping moths out of woollen goods.

One of the best and handiest things to clean bone, ivory, or pearl knife handles is moist fine salt. Polish afterwards with a dry, soft cloth.

Macaroni or spaghetti will be much tenderer if put in cold water and slowly brought to a boil than if dropped raw into boiling water.

In baking puff paste have a very hot oven, and have the heat come from below until the paste is risen as high as it will go. Then allow it to brown, setting it on a higher grate if necessary.

Raisins ought never to be washed for a pudding, or it will be heavy. Rub them clean between dry towels.

A Cherry Roly-Poly—Make a light paste, roll in a long sheet, cover thickly with stewed cherries, sprinkled liberally with sugar. Roll closely, and fold over at each end. Boil or steam, and eat with cherry sauce made as follows: Stir to a cream a cupful of butter and three of sugar, flavor as you like, divide the quantity and add to one-half enough cherry juice to make a bright red. Shape into a cone. Take a half sheet of paper and make a funnel, fill with the white sauce and begin at the base of the red cone, squeezing the sauce out in white spiral lines, around and around, until you reach the top.—Table Talk.

Rhubarb Jelly—Take some fresh red rhubarb, wash, and wipe dry, but don't peel. Then cut it up and put it into a preserving-pan, with one large cupful of water. Allow it to simmer gently until all the juice is extracted, then strain through a jelly-bag. Measure the juice, and to each large cupful add one pound of loaf sugar. Stir until it boils. Boil for ten minutes, or longer, if it does not appear firm enough. Pour into small pots and store in a dry, cool place.

Biscuit Tortoni—Make a syrup of one cupful of sugar and a quarter cupful of water. Beat the yolk of four eggs. Add to them three quarters of a cupful of syrup and a half cupful of syrup and a half cupful of cream. Place the mixture on the fire and cook, stirring constantly until it makes a thick coating on the spoon. Turn it into a bowl, place it on ice and beat until it is cold and quite stiff and light. Then fold in lightly a pint of whipped cream in the condition of a stiff froth. If any liquid has drained from the cream, do not let it go in. For flavoring, add a teaspoonful of vanilla, or any flavoring desired, to the custard when taken from the fire. Put the mixture into paper cases, sprinkle over the top some chopped, brown almonds or some macaroons rolled to crumbs and sack. Tin boxes containing framework of shelves, are made for holding individual ice while freezing, but a tin bucket with a light lid may be used. In this case place a sheet of paper between each layer of cases. Seal the lid of the bucket with butter, pack in ice and salt for nearly five hours.

THE NEW MOWN HAY.

Along the shaded lone concession way
At sundown when the sky turns grey,
The dew dips down and sucks aloft
The small elusive, subtle, soft,
Of new-mown hay

The farmer boy—his feet may far off stray
Down many a weary, strange and heated way—

It helps a headache if he smells
Even in a dream the breath that swells
From new-mown hay.

How many perfumes come and go, but they

Are half forgotten in the freshing day—
On mountain, mere, on sand or sod
There is no smell this side of God
Like new-mown hay.

—The Khan.

SPARKLES.

Bishop Potter tells this story of a civil war veteran who was arrested on Memorial Day on a charge of drunkenness:

On being brought before the Magistrate, he was asked whether he had anything to say in his defense.

"Why, your Honor," was the reply, "I wasn't drunk; I've never touched a drop in my life. You see, I was marching in the parade, and there was a band in front and a band behind, and I was trying to keep step with both."

He was discharged.

The wife: "What luck?"

The husband (wearily): "None whatever."

The wife: "Were there no servants in the intelligence office?"

The husband (sadly): "Lots of 'em; but they had all worked for us before."

A friend in need is a friend to steer shy of.

An honest man's word is as good as his bond when you've nothing to lose.

"Your fiance, the doctor, seems to be very absent minded."

"He is whenever he takes my hand, instead of squeezing it, he feels my pulse."

"Who was it who first said 'all men are born equal'?"

"Oh, the doctors started that."

"The doctors? How do you mean?"

"They always insist that the baby tips the scales at not less than ten pounds."

LADDIE.

A correspondent of the Scientific American writes as follows:

"I was the possessor of a bright, active Irish setter dog, Laddie, who accompanied me on my many drives through the country. My dog and horse were inseparable friends, and when we went out driving Laddie assumed to take charge of both the horse and myself; several times helping us out of what might have resulted in serious difficulties, at one time catching and holding the horse when frightened and running away, until I could reach her. But the instance I desire to relate occurred two years ago last spring. I was driving through a rough and hilly section of the country, where the road was frequently crossed by brooks, which at that season of the year at times, assumed large proportions, flooding both roads and bridges. I approached one of these streams over which was a bridge about 12 feet long and somewhat raised above the road on the farther side from me. The water was up to the bridge, and beyond the bridge was a pond of water some five or six rods in width, dark and muddy and several feet deep in places. A little way from the point of crossing were some large rocks standing close together, over which the dog could cross without taking to the water, and he started to cross in that manner. When I drove on to the bridge my horse stopped and refused to take to the water, which stood level with the bridge; my dog stood on one of the large rocks watching my progress, and when the horse stopped and refused to go on, the dog, with human intelligence and reasoning, instantly leaped from the rock on to the bridge, ran up in front of the horse, looked into her face, gave a sharp bark of encouragement, and then turned and deliberately walked off the bridge into the water, all the time looking over his shoulder at the horse, saying, "Come on," as plainly as his intelligent face could express those words. Then without any urging on my part the horse at once followed the dog into the water and across the flooded strip of road to the dry land, at times up to her belly in the flood, the dog swimming over the center of the road just in front of her."

