

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG.

MAY 30, 1906.

Single Copies, 5 cents.

A PRAYER

(O. P. McROBERTS, IN CHRISTIAN OBSERVER)

In the morning, Saviour dear,	Through the labors of the day,
Let me feel Thy presence near,	Wilt Thou ever near me stay ;
Then whate'er my time employ,	Let me feel secure from harm,
All is light and peace and joy.	Resting on Thy mighty arm.

If sometimes 'tis dark to me,	In the quiet evening hour,
Low'ring clouds around I see ;	Fearing still the tempter's power ;
Speak, O speak, the word of peace	Let Thy goodness then restrain,
And command all fears to cease.	Lead me to Thyself again,

All I am, or am to be,
Shall be rendered back to thee ;
Sinful though in thought and deed,
For acceptance do I plead.

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BIRTHS.

At St. Andrew's East, Que., on May 19, 1906, a son to Mr. and Mrs. W. J. Pitcairn.

On May 18, 1906, at St. Andrew's manse, Carlton Place, Ont., to the Rev. and Mrs. G. A. Woodside, a son.

At the manse, Caron, Sask., on May 11, 1906, the wife of Rev. A. D. MacIntyre, of a daughter.

In Ramsay, on May 15, the wife of Mr. Wallace Duff, of a daughter.

In Beckwith, May 17, the wife of Mr. James McEwen, of a son.

At Rutherford, Pa., on April 2, the wife of Rev. Dr. S. R. MacClements (formerly pastor of Chalmers Church, Toronto), of a daughter.

MARRIAGES.

At the Manse, Orono, by Rev. J. A. McKeen B.A., May 16, James Waldemar Hunter and Clara, eldest daughter of George Pollard, Esq., all of Orono.

In Oshawa, by Rev. J. Hodges, B.A., May 16, Wm. Alex. Gunn and Hazel Marks, both of Oshawa.

On May 19, at the Parkdale Presbyterian Church, by Rev. A. Logan Geisler, Bertha Eastcott, daughter of Mrs. J. H. Northey, to Henry Wright, of Toronto.

DEATHS.

At her mother's residence, 30 Avenue road, Toronto, on May 13, 1906, Mary Elizabeth Jack, fourth daughter of the late Donald Jack, of Woodville.

At midnight, on the 17th instant, at the residence of her son, Dr. W. H. Drummond, 725 Dorchester street west, Montreal, Elizabeth Soden, aged 83 years, relict of the late George Drummond.

Early Saturday morning, May 19, Thomas Allison, of Toronto.

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

On May 18, 1906, at his late residence, 554 Bathurst street, Toronto, James McPherson, aged 73 years, father of Dr. D. W. McPherson.

At lot 6, First Concession of Lochiel, on May 5, 1906, Mrs. Duncan McDonald, aged 84 years.

At Calgary, Alta., on May 21, 1906, the Rev. William Bain Briner, formerly of Ottawa, Ont.

In the Death Valley, Nevada, in August, 1906, Judge Lawrence Bethune, formerly of Cornwall, aged about 63 years.

At her late residence, Lachute, on May 7, 1906, Eliza Hisington Barron, relict of the late William McFarlane, in her 73rd year.

At Galt, on Wednesday, May 16, 1906, Mrs. Margaret Taylor, mother of the Rev. J. T. Taylor, of Presbyterian Mission, Central India, in her 73rd year.

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

On May 18, 1906, suddenly, at the home of "Bols Gullbert," St. Malachie, Dorchester, Que., Alexander, elder son of the late Gilbert Henderson, aged 73 years.

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NOTE AND COMMENT.

The National Bible Society of Scotland reports a circulation of over one million and a half copies of the Scriptures. Of every ten copies issued, nine go to non-Christian and Catholic countries.

It is reported that French bankers have refused to aid in floating another large Russian loan unless a parliament shall be elected by the people which shall exercise an effective control of the nation's finances.

A memorial to the late Principal Salmon, Aberdeen, in the shape of a beautiful stained glass window, was unveiled on the 3rd inst. in Barry United Free Church, where he was minister for eleven years, by Dr. Whyte, St. George's Edinburgh.

The Simplon Tunnel, the greatest in the world, was formally declared completed last Sunday. The tunnel, which is twelve miles long, has taken seven years to build, and cost \$15,000,000. It shortens the route between Italy and Switzerland 44 miles.

The demand for the suppression of needless noise in cities is steadily increasing, and the time may come when it will be effective. The needless noise not only causes great discomfort, but probably increases the death rate. Steam whistles are the greatest offenders.

The continued agitation of the Congo outrages has brought to light a depth of degeneracy that is hardly conceivable, including exposure of a bogus "missionary society," whose business has been to minimize the horrors of the situation, and to manufacture evidence favorable to the administration and conditions of the Congo. It is infamy on top of infamy.

Dr. John Seath, Senior Inspector of Ontario High Schools, has received the appointment of superintendent of education from the Provincial Government and will enter on his duties immediately. Mr. Jas. E. Wetherell, principal of Strathroy Collegiate Institute, has been promoted to the senior inspectorship made vacant by Dr. Seath's appointment.

The judicial oath in the Isle of Man is so quaint as to deserve printing. It runs thus: "By this book and the holy contents thereof, and by the wonderful works that God hath miraculously wrought in heaven above and in the earth beneath in six days and seven nights, I do swear that I will, without respect or favor or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this isle justly between our sovereign lord the King and his subjects within this isle, betwixt party and party, as indifferently as the herring's backbone doth lie in the midst of the fish."

Bishop Scott, writing on his first impressions in Africa, says that the native laborer is always ready to accept work and, as a rule, will perform it as well as he knows, but he has to be taught everything. The natives harvest rice, for instance, by cutting off one head at a time. They do things now just as their fathers did in the years gone by, while the world marches on and leaves them behind. Bishop Scott considers their needs are threefold: literary, religious, and industrial. He speaks of the great influence Christianity has on the native, and says he expects to live to see thousands turn to God in Africa.

It is reported from China that most of the Catholic missionaries who have trouble with the Chinese do not belong to the Order of Jesuits, but to Lazarists, who are inferior to the Jesuits in culture and general knowledge. The Lazarists are said to be rather ignorant, and their interference with China's governing powers is greater than that of the Jesuits. It is claimed that the Catholics killed at Nanchang were Lazarists.

The Right Rev. Edward Henry Bickensteth, D.D., late Bishop of Exeter, and known the world over by his long poem, "Yesterday, Today, and For Ever," died last week in London, aged eighty-one. Dr. Bickensteth was the author of numerous religious and poetical works, some of which achieved great popularity, the book mentioned above having passed through twenty-five editions. His writings were of a devotional and deeply spiritual type.

Lord Cromer's annual report on the condition of affairs in Egypt is exceedingly bright and hopeful. The whole machinery of government is working very smoothly, he says, and improvements have been effected in many directions. The history of Britain in Egypt is one of which all Britishers may justly be proud, and no small amount of the success that has been achieved there has been due to the wisdom and broad statesmanship of Lord Cromer.

The invitation to His Majesty King Edward to visit Canada in the near future has received endorsement and emphasis from so many quarters that it almost looks as if our gracious sovereign would find the task of refusal a very difficult one. Should he come—and we would not say that there was not a bare possibility of his so doing—Canadians would not only be delighted beyond measure, but Canada would get the best advertising throughout the world that she has ever yet had.

Germany possesses a miniature but most useful railway, of which the chief peculiarity is that its trains have no drivers. It is used for carrying salt from the salt mines at Stassfurt. The trains consist of thirty trucks, each carrying half a ton of salt. The engines are electric, of twenty-four horse-power each. As the train approaches a station, of which there are five along the line, it automatically rings a bell, and the station attendant turns a switch to receive it. He is able to stop it at any moment. To start it again he stands on the locomotive, switches the current, and then descends before the engine has gained speed.

The annual assembly of the Welsh Presbyterian Mission at an Indian village called Mairang, in the Khassia Hills, in March last was remarkable for the peculiar scenes which attended it. Thousands of natives flocked to the meetings, and an eye-witness states that the hymns were repeated over and over again, so that a short hymn of three stanzas would last more than an hour. The natives accompanied the singing with dancing—or a swaying of the body—and seemed lost in fervid praise. Hundreds of people went into trances, and trembled and shook extremely, their contortions being painful to witness, but they appeared perfectly unconscious of it. Of one young man a correspondent to this country says: "The scene was awful. It was not excitement, but agony, anguish, excruciating spiritual pain." Over five thousand souls have been brought into the church during twelve months, and it is fervently hoped by the missionaries that the demon-worship of the hills will soon be driven from the land.

Russia now has a national Y.M.C.A. alliance, with headquarters in St. Petersburg. It was recently formed at a conference in Livonia and was officially welcomed by the Lord Mayor of the city—a marked change since the last meeting, which was held behind closed doors for fear of Government interference.

The Herald and Presbytery in its notes on the vacant Northern General Assembly at Des Moines, gives the following suggestive paragraph: "China is a country of many provinces and languages. Elder Wong Sam Ying is a Commissioner from Los Angeles. He says: 'I come from a church of sixty Christian Chinese. This is big country. I like it. Lots of travel. Get dirty and tired, but it wash-off like our sins. I love to meet all these Christian men. We all brothers in Christ. I sit near negro men. They are nice people. They not so had to look at. They big men in our Church and are helping too, to bring all men to God. I bring my fan. It makes people smile. It it gets hot like it does in China, they ask me for it, and then I laugh at them.'

Will the Jews return to Palestine? They are returning. It is estimated that Jewish families are moving into Jerusalem at the rate of one hundred families every week. At this rate Jerusalem will soon be again a Jewish city.

One of the most amusing "tempests in a tea-pot" that has occurred in a long time is the Roman Catholic excitement over the fact that the ceremony of laying the corner-stone of the House office building in Washington, on April 14, was largely a Masonic one, the Grand Master of Masons of the District of Columbia laying the stone, and the lodges forming the procession, and the President making the address. The "New World," of Chicago, a leading Catholic paper of the middle West, speaks of the incident as an "official insult" to American Catholics, and after a tirade against Masonry and its "diabolical influence," the editorial addresses the President personally, telling him how it had formerly held him up as an "ideal American citizen 'without fear and without reproach,'" and asks, "Shall we in the future have to render homage to a Roosevelt of a former date?" It then goes on to predict what the "Federation of Catholic Societies" will do to resent "the most notorious official insult that has ever been levelled in the United States against their church."

An incident came to our notice last week, says The Christian Guardian, that goes to show that even the Chinaman as we have him in Canada, has his good qualities, among which must be reckoned a deep sense of gratitude and appreciation for any favors done. A young lady of Toronto, a Presbyterian and a teacher of a Chinese class in one of the Sunday schools, was taken ill a few months ago. An operation followed, which did not have the results hoped for, and after some weeks of sickness the end came last week. After the operation the first one to visit the young lady in the hospital was her Chinese scholar, who informed her in his broken English that as now she was unable to do any work she must let him help her, as he had plenty of money. His faithfulness to her during her illness was very touching, and at the funeral service on Thursday evening last this young Chinaman showed all the heart-broken sorrow and grief of one who had lost his dearest and truest friend. After all, is not the Chinaman's heart in just about the same place as the Englishman's, and is not his appreciation of goodness and of usefulness just about as genuine and as lasting as any other man's?