WEAK KIDNEYS.

Restored to Health by Dr. Williams' Pink Pills.

Bad blood is the cause of weak kidneys. The impurities of the blood clog the kidneys so that they are unable to perform their work of separating the waste matter from the blood—the bad from good. The symptoms of diseased kidneys are numerous. The dull, sunken eye, the coated tongue, the backache, weak, shaky knees, sallow, swollen face all show what is wrong. This disease must not be neglected. Every day delayed in finding a cure is a day nearer "Bright's disease"—that trouble is incurable. Do not waste time and money on a medicine which acts only on the kidneys. It may relieve, but it cannot cure you. The trouble, to be permanently cured must be treated through the blood. Good blood makes healthy kidneys. Dr. Williams' Pink Pills actually make new, rich, red blood—that's why they cure when other medicines fail. Thousands owe good health—some life itself—to this medicine. Among them is Roy Davidson, who resides with his uncle, Mr. C. B. Maclean, near Brockville, Ont. Mr. Maclean says: "My nephew, Roy, had weak kidneys. About a year ago he took the measles and this left him in a bad state. His kidneys were so weak that they were incapable of performing their functions. He suffered from backache, weakness and restlessness. For a time he had to leave school. Our family doctor was unable to help him. In fact, he told me that Roy might never get better; that the disease would probably grow worse. I then secured a supply of Dr. Williams' Pink Pills. I had already used the pills myself with great benefit and felt confident they would cure Roy. He began taking them and continued their use until he had taken a half-dozen boxes, which fully cured him. He is now stronger and better than he ever was and neither study nor work about the farm seem to fatigue him. I believe Dr. Williams' Pink Pills saved him from a life of misery."

Dr. Williams' Pink Pills do just one thing—but they do that thoroughly. They actually make new, rich, red blood, which feeds and strengthens every nerve and organ in the body. That is why this medicine cures such common ailments as anaemia, general weakness, headaches and backaches, indigestion, palpitation of the heart, rheumatism, neuralgia, and the ailments which make the lives of so many women and young girls miserable. Don't take something else which the dealer may say is "just as good." If you can't get the genuine pills from your dealer send to The Dr. Williams' Medicine Co., Brockville, Ont., and get them by mail at 50 cents a box or six boxes for \$2.50.

A milliner who works in a large city says that one day a woman came into the store very much excited, and wanted the trimming on her new hat changed. She said that it had been trimmed on the wrong side.

"But," said the saleswoman, "the trimming is on the left side. That is where it ought to be."

"It doesn't make any difference whether it ought to be in front or back, or right or left, it's got to be on the church side."

"Church side!" gasped the astonished girl.

"Yes, church side. I sit right next the wall in church, and I'm not going to have all that trimming next the wall. I want it on the other side, so the whole congregation can see it."

The trimming was promptly placed on the "church side" of the hat.

Every sauce containing butter and flour is made after the same formula. Melt the butter, add the flour, and cook to a paste then add whatever liquid is required—milk, stock, strained tomato, or cream—and cook, beating constantly. The result will be a smooth, creamy sauce.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 9.30 p.m.; b 4.00 p.m.; c 6.25 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.

GEO. DUNCAN,

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

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MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

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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11.50 a.m. Express.

5.00 p.m. Express.

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

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New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.87 p.m.	Albany	5.10 a.m.
10.60 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 35 Sparks St. and Central Station. Phone 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved for public wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.

Inverness, Whycocomagh, 12 and 13 March.

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

Truro, Halifax, Halifax, 19 Dec., 19 a.m. Lun and Yae.

St. John, St. John, 16 Jan., 19 a.m. Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.

Montreal, Knox, 6 Mar., 9.30.

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

Len. and Ren., Carl. Pl., 19 Feb., 7.30 n.m.

Brookville, Brookville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.

Peterboro, Cobourg, 5 Mar., 8 p.m.

Whitby, Bowmanville, 17 Jan., 10 a.m.

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

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.

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

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 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, Seaford, 14 Nov., 10.30.

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

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

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

SYNOD OF MANITOBA AND NORTHWEST.

Superior.

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

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

Arcoia, Arcoia, at call of Mod. 1900.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfald, 6 Feb.

Kamloops, Vernon, at call of Mo.

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

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