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

PRESBYTERIAN IN THE WEST.

(By Sir Thomas Taylor, formerly Chief Justice of Manitoba.)

The Presbyterian church and manse building fund for Manitoba and the Northwest owes its origin to the far-seeing wisdom of the late Rev. Dr. Robertson, and in any notice of the work done by it his honored name must have mention. Home mission work had been carried on in the Northwest for a number of years before the fund was started, but with a then scanty, widely-scattered population, much of it was of an itinerant rather than a settled character. Dr. Robertson was, soon after going to Winnipeg, recognized as a home mission leader, travelling far and wide, visiting existing fields and opening up new ones.

Appointed superintendent of missions in 1881, he early saw the need of assistance to erect churches, and that year got the Presbytery of Manitoba to overture the General Assembly to raise a fund for the purpose. The proposal was referred to the home mission committee, and being favorably reported on, next year a board was appointed to raise and manage the fund, with power to apply for incorporation.

In 1883 an act (46 Vict. ch. 97), was obtained, creating Rev. C. B. Pithblado, Rev. James Robertson, and others, with their successors to be appointed by the assembly, a corporation empowered to acquire and hold money, public and other securities; to lend money so acquired on the security of real estate; to purchase or erect churches, manses and buildings, and maintain the same for the uses and purposes of the Presbyterian Church in Canada; and also to acquire and hold property for the use of any particular congregation or mission station connected with that church. At first, the operations of the board were confined to Manitoba and the Northwest, but the dispute between Manitoba and Ontario as to territory, being then an open one, some loans were made within the territory finally awarded to Ontario. On this account a further act (51 Vict. ch. 107), was got in 1888, extending the area of the board's operations over all that part of the Dominion then within the bounds of the Synod of Manitoba and the Northwest. So now, the field of the board's operations covers the whole vast region lying between Lake Superior and the Pacific Ocean.

The management of the fund is entrusted to a board of 15 members—the superintendent of missions, the convener of the home mission committee, one named by that committee, and 12 appointed annually by the assembly.

Assistance is given by loan, for a term of years at moderate interest, or by way of grant. A loan cannot exceed \$1,000, or more than one-half the cost of building. Grants are made to new and weak stations out of the interest paid on loans, and payable only when the building is ready for use, and cannot exceed one-fifth of its cost. Before a loan or grant is made, it must be recommended by the Presbytery of the bounds, but the final determination both as to making it, and as to amount, rests solely with the board. In every case the board must be satisfied as to the title to the property.

The board's power to hold property, for the use of particular congregations or mission stations, has been of great benefit. Among a shifting population suitable trustees are not easily found, but that difficulty is overcome when congregational property is vested in the board, and thus effectually secured to the church. So also, where new town sites are laid out, the board has often got, by gift or on easy terms of purchase, lots suitable for the site of a church or manse, and has

held them in advance of a congregation being formed.

In the earlier days of the fund, high hopes were entertained throughout the Northwest, of an immediate influx of population, and speedy development of the country, an optimism not unnaturally shared by some of the board, so loans were, in some cases, made after insufficient inquiry as to local needs, and the security for repayment. As a result, when, later on, repayment was sought, reductions, especially in the matter of interest, had to be made; indeed some claims had to be abandoned.

The good work done by means of the fund cannot be dealt with in detail, but may be shortly noticed. It has provided churches for the people, shelter for missionaries and their families. Presbyteries have repeatedly acknowledged that the success of Christian work within their bounds has been in no small degree due to the operations of the board. When these operations began the Presbyterian Church had only eighteen churches and three manses between Lake Superior and the Pacific. During the 23 years since then assistance has been given towards the building of 508 churches and 136 manses, besides not a few school-houses used for educational and religious purposes. The capital under the control of the board is now a little over \$100,000; for many years it was much less. By the judicious use of this, the church has been put in possession of property worth at least \$750,000. Where aid was given to build primitive log or unretentive frame buildings, congregations grown strong have replaced these with substantial stone or brick buildings, worth five, and in many cases, ten times the value of the original ones.

The last published report shows that during the year it covers (1904), assistance was given in 46 cases by loan, in 19 by grant, and of these 39 were for churches and 26 for manses. The rapidly increasing proportion of manses is doing much to make the domestic circumstances of ministers and their families more comfortable, and at the same time to secure more stable, and so, more satisfactory, ministerial supply, in place of the frequently changing supply afforded by students and unmarried missionaries. The estimate made a few years ago still holds good, that although only about one-fifth of the capital has been used in connection with building manses, yet the rent saved by those built would pay 10 per cent on the whole capital ever at the disposal of the board.

It is announced that General Booth will address the Methodist New Connexion this June meeting at Ashton-under-Lyne. He has not appeared before a Methodist conference since he resigned his ministry in connection therewith in 1861. He is sure of a very warm and enthusiastic welcome.

The "Literary Digest" gives some more data as to the much-abused "ministers' sons." It says: "By an exhaustive study of the parentage of every person born since the Reformation whose name appears in the British Dictionary of National Biography, Bishop Weldon has compiled some interesting figures regarding the sons of the clergy." Writing in the "Nineteenth Century" he points out that among those who had attained distinction in the various departments of the national life, 1,270 were the sons of ministers, 510 were the sons of lawyers, and 250 were the sons of doctors." A most remarkable showing, and one well worthy of being remembered

REVOLTS IN NATAL AND NIGERIA.

Natal is in Southeast Africa, Nigeria is in Western Central Africa. They are 2,000 miles apart. The fact, however, that each has a rebellion on hand against British supremacy seems to be sufficient reason to confound them in the minds of foreign paragraphers. The origin of the Natal revolt of Zulu troops was due to the execution of certain native chiefs who were held responsible for the murder of white settlers. The revolt in Nigeria, which has become a far more serious matter, dates from 1890, when the British Government took over the country on the shores of the Niger from the Royal Niger Company. Each revolt, however, is emphasized with opinions as to which the cable dispatches will doubtless pay fuller attention when news from St. Petersburg becomes more tranquil.

Just now, Sir William Arbuclck, Agent General for Natal, is doing his best to pacify the Zulu chiefs, who according to a dispatch from Geneva, Switzerland, are led by a native of that country named N. Daby, who fought with the Boers in the late war and finally joined the tribe of Bambaata, on whose death he assumed chief control. He is called Ndabe in the cable dispatches, the writers of which have not yet suspected his identity.

Another interesting figure in the Zulu outbreak is Dinizulu, son and heir of the famous Chief Cetshwayo. After the last Zulu rising, Dinizulu was exiled in St. Helena, but was permitted to return to Natal in 1898. In the present trouble he has attempted to show evidence of his loyalty by promising to capture Ndabe and bring him before the magistracy of Nonzoma in an iron cage. It may be recalled that Marshall Ney made the same promise to the Royal Government of France in regard to Napoleon at the beginning of the Hundred Days. Ney, however, joined the Emperor. Sir William Arbuclck is fearful of a similar result in Natal, and so he keeps Dinizulu as far as possible from Ndabe.

Besides Dinizulu's antecedents are decidedly bad. Proclaimed King of the Zulus by the Boers in 1881, he has always headed the Cetshwayo's special party (Zulus) in their hostility to Great Britain. It was with his approval that the New Republic was proclaimed by the Boers later in the same year. Finding, however, that the Boers had made a tool of him, he tried to renege his agreement with them, in virtue of which they had helped him to crush his rival, Usheni. During the next four years, Dinizulu, with the assistance of Umlaloko, gave considerable trouble, and was more than once fined in cattle. In 1880, he broke out in open rebellion, which lasted practically until the end of the year.

The rebellion in Niger forms the history of Britain's fight for civilization in that country. The natives there have never been entirely tranquilized, and it mattered not to them whether England, France and Germany several times almost came to blows over an attempt to delimit their territory. A few weeks ago a combined British and French force was attacked by the natives at Sokoto, Northern Nigeria. When this fact became known throughout the Protectorate, the powerful Emir at Hadejia preached a holy war against all foreigners, and massacres began.

A British force is now being concentrated at Kano, whence Hadejia is a six days' march over open country. After the Kano expedition of February, 1903, Hadejia was occupied by a small British force, which has recently retreated.

ECHOES FROM PRESBYTERIAN PULPITS.

Rev. R. B. Nelles, Mill street church, Port Hope: We need a revival in sound doctrine and we need it soon. The old time religion in praise prayer and preaching is the only presentation of the gospel that lasts. Music has its place but not to the sacrifice of preaching. The pulpit is largely to blame. The ministers in many cases dare or do not care to face certain issues for fear of offending some influential or large giving member. For this reason the searching teachings of Rowland Hill, Doddridge, Guthrie and a score of others seems a thing of the past. Easy-going, noncommittal, non-offending preaching has warped the life of many a preacher and a congregation. We need alas a revival in earnest. Our fathers were men of Oak who had a purpose in life and carried it out. We to-day are willow wenders, bending, twisting and warping before opposition. Earnestness which lays hold on God's word as the only means of salvation is the kind we should have.

Rev. D. C. Hossack, Toronto: "The harvest is past, the summer is ended, and we are not saved." Their opportunity had past and there was coming upon them an enemy who would carry them away. Life is not one dead level. There are times and occasions when a person has especial opportunity to find God. As a man grows old he often sees places where he has missed his chance, both in temporal and in spiritual affairs. Youth is the most impressionable and the most strategic time in life. It is the time to sow the seeds of a good character, and if one fails to sow in the spring time how can he expect to reap in the harvest? Every man has something to save, and a chance to save it. If he has not yet had his opportunity it will come. He will have his seed time and his harvest. He cannot get away from God. He cannot shut Christ out, who comes to every one offering spring-time, and wanting not what he has but what he is—himself. No one need have to lament that the harvest is past, the summer ended and he is not saved.

Rev. Principal Patriek, Winnipeg: The peculiar element in our Lord's teaching is that He combines Himself with His teaching regarding the Father and truth. "He that hath seen Me hath seen the Father." "I am the Way, the Truth and the Life." Jesus is the core, the heart, the substance and the essence of Christianity. It is extraordinary that no sooner had Jesus quitted the earth than His disciples addressed themselves at first to the most difficult problem, that of determining what place He would fill in the mind of the world. The carpenter of Nazareth is exalted by the men who knew Him best. Jesus is the interpreter of the Father, because He is of God. Remember Jesus is Christianity and Christianity is Jesus. Our Christianity is our union with Him. Nothing short of this is Christianity. No man is a Christian in whom Jesus does not live and reign. If Jesus be Christianity and Christianity be Jesus, it follows that you and I are only Christians in the proportion of what Jesus is in us. If Jesus is in me, He is the whole of me, intellect, conscience, affection and will, and fills my entire nature, and because He is this I am a new creature. This is the key to the fact that so many men are better or worse than their religions.

Mr. R. B. Cochrane, Knox church, Woodstock: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." * * * There is a higher prosperity than health embodied in the words of John. The spiritual is higher than the material. If there is any time when that needs to be remembered and emphasized it is to-day, when Canada is

budding into nationhood, and we are filled with the prospect of material things. The text is a summons to remember that a man's life does not consist of the abundance of the things that he possesses. A man's higher relations are not with his fellow men; there is something within us that responds only to the touch of God. There is no prosperity of the soul unless health comes within the heart, and the poisons of sin are killed by the antidote of the love of Christ. It is not an easy thing to be a Christian. There is a hard striving, and the Cross is the symbol both of the faith and of the life. There is need of care in the interpretation of the text. It is not to seek first the things of this life and then Christ; nor is it to live crooked all week and straight on Sunday. It is to seek God first. True prosperity of the soul rooted and founded in Christ will never fail and go on forever. True goodness is the highest greatness, character is the best of all desires, and the highest of ambitions is to know Christ.

Rev. R. J. Dobson, St. Giles', Montreal, referring to the San Francisco calamity, among other things, said:—

"What are, then, some of the outstanding lessons of the great catastrophe? To me it is a great reminder of the transitoriness of all earthly things; the apostle assures us that time carter will not go on forever; the time is coming when the proudest cities will be laid low, and its glory fade as a dream. 'The day of the Lord will come with a great noise; the heavens will pass away with a great noise; and the elements will melt with fervent heat, and the earth and the works that are therein shall be burnt up.' All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, shall pass away. Then also this great calamity is, we believe, a warning to turn to God and obey the message of the Kingdom. If we do not receive the message it shall be more tolerable for Sodom than for us; is the gospel of the Kingdom the ruling force today in politics in business and in social life? What shall we say regarding the insane thirst for material things, and the greed of gold, the lust for pleasure, and the oppression of the poor and the little children? How fiercely our indignation rises against the adulterous murder of the little child, and yet how calmly we look upon the saloon, which transformed this man into a fiend incarnate. The times of the accursed liquor traffic have today risen up and separated us from the face of our God; the cry of the helpless children and broken hearted women have risen up and entered into the ears of the Lord God of Sabaoth. Our Blessed Lord solemnly affirmed that if the Gospel of the Kingdom were rejected it would be more tolerable for Sodom than for the rejectors. There is another lesson in this great calamity. When Elijah was led into the desert he saw the earthquake, and the raging of the fire, but God was not in the earthquake and the fire; God was in the still small voice of gentleness and love; today he appeals to us more by the voice of his spirit, and the life and death of Jesus, than by the earthquake and the fire. Our hearts go up in sympathy for the hundreds of thousands of sufferers in the wrecked city, and we earnestly pray that the new city which shall soon rise from the ruins may be founded and built up in righteousness."

THE LIVING AGE for May 5th opens with a thoughtful and thought-compelling article on "The Moral Crisis" which presents seriously some of the causes which go to make the present a transition period of flux and change in religion and in moral and social standards.

A happy man or woman is a better thing to find than a five-pound note.—Robert Louis Stevenson.

STUDY YOUR BIBLE.

Neglect of the reverent study of Scripture is the great fault of our times, remarks the Rev. F. B. Meyer. Christian people will attend conventions, plunge into all kinds of Christian work, read many good books about the Bible and Christian living; but they give the Bible itself the most cursory and superficial heed. And it is for this reason that the Bible does not speak to them.

If you would know all the wondrous beauty of a forest glade, you must not be satisfied with passing through it with hasty foot, and in company with a troop of merry children, whose ringing laughter carries pining to the hearts of thousands of shy young things that, with trembling hearts, keep still in hole, and brake, and nest. No; you must go alone, and sit quietly down on a log of some felled tree, and wait. Then the mystery of beauty will begin to unfold itself—the fairy bowers, the mossy glens, the interlacing boughs. Presently a note will sound from yonder bough, as a signal for the outburst of many sweet voiced choristers, and the woodlands will ring with the music of the birds; whilst the squirrel runs up some neighboring tree, and the rabbits come out to feed, and the young foxes play about their holes. All this is hidden from those who cannot wait. So there are mysteries of glory and beauty in Scripture hidden from the wise and prudent, but revealed to babes. There is no book that will so repay time spent over its pages as the Word of God.

A neglected Bible means a starved and strengthless spirit; a comfortless heart; a barren life; and a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles there would be more happiness in the church, and more blessing in the world. It is very prosaic counsel, but it is true.

CONSOLATION.

All are not taken! there are left behind
Loving Beloveds, tender looks to bring,
And make the daylight still a happy thing,
And tender voices, to make soft the wind.
But if it were not so—if I could find,
No love in all the world for comforting,
Nor any path but hollowing did ring,
Where dust to dust the love from me dis-
joined—
And if before these sepulchres unmoving
I stood alone (as some forsaken lamb
Goes bleating up the moors in weary
dearth),
Crying, "Where are ye, O my love and
loving,"
I know a voice would sound. "Daughter,
I am,
Can I suffice for heaven and not for
earth?"

—Mrs. Browning.

Recent figures on the population of Japan make the total about five millions more than that of the British Isles. The British Empire the world over now has a population of nearly 400,000,000.

There is a great desire among British Ladies in society at present to learn Spanish, and the various institutions where it is taught are being kept busy. The brothers of Princess Ena are taking lessons.

Rice Griddle Cakes—Put two cupsful of warm boiled rice through a sieve. Sit together one pint of flour, half a teaspoonful of salt, a teaspoonful of sugar and a teaspoonful and a half of baking powder. Add the rice and beaten yolks to two eggs, and enough milk to make a smooth batter. It will probably require about a pint and a half. Lastly, fold in the beaten whites of the eggs. Have the griddle hot, make the cakes rather large, brown them, and serve with maple syrup. This batter must be beaten each time the griddle is filled. The cakes should be about a quarter of an inch thick.

SUNDAY
SCHOOL

The Quiet Hour.

YOUNG
PEOPLE

THE GENTLE WOMAN'S FAITH*

By Rev. J. W. Macmillan, B.A., Winnipeg.

Into the borders of Tyre and Sidon, v. 24. No land is foreign to Jesus Christ. He belongs not to one race only, but to all races. Brother He is, not of the Jew alone, but as well of the Gentiles. It is not our color or country or descent that gives Him a special interest in us, but just the fact that we are men. Being men, we need Him. In our ignorance we need Him as our Teacher; in our sorrows we need Him as our Comforter; above all, in our sin, we need Him as our Saviour. And if the need is as great on the other side of the world as on ours, He is eager to go thither. No command of His can be more insistent than the command to make Him known to every creature.

Would have no man know it, v. 24. The Chinese peasants have sometimes suspected missionaries, when they pulled down the window blinds at night, of cutting out children's eyes to make medicine. In like manner there may be ignorant or malicious persons who spread evil reports about us. To these we are under no obligation to explain and account for everything we do. There are matters which are our own business, and nobody's besides. So long as we are right with our Master, and are giving a just consideration to the claims of our fellows, we need pay no attention to prying curiosity. No life can be lived nobly and strongly which permits itself to be either diverted or worried by outside comment and gossip.

Could not be hid, v. 24. There are three powers which develop the detective instinct amazingly. One is curiosity, seeking excitement. Jesus could not be hid from the muscle-loving mob. The second is necessity, seeking relief. Hunger is a great searcher for bread, and weariness can find a bed anywhere. So this woman, also, found Jesus. The third is love, looking for the loved one in distress. Thus the harper Blondin found his master Richard the Lion-hearted, in the Austrian prison. Thus the good shepherd found the lost sheep "out on the mountains wild and bare." Thus, too, the Saviour found this poor woman, for He was looking for her as much as she was looking for Him.

Young daughter had an unclean spirit, v. 25. There is no pity in the powers of evil. Sin seems to fasten with peculiar delight on tenderness and delicacy. Like the giants of fairy tales, it loves to devour children. None are so young as to escape the relentlessness and pitilessness of temptation. Good reason, therefore, that even the very little ones should be on the watch against the wiles of sin; and that those who are older should take care to give them clear warning. To be warned is often to be armed; and every child coming, as he does, into this sin-filled world, inheriting a sinful nature, has a right to be set on his guard against the attacks of the wicked one.

Greek, Syrophenician, v. 26. She was an outsider, of mixed blood, of non-script nationality. The Boers, who disliked the British, called them "outlanders." Many people seem to us outlandish, and we incline to ridicule and despise them. Now, there is no one in our neighborhood so queer and grotesque, but he is yet our brother and friend, whom we should love and help. And the foreign nations, whose dress, speech, customs, religion and appearance may seem

peculiar and ridiculous, are none the less to be dear to us. What is on the outside is only accidental. They are all sons and daughters of the same Father.

Children, dogs, v. 27. No one was ever so kind as Jesus. We may be sure that these words, with their harsh look, wrung His own loving heart more than the woman's. But what a gracious purpose lay behind the utterance so strange on His lips! He intended to bring out in its full strength the faith he afterwards praised so unstintingly, and whose praise has come ringing down through the ages, and to reward that faith, also, with the gift it sought. Who would grudge a moment's pain, to bring about so glorious a result?

Dogs under the table, children's crumbs, v. 28. Only a little while before (see Matt. 14:28-31), the strong man, Peter, had showed the weakness of his faith. He had begun to sink beneath the waves, even while Jesus was beckoning Him with encouraging voice. But the unconquerable faith of the weak woman persists in spite of seeming repulse. Whatever Jesus says, she will trust Him. She teaches us that true faith casts anchor on Jesus Himself. If He says or does anything hard to understand, the believing soul remembers how true and kind He is, and is sure that every word and act of His must have some good for its goal, even though it be hidden from sight.

For this saying, v. 29. You take a cheque to a bank for payment. The clerk looks at the signature, and if it is all right, he pays the money without question. The demand of the cheque is honored. Just as certainly will God fulfill the requests that bear the imprint of humility and faith. The unlimited resources of heaven are pledged to meet the needs of the trusting soul. All that divine love can give will be poured out unstintingly in answer to its prayers. We cannot claim too much from so generous a Benefactor.

Devil gone out, v. 30. The devil is not such a valorous foe after all. He is not invincible. To hear him talk, you would think that nothing could make him go out. He is full of bluster and brag. He makes terrific threats and golden promises, neither of which he can fulfill. When he is resisted, he flees. When Jesus says, "Come out," out he comes. No person can ever be overcome by sin unless he himself consents. Only he himself can rivet the fetters on his own limbs.

THE LIGHT THAT IS FELT.

By John G. Whittier.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother, take my hand," said she,
"And then the lark will all be light."

We elder children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downwards to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delay;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

DOING AND USING.

"It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are and where we are is God's providential arrangement—God's doing, though it may be man's misdoing; and the manly and wise way is to look your failures in the face and see what can be made out of them."—F. W. Robertson.

LIGHT FROM THE EAST.

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

Syro-Phoenician—The strip of land which lay between the Lebanon range and the sea, was a different country from the rest of Palestine, and was always in the hands of hostiles, who lived by commerce. It was wealthy, highly civilized, and had remained of Jewish, Greek, and Assyrian rule, although now subject to the Romans. The name was coined by them, and is common in Latin literature to designate the new inhabitants who had been grafted on the old Phoenician stock. It is possible that this woman spoke Greek, and held to the Greek religion.

Dogs—Among the Hebrews, were always held in contempt as the symbols of them still found in every Eastern city, half wild, living on offal and carrion, the very picture of savage and filthy degradation. In Constantinople, groups of them, many and indescribably dirty, huddle in the dust in every corner, and yet they cannot be touched or removed by any citizen. Among the ancient heathen we often find the same close attachment between men and dogs which exists now. No home in Egypt was complete without a large greyhound, which lay under the master's chair and accompanied him wherever he went. Jesus uses the word with all the Jewish opprobrium and the woman speaks from the standpoint of customs which gave the dog a higher place.

HOUSE OF MANY MANSIONS.

"Christ said: 'In My Father's house are many mansions.' Every influence of home is there, perfect serenity, peace, no petty jealousies, no rivalries; its atmosphere is bright at all times flooding the senses and the fancy with pure delight. Every person there is a brother after your own heart. There is perfect freedom. You can get into God's presence and say what you please and He delights in our childish prattle. Christ is the centre of that house.

"This thought of home with God is the dearest to me in all these Scriptures. We have scriptural ties here binding us together, but when we get there the ties will be made stronger. They will not be renewed for they will never be broken. They will be drawn tighter. Then when the brotherhood of saints shall be gathered together we shall know as we are known. We shall find that home a centre of life which transcends in lofty majesty the highest imagining of the world's holiest poets or painters."—Selected.

"A BODY HAST THOU PREPARED."

The New Testament words, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me," is a free quotation of the words of the Psalm, "Sacrifice and offering thou didst not desire; mine ears hast thou opened." The writer in quoting is most faithful to preserve the idea or truth of the original, though he makes a slight change in the wording. The entire setting apart of a servant was indicated, according to the Jewish provision, by his having his ear pierced with an awl. The clause, "mine ears hast thou opened" were better translated, as in the margin, "mine ears hast thou digged." This "digging" of the ear was the "preparing of the body" that proved and pledged perpetual obedience. The passage therefore teaches, whether in its original form or in the interpretative quotation, that the spirit of obedience to God and of true service of Him is more acceptable than all outward show of worship and adoration.—South-western Presbyterian.

Until we know what God's purpose is in each day, we cannot know the use of either pain or disappointment.

S. S. Lesson, June 3, 1906—Mark 7:24-30. Commit to memory v. 30. Read Matthew 15:1-28. Golden Text—Great is thy faith; he it unto thee even as thou wilt.—Matthew 15:28.

THE SEAT OF THE WORLDLY LIFE

(By Dr. George Matheson.)

"If any man love the world, the love of the Father is not in him."—1. John 2: 15.

To the mind of St. John the darkest shadow of the human soul is worldliness. Perhaps each of us has a special aversion to some special form of sin. Matthew, Mark and Luke emphasize the horror of blasphemy. Paul lays stress on the danger of unbelief. James is impressed with the evil of idle hands. But John has a special aversion to worldliness. Why? I take the reason to be that he himself had been specially bitten by that form of sin. John had started on the race of life under the impulse of personal ambition. So intense had been that ambition that it had sufficed even his religion. He had asked for a front seat in the kingdom of heaven—a seat beside the Lord where he would have a monopoly of the Divine Presence. He had now come to see that this seeming piety was extreme worldliness. And why was it worldliness? Because he was too fond of the society of his brother man? Exactly the reverse—because he was not fond enough of that society. John's error lay in forgetting the claims of his brother man—in wishing to be alone in his glory. If he had asked that the front seat might be extended so that there might be room for everybody, it would have been all right. But to desire a monopoly of God, to seek an exclusive access to the audience-chamber of the King's Son, this was a breach of brotherhood, and therefore this was worldliness. And that is the reason why John says, "If any man love the world, the love of the Father is not in him." He means that there can be no sense of fatherhood where there is no sense of brotherhood. If worldliness signified anything else than unsociality, there would be no meaning in the statement. If to be unworldly means to be a hermit, why should it indicate the love of God—why should it indicate any love at all? But if to be unworldly means to be no hermit, if to be unworldly means to be social; if to be unworldly means to have a right hand of fellowship for our brother man, I can understand why it prepares for my love of God. He that loves the brother whom he hath seen is ripening for devotion to that common Father whom as yet he hath not seen.

Lord, let me not think that the world is a place! That would lead me to underestimate my difficulties. If the world were any particular place, I could easily get rid of it. If it were a theatre or a ball-room or a garden-party I could soon take the wings of a dove and flee away and be at rest. But the world is none of these things—the world is within me. I can carry it about to any place, and the place to which I carry it immediately becomes worldly. Teach me this truth, O Lord! Teach me that, whatever I think of myself alone, that spot is the world! Teach me by the lesson of Thy disciple that I can make thought of heaven itself a worldly thought! Remind me ever that his most mundane moment was his vision of paradise—his vision of Thy heaven as a place where he was to stand in advance of all men! Impress me with the knowledge that I am not to be driven out of the world, but that I am to drive the world out of me! Help me to expel it from my own heart! Reveal to me that to find Thy rest I need no wings of a dove, no flight from the common haunts of men! Crucify the image of my own soul, and I shall hear Thy voice saying, "Go where thou wilt." Drive out the selfish man from the garden of my heart, and there will be no need to remove me from the tree. Create a clean spirit within me, and I shall not fear to live in unclean streets. Bathe myself in Jordan's stream, and the wilderness of Judea and the wedding of Cana will to me be alike unworldly; for alike in the wilderness and at the wedding I shall think of the brotherhood of man.—*Christian World.*

SPARKS FROM OTHER ANVILS.

Herald and Pres'y—Sincerity in Christian work is no guarantee of success. One may point out to others a smoother road, but if it does not go where they wish to go, neither his sincerity nor their confidence in him will take them to their destination. An easy salvation which ignores sin and self-surrender is no salvation.

United Presbyterian—The talents that we have are the ones that we are to answer for. God does not require bricks where he has given no straw, it is only cruel taskmasters who do that. But where he has made an investment he looks for revenue. He requires only a faithful use of that which he has given. Where much has been given much will be required.

Presbyterian Witness—The call for consecrated and thoroughly equipped laborers to gather the great harvests that wait for reapers in every land, was never so loud. To your knees, then, Christian parents, and pastors. The Lord will be enquired of for this. This kind cometh not forth but by prayer. Let the whole church begin to pray in earnest for men to meet the growing needs of her expanding work, and the response is certain, for He has said "Ask and ye shall receive."

Michigan Presbyterian—Is there a future life? Natural theology has its answer. Underlying the parable of Dives and Lazarus is an appeal to the common sense of the hearers. It simply voices their own demand for righting the wrongs and equalizing the inequalities of this life. As a finished volume this life is a wonderful failure; as a chapter it will do very well. There would be no great tragedies without the background of eternity. There would be no great preaching without the roar of eternity's sea in the hearers' ears. Eternity throbs in the moving emotions, the thrilling sacrifices, and glorious deeds of humanity.

Maritime Baptist—It is evident that the very short pastorate must fail largely in the matter of developing the church. The pastor who expects to stay only a short time with a church will hardly think it worth while to enter upon any thorough, systematic efforts for the better organization of its forces. The spasmodic way of doing things is allowed to prevail. If there is a revival the increase of spiritual power is not directed to the best results, and the life of the church is soon as unfruitful as before. Then the minister resigns and goes away, and the church for a longer or shorter time becomes a grazing ground for unattached ministers and candidates until another pastor is secured and the old story repeated.

Lutheran Observer—Sin has not deprived us of any of the elements of personality, in which our natural filial kinship to God consists. It has not subtracted from them by taking away a superadded gift; it has not added to them by becoming of the substance of human nature. The havoc which it has wrought has been in breaking the inner harmony of our rational spiritual powers with the law of righteousness in which they were originally set. It has introduced a deep disorder into their action. It has deranged intellect, heart and will. It has made us aliens from holiness and God. It has led us to hate the restraints of our heavenly Father's law and love. It has made us prodigals, bent on taking our portion of goods into a far country, away from the Father's eye and the Father's house. We are still sons of God, but we have lost the spirit of sonship, repudiated its obligations, forfeited its privileges. We are still God's children, but rebellious children, wanderers from our home.

WHAT CHRIST EXPECTS OF US.

Some Bible Hints.

Whomever Christ sends forth is as safe in the midst of wolves as of lambs (v. 19). Our testimony will be given us without our preparing only when we have had no chance for preparing (v. 19).

We "hated of all men for His name's sake," when for His sake we do not dare face the sneer of one man? (v. 22).

Our confession of Christ means our life for Him; His confession of us means His life for us—a gift infinitely greater (v. 32).

Suggestive Thought.

Christ does not promise His disciples peace, but better than peace: victory!

Christ has promised to be with His disciples always; that promise includes all others.

If Christ should appear to you in human form and bid you follow Him, would your discipleship take on new reality? Then how real is it now?

The most holy life is none the worse for shrewdness nor the shrewdness life for holiness.

A few Illustrations.

A loving child is ashamed to have a comfort or luxury that father or mother cannot have; do we want our lives to be more fortunate than our Lord's?

A soldier readily follows his general who has worked his way up from the ranks. There is no service or trail in which Christ has not preceded us.

The true Christian is an image of Christ projected by the Light of the world,—a new and marvelous stereopticon.

Wireless telegraphy is giving us a hint of how subtle and direct is Christ's communication with His disciples.

To Think About.

Am I recognized as standing for Christ,

Would Christ gladly own all my acts and words?

Do I rely upon any guide but Christ?

A Cluster of Quotations.

There is no way of being delivered from this life of self but one: we must follow Christ, set our heart upon Him.—Andrew Murray.

Never a weakness that He doth not feel, Never a sickness that He cannot heal.

D. W. Whittle.

We must walk so close behind Christ that people will not see us, but Christ.—Bishop Thoburn.

Christ always gives more than men ask for.—Alexander McKenzie.

Bible Readings.

- M., June 4. Christ expects wisdom. Luke 10: 9-12.
- T., June 5. Christ expects us to obey. Matt. 5: 17-20.
- W., June 6. Christ expects purity. 1 John 3: 1-6.
- T., June 7. Christ expects boldness. Mark 13: 9-13.
- F., June 8. Christ expects gentleness. 2 Cor. 10: 1-6.
- S., June 9. Christ expects fidelity. Matt. 25: 21-30.
- S., June 10. Topic—Christ's life. VI. His relations to His disciples, and what He expects of us. Matt. 10: 16-33.

PRAYER.

O Lord, Thy mercy is great it extendeth over all Thy works, it endureth for ever, it becomes tender mercy by long uses and great endurance, and Thy kindness becomes loving kindness, the very bloom and fragrance of love. May we enter into the sanctuary of Thine heart, and find rest there, having entered by the living door, the living Christ. How precious are Thy thoughts unto us! They are not of the earth earthy; they fill all Heaven, they reveal infinity, they dwell upon the sublimities of the eternal state, and whilst we follow Thy thoughts we are lifted up in noblest elevation and forgetting earth and time and space we see heaven opened and the whole creation gathered in worship round the feet of Christ. Let us also gather there and receive the rich blessing of Thy Fatherhood. Amen.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 30, 1906.

Dr. Robertson Nicol says that his own impression is that any minister over 50, however efficient and eloquent, has no chance of being called to a vacant congregation.

The following extract from a letter to the London (Eng.) Presbyterian reveals the high place Dr. Monroe Gibson occupies in the esteem of readers in Great Britain: "I strongly recommend you to read Dr. Monroe Gibson's books—all of them. You will find them most helpful. You know something of him as a preacher, no doubt, and probably have heard him as our foremost platform orator (if there are any 'orators' now-a-days). But in his books you come in contact with the sound scholar, the trained theologian, the cultured man of letters, and the pleasant, safe guide. Saneness and common-sense radiate his pages. I have just read 'A Study of the Book of Revelation' (Stockwell). It is on quite a line of its own, and gives you a new idea of that wonderful book. 'The Devotional Use of Holy Scripture' is most suggestive and delightful reading. But get them all."

An outline of the work to be carried on at Northfield for the summer of 1906, which has been issued by those in charge, schedules four conferences and two summer Bibles schools. Extensive preparations have long been under way for these gatherings and strong efforts have been put forth to make them comprehend all the major branches of Christian enterprise. They are in thorough harmony with the standards which have governed the Northfield meetings in the past. The exact date of the conferences are: Student conference, June 22 to July 1, inclusive; Mount Hermon school twenty-fifth anniversary, June 30 to July 3, inclusive; Young women's conference, July 5 to 15, inclusive; summer school for Women's Missionary Societies, July 17 to 24, inclusive; summer school for Sunday school workers, July 21 to 29, inclusive; General Conference of Christian workers, August 3 to 10, inclusive; post conference addresses, August 20 to about October 1.

THE BIBLE VS. LESSON HELPS.

There is "food for thought" in the view expressed by Rev. J. F. Dastan, in the Dominion Presbyterian, respecting Sabbath school helps. No Sabbath school teacher of experience will undervalue properly prepared helps, designed to promote and assist Bible study, but when these helps tend to displace the Bible itself from the Sabbath schools, then it is time to raise a warning voice and discover just "where we are at." What Mr. Dastan suggests is pertinent. There is room for a rallying cry. "Back to the Bible." In many Sabbath schools all over the country, we have reason to believe, children in five cases out of six have simply discarded the Bible, taking their lesson helps to the school instead. The logical result must be in many cases, perhaps in a majority of cases, that the lesson helps, not the Bible, are what is studied, that is, when any real study takes place. Why should not every Sabbath school scholar be required to take his or her Bible to the school, leaving the helps at home, for, the original and main purpose of the helps was to promote Bible study at home, not to be a text book. The Bible is the great text book, and when helps are substituted for it, it is inevitable that the teaching imparted must become formal and mechanical, lacking the spiritual inspiration, which should be expected from study at first hand of the Bible itself.

A Sabbath school teacher of thirty years experience informs us that he has long since given up the plan of taking lesson helps to his class. He has come to look upon these helps as an aid to study of the lesson at home, but when he comes before his class on the Sabbath the Bible is the text book, and results have justified the method he has adopted. The method would be more effective, he is satisfied, if the scholars could refer direct to the Bible, instead of to the helps, during the short time given to teaching the Scripture lesson.

Our correspondent has done the right thing in bringing this important matter to the attention of those interested in Sabbath School work, and it is hoped the Assembly and its Sabbath School committee will give the matter some serious looking into. It is not necessary at present to discuss the practicability, or otherwise, of the plan he has suggested, or the relevancy of his answer to the objections that have been made to his suggestions. The points to be noted meantime are: (1) the importance of giving the Bible the first place as a text-book in Sabbath schools; and (2) relegating the lesson helps to their proper place in the home as aids to the study of the Sabbath School lessons. Of course it would solve the difficulty, from our correspondent's point of view, if the committee would cease to print the lesson versus in detail, thus compelling direct reference to the Bible.

The committee having in charge the reception and entertainment of the commissioners to the General Assembly at London expect 375 to be present. The visitors will see the "Forest" City at its best.

THE JUNE MEETINGS.

The church parliaments will presently be in full swing throughout Canada. These occasions are good for the men who meet; for the cause they represent; for the localities where they assemble. Good for the men who meet, that they may be sharpened by the individualities of other minds, and broadened by being compelled to acknowledge there are points of view other than their own worthy of attention. Good, also, for the causes they represent. Bureaucratic routine administration needs to be brought under review, to the end that rulers, whether permanent or temporary, may know they are the servants, not masters, of the denomination. Good, likewise, for the localities visited. They have the opportunity of meeting or hearing and seeing the best men of the church; while those who are hosts have not unskillfully made valuable and enduring friendships.

There will be much tabulation of statistics and figuring on percentages of numerical increase and decrease. It will be well if there be also an earnest effort to look beyond mere prosperity in temporalities, and to make estimate of the spiritual harvest of the year.

THE OLD TIME REVIVAL.

"L." in the Herald and Presbyter, reminds us that in the "new-time revivals" the methods of former years are used, with the same happy results:

It has been a question with not a few earnest Christians whether we have not passed the age of "the old-time revival." Of course, as a matter of fact, the old-time revival cannot be the new-time revival, and vice versa. Every generation has its own revival, or lacks a revival. But the question has reference to the motives presented to the ungodly, and the truths to be presented for the production of conviction and the assurance of faith. It is admitted that, in many instances, there is a wide departure from the use of the truths and motives formerly presented, and consequently the result must be different. It is notably true of Dr. R. A. Torrey that, in his evangelistic tours, he is using the old-time truths and the old-time methods, and it seems to be equally true that he is seeing the "old-time revival." This was true in Australia, it was true in Wales, it was true throughout England, and it is true in his work in Canada and in the United States.

As a slight token of appreciation of the work of the members of the university commission, the university senate has decided to confer the honorary degree of LL.D. on Canon Cody, A. H. Colquhoun, Rev. Bruce Macdonald and J. W. Flavell. Degrees will also probably be conferred on President London of the university, Very Rev. Father Cushing, C.S.B., president of St. Michael's College, and Rev. Dr. Maclaren, principal of Knox College.

Love is the "open sesame" to every one's heart. All doors open at its approach, all treasures are laid at its feet.

OUR GREAT WEST.

Professor H. A. A. Kennedy of Knox College, has just returned from a trip to Vancouver, where he took part in a conference held under the auspices of the Synod of British Columbia. He spent several days at Winnipeg and other points. This was his first experience of western Canada, as he arrived from Scotland only in September last. He was greatly impressed by what he saw—the vast extent of country, the incoming tide of immigration, the variety of scenery, and the wonderful possibilities.

To a Globe reporter, Prof. Kennedy said: "But what impressed me most deeply, and what surprised me most of all, was not the prairies or the cities or the mountains, but the men who are doing the church's work, the missionaries from the lonely mountain stations and the ministers in the raw new towns. The strength of these men, their brain power, their intellectual alertness, the range of their interests and the breadth of their culture—it was that that surprised me most of all. The way these men grasped the subtlest points and showed themselves at home in philosophy and theological literature was really splendid. I heard a paper on the Gospels and the Labor Problem by a man from the interior of British Columbia that for knowledge of the facts, mastery of the principles and thorough grasp of the whole question was as good a bit of work as I have ever seen. The Canadian church has much to be proud of, and the country has much to be thankful for, thus in these pioneer settlements with their seeming life there are men of the temper and the training such as I met at Vancouver."

SIMPLE BIBLE LESSON.

In Britain the educational problem is still agitating the community, and the Liberal government is finding it a difficult question to settle, the Non-Conformists on the one hand, and the Anglicans—Anglican and Roman—on the other, cannot come together. The former desire to retain the Bible in the schools; the latter will not be satisfied unless the Church has full control. The Deist Witness has the following: "Let those who say a simple Bible lesson is useless—and some actually say it is harmful—read the following account of a school so taught. Here is the list of questions prepared by the teacher at an examination—1. Write out the rewards for those who are poor in spirit, pure in heart, and peacemakers. 2. Explain 'meek,' 'pure in heart,' and 'persecuted.' 3. Write from Isaiah the passage beginning, 'Behold my servant' down to 'consider.' To whom does it refer? 4. 'I hate him, for he doth not prophesy good concerning me.' On what occasion were these words used? 5. Write out the Commandment which forbids coveting. What King of Israel broke this Commandment, and how did he secure what he coveted? 6. What lessons have you learnt from Elijah? 7. Give briefly the substance of Christ's conversation with Nathaniel or with Nicodemus. 8. Write out any miracle worked on the Sabbath Day described by St. John. 9. On what occasions were the following words used—'It is I, be not afraid,' 'Go, wash in the pool of Siloam,' 'For the poor always ye have with you,' 'The servant is not greater than his master.' Yet this is the kind of religious instruction which High Anglicans call godless, or Nonconformist, or worse than none at all!"

AGITATORS, TAKE HEED.

Editor Dominion Presbyterian:—By the kindness of a friend I have just seen an able and temperate criticism of the proposed Union of the Churches, from the pen of Dr. Campbell, Clerk of the Assembly. His thoughtful words are commended for persal to those who are unimpaired of the prospect of union. The design of the pamphlet is well summed up in the following excerpt:—"This criticism is submitted in the hope that it will arrest the attempts of the few enthusiasts in the Presbyterian church who are urging on the project. Now is the time to pause, before any one is irrevocably committed to the movement, and before it gets mixed with personal and party heats which blind the mind to pure right and truth. Once people have positively enlisted in a cause and taken a step in advance, it is not so easy going back." This is sane caution to which it would be well for the agitators to take heed. At the forthcoming General Assembly can be led to resolve its union committee into one charged with seeking to bring about friendly co-operation on the part of all the Evangelical churches, then something of real practical good may be achieved, and much of the evil of heated discussion—not to say contention, averted; for depend upon it the last word (scarcely the first) has been spoken against this movement.

ALEX. HENDERSON, London.

PROHIBITION IN NORWAY AND SWEDEN.

In Norway, in 1845, a Local Option law was passed by which it was made easy to prohibit the sale of spirits throughout a portion of her territory containing more than three-fourths of the entire population. The principles of this law are observed in more recent legislation. By the law of 1884, regulating the sale of beer and wine in large or small quantities, and the spirit law of 1894, the power to decide the number of licensed premises there shall be in a town, and the tax to be paid, is relegated to the managers of the corporations. By the law of 1871 the private licensed houses went over more and more to the spirit associations, and such associations were established in all Norwegian towns except two small ones. In 1894 a law was passed which gave all males and females over the age of twenty-five years power to decide whether or not there shall be a spirit association in the town, and by the vote of the people many of the associations were abolished. Thus there were now in Norway only twenty-eight towns with associations.

In Sweden a similar change was brought about by similar methods. It was, however, 1855 before a Local Option law was enacted. So successful did this law prove that out of a total of 2,400 liquor shops in existence when the law was passed, about 2,000 were entirely suppressed before the end of 1857, and the per head consumption of spirits was reduced to a trifle over two gallons per annum. In 1865 what is known as the Gothenburg System was instituted. Under this system the surplus profits of the trade are appropriated to the aid of local rates. The system, however, only operates within the towns, the country districts, comprising three-fourths of the population, being under Local Option.

The things that come to us are of God's appointment and are in some way intended to fashion some feature or develop some lack in our character. It is for us to make the best possible use of them, for in doing so we will be aiding God in his great purpose concerning us.

THE PASSING OF A FAD.

There is a great commotion these days in Zion City, and the followers of Alexander Dowie seem no longer to be his followers except as they follow him to inflict just punishment upon him and to depose him from his former official position. They have taken the most positive action possible. He has been put out of office, and out of the membership of the Church, and out of personal possession of the property, and in this his wife and son have joined with the authorities and other members of the organization.

The new leaders now promise a complete reorganization, with a modification and restatement of their faith. They will have to state, first of all, that they have been deceived in and by Dowie himself, and when they have said and done this it would seem like trying to reorganize Mohammedanism and leaving Mohammed out, or like the Mormons turning their backs on Brigham Young. All that has been really apparent to the world at large in Dowieism has been the personality of Dowie himself, and with the disappearance of this element it would seem that there exists no farther reason for the perpetuation of what has been one of the noisiest and glaring fads of the day.

It is the sad experience of our race to be drawn into such movements, one after another. Ambitious and blind leaders have drawn after them blind and deceived followers, and one delusion after another has absorbed the ill-balanced and emotional. Modern Spiritualism has had for its changing centre a few personalities, and a multitude of easily deceived have wandered out of the way in search of the new light not what. So around a few bold, unscrupulous and corrupt men Mormonism organized itself, and with specious errors has enslaved its bewildered adherents. So Mary Eddy, with her shallow and incoherent utterances, has led an amiable and sentimental flock into thinking that her rambling and meaningless vagaries have in them something really profound and religious. Of course the most of her followers do not actually comprehend and hold the unscientific and unchristian teachings of their mysterious leader, but a sort of crude and easy-going fallacy, which they mistake for truth and for religion, and with which they are satisfied so long as the sun shines, and all goes well, but with these people there will some day come the passing of their cherished fad as in the case of the Apostle of Zion City.

Nothing is permanent which is not true. Nothing can take the place of the simple Gospel of Jesus Christ. Here is permanency for faith and for satisfaction. Our leader and head is God himself, and they who believe his words shall never be put to confusion. They who do his will shall abide forever. Founded on the rock, they shall stand fast and shall not be moved.—Herald and Presbyter.

The English Presbyterian Synod, this year, appears to have been peculiarly favored in its moderator, a gifted Irishman, Rev. J. B. McHarry, D.D., minister of Crouch Hill church, London. Our London contemporary writes of him in terms following: "May we without tinge of disrespect aver that this will be remembered as 'McHarry's Synod'? The inspirations of an alert intellect and a tender spirit were ever in evidence, and the illuminations of genius flashed perpetually from the chair. Everything was happy and finished, but three utterances in particular will remain in the memory—the graceful and dignified acknowledgment of the Lord Mayor's and Lady Mayoress' beneficence, with the beautiful closing metaphor, born of the city and the river; the tenderly touching sentences of the charge to the unexampled band of choice men, who had responded to the call for this year's work as Synod evangelists; and the exquisitely moving references, with which the Synod was brought to a close."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE DEACON'S TENTH.

By Mary S. Chapman.

Ye see, the elder had preached a most powerful sermon on Christian givin' in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if ye honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearin' these ministers forever a dinkin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for one year anyhow."

"My!" says I, "as if I didn't give mor'n that now; it's two shillin' an' fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then I'm sure," says Huldy, with that queer little smile o' hers that she sometimes has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather again it, but somehow Huldy has a cool way o' takin' things for granted, an' though the mildest of all women, she generally manages to carry her p'int.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off, and stitchin' on to 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I, a wriggin' an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there a bredgind' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scriptures. A thinkin' on that sermon I made up my mind I'd double my subscription for the elder's service, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over midlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due. The year before old Uncle

Nat had died, an' most unexpectedly had left me five thousand dollars: If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes after they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers and Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars than wade through all them dull books. An' then," says I, thinking hard, "accordin' to what these agents that come around beggin', say, I s'pose it would be a good pecuniary speckleration to give to the Lord. They tell about throwin' out crackers, an' comin' back leaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Annas and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee, and prove me now herewith,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll get ahead of ye every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heard o' sech a thing; but Silas says, saye he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick or yer work give out; I should be a little fearsome."

"These are the promises," says Silas;

"My God shall supply all our needs,"

an' "Lo, I am with you." They are all yer an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold and grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a-talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city and studied law, and got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to his, an' seein' them I had a natural hankern' for Thomas to turn out like that. I was a-sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a-lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodge's son—a-breakin' the Sabbath, he an' his boys, a-shootin' ducks, an' a drinkin', an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a-tellin' me. He said some good Christian men had hired rooms in the worst part o' the city, and made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money, an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin', he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin a livin' jest out o' the village that would take a good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then an' talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o' sech uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so bredgindin'ly, had been a help to me. I warn't sech a small, washish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great

West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other an' I trust near to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old henter-skelter way o' givin' for anythin'.

Hudly has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Hudly said 't did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' a comin' into the kingdom.

As I'm a closin' I've got this much to tell you; if you want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Hudly never did a better thing for me than when she gave me "The Lord's Money" book.—The Examiner.

CHILDHOOD AILMENTS.

Most of the troubles that afflict little ones may be traced to the stomach or bowels and if these are put right the child will get well and thrive well. Baby's Own Tablets will cure all stomach and bowel ailments, and all the other minor troubles of babyhood and childhood. And the mother has the guarantee of a government analyst that this medicine contains no poisonous opiate or harmful drug. Mrs. Wilbert McKenzie, Chelmsford, Ont., says: "My little girl was troubled with obstinate constipation to such an extent that we did not think she would live. She cried almost constantly and was wailing away. I got a box of Baby's Own Tablets, and in three days found a great improvement. I continued giving her the Tablets for nearly a month, and every trace of the trouble has disappeared, and she has since been a bright, healthy child and has grown nicely." You can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Peat covers one-seventh of Ireland, sometimes reaching a depth of 50 feet. The United Kingdom has 6,000,000 acres, of an average depth of 12 feet.

At Dublin a couple of lions have spent the last four years in an open-air cage without any artificial heat, and appear to have thriven well under the circumstances.

Averages for the height of women show that those born in summer and autumn are not so tall as those born in spring or winter. The tallest girls are born in August. As far as boys are concerned, those who first see the light during autumn and winter are not as tall as those born in spring and summer.

A modern scientist has discovered that mental activity enhances physical beauty, thus controverting an old theory. He says: "A handsome man, or woman either, who does nothing but live well or self-indulgently grows labby, and all the fine lines of the features are lost; but the hard thinker has an admirable sculptor always at work keeping his fine lines in repair and constantly going over his face to improve the original design."

Glass teapots are gaining considerable favor among expert tea-makers. These pots are of stout tempered glass, delicately trimmed with bands of silver. Inside the pot itself a hollow ball of silver rolls about, and by its prompt acceptance of the heat of the boiling water prevents the glass from cracking. The charm of the crystal pot lies not wholly in its novel and beautiful appearance, but in the fact that through its transparent sides the user can see at a glance what amount of tea she has on hand and how strong it is.

HOW TO CARRY AN UMBRELLA.

Few people carry an umbrella correctly, unless it rains; and not all of them, even then. A closed-up umbrella ought never to be tucked up under the arm and protruded far to the rear like a long, aggressive, inflexible tail—as most of them are carried.

Any one who sports an umbrella in that manner, takes three times as much room as he ought, and makes himself a disagreeable and dangerous member of perambulating society.

Whoever is behind him, has to regulate every motion with reference to those of the neighbor of the umbrella; he has not only to do that, but to make calculations as to what will be the tyrant's future movements.

If the weapon-carrier turns suddenly to the right or the left, you are liable to get a scrape from his metal tip, across the face or body. If he steps back of a sudden, maybe you will get it in the eye direct.

A little umbrella, as is said of a little learning, is a dangerous thing, unless prudence goes with it; and he who would not be haled into the courts to pay for damages done to some fellow pedestrian, should carry both cane and umbrella in a line with the body.

When it rains, and the umbrella is spread, there is still more care required. Few people know how to shelter themselves to advantage, and still fewer how to protect any one else at the same time. To keep the umbrella from draining its many little eaves-troughs on other people, or picking at their hats, is also a praiseworthy accomplishment.—W. C. Carleton's Everywhere.

CRADLE SONG.

There's a little white bed in a house
That I know,
And a mother sits rocking it,
Gently and slow;
Rocking and singing with
Love so deep
For the little wee baby
There fast asleep.

Hushaby, lullaby, baby dear,
Cuddle down closely, do not tear;
The same loving care guards you and me
That watches the nestlings in their tree.

There's an oriole's nest in the
Old willow tree,
And in it are birdies small—
One, two, three.
Hushaby, baby, the
South wind sings
As each little breeze the
Nest cradle swings.

Hushaby, lullaby, birdies small,
Cuddle down closely, you can not fall;
The same loving care guards you in the
tree
That watches so tenderly baby and me.
—Emma A. Whittier.

DEFINITION OF BIBLE TERMS.

- A Day's journey was about twenty-three and one-fifth miles.
- A Sabbath day's journey was about an English mile.
- A cubit was nearly twenty-two inches.
- A hand's breadth is equal to three and five-eighths inches. A finger's breadth is equal to one inch.
- A shekel of silver was about 50 cents.
- A shekel of gold was \$8.
- A talent of silver was \$538.30.
- A talent of gold was \$13,800.
- A piece of silver, or a penny, was 13 cents.
- A farthing was 3 cents.
- A mite was less than a quarter of a cent.
- A gerah was a cent.
- An ephah, or bath, contains seven gallons and five pints.
- A bin was one gallon and two pints.
- A firkin was seven pints.
- An omer was six pints.
- A cab was three pints.—Evangelist.

HOW THE TWO MONKS QUARRELED.

Two old monks, so the story goes, lived in a nice, dry, comfortable cave, and their names were Brother Hilarus and Brother Boniface. Most of their time they spent in praising God and, for the rest, they for the most part sat all the summer and laughed all the winter. They loved Christ and they loved each other, and such love always makes for happiness.

But one day Brother Hilarus got tired of being good. Like certain boys and girls when they also have behaved for a long time, he wanted a change. So he remarked to Brother Boniface, "I say, let's be naughty."

Brother Boniface looked serious, for he did not had like the idea, but at last he consented, and asked, "How can we manage it?"

"Well," said the other monk, "Let us have a quarrel. There is nothing worse than a real row."

"Yes," went on Brother Boniface, "but what can we quarrel about?"

"Well," came the answer, "I can't pull your hair, for you haven't got any. And I can't steal your food for you always want me to eat yours as well as my own. But I have it! You see that white stone out there? You say it's yours and I'll say it's mine, and so we'll get up a squabble."

"All right," said the other monk, "only you must begin, and perhaps," he added with a smile, "it'll come to a fight." And he clenched his fist behind his back for when Brother Boniface was a boy at school there had on one occasion been a fight, and—that is, that is, being.

Brother Hilarus scowled, and looked ugly and black and Brother Boniface did the same, and neither of them seemed the least like the good, kind man he really was.

Then Brother Hilarus pointed to a large white stone and said, gruffly, "Cher—son! that stone is mine, and if I catch you sitting on it, or using it for a pillow, I shall crack your bald pate with it."

Such fierceness made Brother Boniface jump, and he said with amazement, "I beg your pardon, my dear brother."

"Don't call me 'dear,'" was the rough reply. "Behave respectfully to your betters. Understand that white stone is mine. Do you deny it?"

At this Brother Boniface could hardly breathe, but he managed to stammer out, "Your stone is it?"

"Yes," snouted the other monk, "my stone, and, mind, it belongs to me and I'm going to have it."

"Well, indeed, Brother Boniface, of course, it is yours, my dear friend, and if you'll wait a minute I'll hand you another, and you can have two."

Then they both burst out laughing, and Hilarus said: "I suppose we must give it up. It takes two to make a quarrel, and you are such an amiable old fellow that you won't disagree. And since we were good and happy ever afterwards."

Who knows the moral to this tale? If you were never to quarrel could the other child ever quarrel with you? And when pieces Jesus Christ, the more, the nastier, disagreeable, selfish boy or girl, or the sin or lass who is always good tempered and amiable? I wonder what Brother Boniface would say?—British Weekly.

- Teach me to feel that Thou art always nigh;
- Teach me the struggles of the soul to bear,
- To check the rising doubt, the rebel sigh;
- Teach me the patience of unanswered prayer.

A man may conceal his name, his age, the circumstances of his life, but not his character. That is his moral atmosphere, and is as inseparable from him as the fragrance of the rose from the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. G. Mingie occupied the pulpit of St. Marks Church, Wales, on Sunday morning, 20th inst.

Mr. A. V. Brown, B.A., B.D., of Montreal, was inducted into the pastoral charge of Newcastle and Newtonville on May 25th.

The Presbytery of Glengarry has made one pastoral charge of Woodlands, Aultsville, Farran's Point and Pleasant Valley. Rev. N. H. McGillivray of Cornwall is the interim moderator.

Owing to the separation of Zion church, Apple Hill, from Burns church, Martintown, there will hereafter be service twice every Sunday in Zion church, at 11 o'clock in the morning and 7.30 o'clock in the evening.

At the recent communion service in Vautnor church twenty-one of the converts of the revival services held by Rev. Mr. McDougall and Mr. Wood, the evangelist, a few weeks ago, joined the church and they were nearly all young people.

Mr. A. F. Birchard, of the teaching staff of Cornwall High School, will help in the musical part of the Finch library-benefit concert. The Finch people can not fail to be pleased with Mr. Birchard's contribution to the interesting event.

The ordination and induction of Rev. Mr. Lindsay took place at Cobalt on the evening of the 23rd inst. Rev. Dr. Finlay of Barrie and Rev. Mr. Childerhose of Farry Sound and Rev. H. A. Macpherson of Chalmers Church, Toronto, took part in the service.

On his leaving for Almonte the Presbyterian congregations of Lgn, Caintown, and Mallorytown, gave Rev. Chas. H. Daly, \$110 and a cane, and also gave Mrs. Daly cut glass, and an address. The Anglican and Methodist ministers joined in expressions of regret at Mr. Dalys departure from Lgn.

Rev. A. G. Cameron said farewell to the Burns' congregation on the 20th inst. The two Martintown congregations will hereafter form one charge, and Mr. Cameron will continue pastor of Zion church, Apple Hill, where he resides. It is hoped that the recent rearrangement of several fields by the Glengarry Presbytery will be productive of much good.

The ordination and induction of Mr. George W. Mingie took place at Newington. The following ministers were present: Rev. Dr. Harkness, Rev. J. A. Matheson, Rev. H. McLean, Rev. D. MacVicar, Rev. D. MacLaren. A large congregation was present, a goodly representation being from the Lunenburg congregation. After the sermon by Mr. McLean of Avonmore, the solemn service of ordination and induction took place. Mr. Mingie comes to the congregation full of life and vigor, and with the very best of recommendations from Montreal College, of which he is a graduate. His charge will comprise Newington, Lunenburg and Wales.

A soul trained for time is a soul trained for eternity.

Heaven is not a stranger's country, but our Father's home.

It ought not to be forgotten that the fundamental principle involved in all the critical attacks upon the Bible is the supernatural. The effort of the rationalistic critics is to get rid of the hand of God, to reduce everything, inspiration included, to natural law, and no matter how reverently this class claim to treat the Scriptures, they are trying to push God as far back as possible. The effort is born of the dislike of him. God is not in all their thoughts.—Southwestern Presbyterian.

WESTERN ONTARIO.

Last Sabbath Rev. J. Malcolm, of Dulton, exchanged pulpits with Rev. Alex. Mann, of West Lorne.

Rev. Dr. Torrance of Guelph, preached at Winterbourne on the occasion of the 25th anniversary of Rev. Mr. Hamilton's pastorate.

The fine new Sunday school building of St. Andrew's Presbyterian church was opened at Niagara Falls. Rev. J. C. Robertson of Toronto preached the dedicatory sermons.

Rev. N. A. Macdonald and young son, of Dornoch, have been visiting relatives in Sutton, and Mrs. Macdonald is visiting her parents, Mr. and Mrs. R. A. Fraser, in Mount Forest.

At a large meeting of Rockwood local union of Christian Endeavor Societies, Rev. J. T. Hall gave a helpful address on Local Option, which was followed by a discussion on temperance matters.

The Sacrament of the Lord's Supper was observed in Westminster Church, Mount Forest, last Sunday. The preparatory service on Friday evening was conducted by Rev. Robert Martin, of Stratford.

Rev. George McGregor, formerly of Pickering, who has been taking during the winter a post-graduate course at Princeton, has returned to Canada to enter again into the work of the Presbyterian ministry here.

On last Sunday, Rev. Robert Laird preached in Chalmers Church, Woodstock in the morning, and in Knox church in the evening. At both services he ably presented the claims of Queen's University in the liberality of Presbyterians.

At the meeting of London Presbytery, to be held at Glencoe Tuesday, 3rd July, at 2 p.m., a conference of Sunday school workers within the bounds will be held. Arrangements for this convention will be made by the S. S. committee.

At the Communion Service in Duff's Church, Morrison, the Rev. W. Robertson, B.A., presided, and was assisted by Rev. D. Strachan, of Guelph, who preached a Gaelic sermon. The preparatory service was conducted by Rev. Arch. Blair, B.A., of Massagawaya.

The induction of Rev. E. A. Henry, lately of Hamilton, took place at Regina last Friday.

Rev. D. H. Jacobs has gone to Edmonton, where he will supply Queen's Avenue Church with a view to the pastorate.

Rev. Mr. Hamilton, of Rathwell, may be called to the Presbyterian church at Manor, Sask., Rev. J. Hood, the present pastor having accepted a call to Kamloops.

About 100 young people from the clubs of Bethany church, Hintonburgh, and Zion church, Hull, attended the picnic at Chelsea on Victoria Day. A long programme of games was run off and among the most interesting was a baseball match between the two clubs. The score was 22 to 30 in favor of the Bethany church club.

Don't waste your life in doubts and fears; spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow.—Anon.

"It is the trouble with the world today. It is short-sighted, obtuse, ignorant. It has no keen sense for the gift of God, which is eternal life. Ours it is to sense that gift and interpret it to the world. But are we living or speaking as if we knew the Gift of God?"—Chicago Standard.

TORONTO.

Rev. Alexander McMillan, of St. Enoch's, having accepted a professorship in Edinburgh University, has tendered his resignation.

A call to Rev. A. F. Webster of the Lindsay Presbytery from the charge at Unionville, St. John's and Brown's Corners, was set aside by Toronto Presbytery because of the lack of sufficient signatures.

Rev. Dr. William Gregg, Mr. James Park, and Mr. Alexander Crawford have been appointed commissioners to the Assembly, in place of the three who had resigned—Rev. Thomas McLachlan, Mr. Hamilton Cassels and Mr. John A. Paterson.

"The result of the work has been most encouraging, and the outlook was never brighter. From every field came reports of larger opportunity for aggressive work, which can only be taken advantage of by increasing the staff of missionaries," said Rev. W. A. J. Martin of Brantford, Convener of the Foreign Mission Committee of the Presbyterian Church in Canada, in reviewing the work of the committee, which met recently in this city. Consideration of the estimates for missionary enterprise for 1906 occupied a good deal of time. Last year there was a deficit of about \$20,000, but the expenditure this year will be about the same, \$175,000. The appointments to the mission field made were:—Miss Clarhue of Toronto, to India; Miss Thomson and Miss McGill, to Honan, China; Dr. J. D. McDonald, to Macao, China; Rev. A. Thomson, to Honan; Mr. K. G. MacKay, to India. Rev. J. D. Smith was accepted as a missionary, but no field was designated. The application of Rev. Gillies Eadie for the foreign field was referred to the Executive Committee. The Executive were instructed to make inquiries for additional lady missionaries. In the judgment of the committee, the time had come when the finding of the Assembly of 1905 should be carried into effect, and Rev. Dr. MacKay was appointed to visit the foreign fields and also represent the Assembly at the meeting of the Presbyterians in India, at Indore, in December, this year. If MacKay will also represent the committee at the centennial conference in memory of the late Rev. Robert Morrison, the first missionary to China, to be held at Shanghai, China, in 1907.

The Perth Courier says: What is hoped will be a forward movement in congregational singing has been inaugurated by Mr. Rickwood, organist of Knox church, Perth. The Synod of Montreal and Ottawa gave him a place on its programme for the presentation of a plan for the organization of the musical forces of all the denominations in Eastern Ontario. Members of synod listened with much interest and attention to his plea for better singing in the churches. He put his case very clearly and made an excellent impression on the synod, which, for the first time, listened to a choir-master pleading for more recognition and sympathy from ministers and elders in behalf of the service of praise. This new departure of having experts presenting the claims of sacred music to the courts of the church should be encouraged as it will certainly do much to promote more efficiency in this very important part of public worship. Mr. Rickwood deserves to succeed in his ambitious undertaking, and it is hoped all the denominations will heartily co-operate in his efforts to cultivate the musical talent of the people.

TRIBUTE TO GOOD MAN.

On the 19th inst., a tablet to the memory of the late Rev. Dr. W. A. MacKay was unveiled in Woodstock, Chalmers' Church. It is of brass, and bears the following simple inscription:—"In memoriam to Rev. W. A. MacKay, B.A., D.D., born in Zorra, March 11, 1842; died in Woodstock, November 28, 1905; for 28 years the faithful and beloved pastor of this congregation."

The tablet is the gift of the congregation.

Rev. R. G. McBeth, M.A., of Paris, assisted by Rev. Dr. McMullen of Woodstock, conducted the service. Rev. Mr. McBeth in an impressive address reviewed briefly the life and work of the late pastor. He said, "The best monument was a man's life-work; and it was so in this case; but it was well that for succeeding generations some special mark should remain in the church building as an indication of the good their former pastor had done. Dr. MacKay was a man of strength, and like all strong men had doubtless his critics. So has every man who tries to make the world purer and better. But he had been a man of tenderness also, having the combination of strength and tearful sympathy so often found in the heart of a Highlander."

Dr. MacKay had made his own way in life, even as the Zorra pioneers had cleared room for their homes in the forests of the early days. The best men were developed in struggles, and the young lad who had wealth without the grace of God was of no value in history. It was not men like Jay Gould but men like Abraham Lincoln, the rail splitter that made the United States influential; not Carnegie but Burns and Carlyle that made Scotland famous. Our fathers lived the simple life, and the honest old stonemason, Alexander Mackenzie was a higher ideal in public affairs than millionaire manipulators.

Dr. MacKay had a creed, and creeds make men strong and fearless. Calvinism was not a soft creed, but it had produced heroes in civil and religious struggles. When men of that type had a political creed they would not follow leaders who abandoned principles.

Dr. MacKay's great work for temperance would abide as a goodly contribution to the country's history. The liquor traffic was a destroyer, and once the fact of the preciousness of life was realized the business would perish under the indignation of the people. It was wanton waste in the community and even on the bare ground of economies would have to go. Men like Dr. MacKay had forced the question into politics and it would stay there till it was settled. For that hour is not far distant. It was our duty, concluded the speaker, to carry on in all lines the good work of devoted men.

A portion of Psalm 103 was then sung, after which Rev. Dr. McMullen spoke briefly and interestingly, heartily endorsing Mr. MacBeth's remarks.

Rather more than \$30 would be the amount that every inhabitant of Great Britain would receive if all the actual coin were divided.

According to the brokers of Mark Lane, people eat twenty per cent. more bread when the weather is cold than when it is mild.

Birds of prey are able to look at the sun without being dazzled, because there is a membrane under their eyelids which they can draw down at will.

Mozart died in debt 3,000 gulden (£200), and could not afford a grave; so with all the monuments erected to his memory, nobody knows where his remains are, for he was thrown into a common pauper's grave.

Amsterdam is the city which is said to be built on herring bones, but the Dutch herring fishery, which was once of immense proportions, has in modern times been quite overshadowed by that of Scotland, which is now by far the largest in the world.

DEVELOPMENT OF FORMOSA BY JAPAN.

The development by Japan of the island of Formosa lying about 100 miles north of the Philippine group, is discussed somewhat at length by two publications of the Japanese government, which have just reached the Department of Commerce and Labor through the Bureau of Statistics, one entitled "Japan in the Beginning of the Twentieth Century," and the other "Fifth Financial and Economical Annual of Japan."

These show that Formosa, which was subjected to military government for a short time after its transfer from the control of China to that of Japan, was in 1906 given a civil government directed by the Government of Japan. A single great military expedition sent throughout the island terminated hostilities among the natives, except as to the small element known as the "Head-Hunters," in the inaccessible forests of the interior, who will probably submit only when their harrts are invaded through the spread of cultivation. The foremost requisite to effective control was communication. Thus far about 1,200 miles of road have been built. A line of railway 232 miles long was constructed from near the southern to the northern extremity of the island, being opened to traffic throughout its length on May 15, 1905. Postoffices were established, their number in 1903-4 being 117, with 7,608 miles of postal routes, and the number of pieces of mail handled in 1903-4 being 13,792,551 against 5,237,279 in 1896-7. In 1903-4 the telegraph lines, 908 miles long, delivered 1,027,471 messages, while the telephone lines, 307 miles long, delivered 3,378,267 messages.

Education, the distinguishing feature of modern Japan, received immediate attention. The system is divided into three departments, according to the three classes of the population: (1) Japanese immigrants (42,124); (2) Chinese settlers and their descendants (2,788,633); (3) Malay aborigines (94,315). For the Japanese immigrants 60 teachers are provided, whose pupils in 1904 numbered about 2,000. The Chinese have 130 schools, with 321 teachers and about 18,000 pupils. Besides these there are about 1,800 "family schools" of the old style, with some 32,000 pupils. The medical school at Taihoku, with instruction conducted in Japanese, has 130 students, with a five-year course. The National Language School is intended to teach Japanese to the native children and the native languages to Japanese children, and it also comprises a technical course. The normal school trains native youths as teachers of native primary schools. A number of graduates have already been turned out. Five main schools and 11 branch schools have been established for the aborigines. In addition to these there are missionary schools, both Christian and Buddhist, as well as a museum and a library.

Hygiene received immediate and careful attention. Numerous artesian wells were provided, supplying pure drinking water for the inhabitants, more than 800 such wells being located in the district of Taihoku, which comprises about one-tenth of the population. In the capital of that district extensive waterworks were built. Sewerage was introduced in a number of cities. Nine large towns have hospitals, many smaller places have branch establishments of that kind, and more than 200 physicians are practicing on the island.

To those of us who have not realized the antagonism between Freemasonry and Roman Catholicism, the vehemence of the attack made on President Roosevelt, by the New World, a Catholic Organ of Chicago, for allowing the corner stone of the House office building to be laid with Masonic ceremonies, is astonishing. The editor calls Masonry a "diabolical influence," and the ceremony in question, a "gouging outrage," and "the most notorious official insult that has ever been levelled in the United States against our church."

BRITISH AND FOREIGN.

The recent forest fires in Australia were the most destructive on record there.

The Prince of Wales is sending two fine young tigers to the Dublin Menagerie.

It is announced that the wedding of King Alfonso will take place on May 21st.

Ayr Established Presbytery will petition in favor of the bill to prevent juvenile smoking.

The Churches Commission have awarded the church at Grantown to the United Free Church.

There is being witnessed the greatest boom in the Irish linen trade since the American War.

The Samoan residence of Robert Louis Stevenson, Vailima, runs a chance of becoming a tourist hotel.

The German Emperor has presented three silver watches and 20 pounds sterling to Abroath lifeboatmen.

Robert Bruce's sword, with the date 1322 on the hilt, has been purchased by a London dealer for 10 pounds sterling.

The House of Commons now begins the experiment of working 8 1/2 hours a day without a break for meals.

Rev. Nigel MacNeill, L.L.D., London, contemplates the early publication of a "Dictionary of Highland Biography."

A pair of robins have invaded a joiner's shop at Kilnacola, and have adopted a corner of a cupboard as a bedroom.

Strangers in Greenock are now directed to the Old West Kirk and Highland Mary's grave by notice fixed to one of the tramway poles.

Rev. R. W. Dolbie, of Glasgow, says he knows a hundred publicans who would be glad to clear out of "the trade" if they got 1,000 pounds sterling to do so.

Archbishop Smith, Roman Catholic Metropolitan of Scotland, has addressed a circular to the clergy urging immediate action to oppose the Education Bill.

Lord Dundonald, in the House of Lords on the 14th inst., urged the compulsory training of all the youth of the Empire in military discipline and use of the rifle.

The Viceroy of Canton has paid to the United States \$60,000 as indemnity for the destruction of Presbyterian mission property during the riots in Lien Chow last October.

Since whaling operations started in Shetland about a dozen whales have been captured. Whales are reported plentiful on the coast, but as yet are difficult to capture.

On the Congo, which in some parts is 25 miles across, small ships may pass without sighting one another. The Congo is considered the most wonderful waterway in the world.

Twelve millions of Australian money have come to London for investment within the last two years because Australians are so uneasy over existing and contemplated Socialistic legislation.

Lord Elgin has been Lord-Lieutenant of Fife for some 20 years. Broomhall is his principal Scottish seat, but he also owns property in his titular country, having some years ago purchased Dunphail House, near Forres.

Mr. Joseph Chamberlain, at a banquet to some visiting Australian merchants in London on the 8th inst., made a strong plea for commercial union in the Empire, but such union he believed could only come about by good will and voluntary agreement.

Sir William Dunn, formerly member of Parliament for Paisley, has given \$250,000 to the English Presbyterian Church. One of the objects to which it is to be applied is the foundation of a new Chair of Theology at Westminster College, Cambridge.

The Postmaster-General of New Zealand, Sir Joseph G. Ward, is one of the ablest and most indefatigable advocates of cheap postage. He is a firm believer in universal penny postage, and his address in favor of it was one of the features of the recent postal congress at Rome.

HEALTH AND HOME HINTS.

Children born in summer are, generally speaking, stronger, healthier and brighter than those born in winter.

Brown boots wear longer, and become a better color, if bought of a natural tint, and darkened with castor oil.

Gloves will not split if you place them between the folds of a towel, slightly dampened, before putting them on.

People subject to hay fever are recommended to refrain from taking country walks or exposing themselves to sun and dust, at this time of the year, but the general experience of those who habitually suffer from this distressing complaint is, that staying indoors, or in town, does not save them from this annual affliction.

If you are afraid of lightning here is a very simple safeguard to remember. Simply put on your gum shoes or rubbers and then stand up so that your clothes won't touch anything. Whether you are in doors or out of doors you are perfectly safe, for rubber is a non-conductor, and you are perfectly insulated.

Care of Linoleum.—Linoleum should never be scrubbed, but may be washed with soap and water and then dried with a cloth. It is a good plan to polish it with coal tar pitch of oil and vinegar applied with a flannel. This should be rubbed off carefully with a cloth, so that not the least stickiness remains.

Picnic Salad.—A delicious salad for a picnic is made with equal proportions of chopped apples, celery and nuts packed in paraffine paper. Just before serving, pour over a good mayonnaise dressing carried in an olive bottle. The salad is more appetizing if served on a lettuce leaf.

At this season of the year a few Thubarb receipts may be useful.

Shortcake.—Make a rich biscuit dough, spread it an inch thick on buttered pie tins, and bake in a quick oven. When done, split open, butter, and spread with thick stewed rhubarb. Serve with cream, plain or whipped, and powdered sugar.

Tart.—Line a pie dish with good paste, brush it over with white of egg, and bake in a quick oven. When done, fill the pie with rhubarb marmalade, and when cold, heap over it whipped cream flavored with lemon. Do not add the cream until just before serving.

Butter.—Wash, and chop the rhubarb fine. To each pound allow one pound of sugar. Add a very little water, just enough to keep it from burning, and cook gently for an hour or longer, according to the age of the rhubarb. Keep an asbestos mat under the preserving kettle, and stir frequently to prevent it from burning. Half orange pulp, black currants or strawberries combine delightfully with rhubarb in making butter, jam or marmalade.

Fritters.—Cut rhubarb into pieces two inches long. Cook until tender, but not broken, in a rich syrup. Let lie in the syrup until cold; then drain each piece carefully, and dust with powdered sugar. Make a batter with one cupful of milk, one and one-half cupfuls of sifted flour, one teaspoonful of baking powder, and two beaten eggs. Add the milk and the sugar to the whipped eggs, and the flour in which the baking powder has been sifted. Mix thoroughly, then dip the pieces of rhubarb in the batter, and fry in deep hot fat. Drain on unglazed paper, roll in granulated sugar, and serve at once with the syrup drained from the rhubarb.

Blanc Mange in Rhubarb Nests—Mate blanc mange after the usual rule, only using about half a cupful less of milk. When it is nearly done, add half a cupful of hot strawberry juice. This will make it a pretty pink. Mold in small cupfuls. When firm, turn each one out carefully on a pretty china saucer. Have ready cold rhubarb which has been cut in inch lengths, and cooked until tender, but not broken in a very rich syrup. Drain off the syrup carefully, and arrange the piece of rhubarb around the blanc mange, Garnish with whipped cream.

SPARKLES.

"Keep your temper, laddie," said an old Scotsman to a rather fiery tempered son. "Never quarrel with an angry person, especially a woman. Mind ye, a soft answer pays best. It's commanded and forswere it makes them far madder than any thing else you could say."

"Is there anything you don't need that I might take?" asked the slovenly old junkman, watching Subbubs packing his goods on the moving van.

"Yes," snapped Subbubs, "a bath."

Hapley—"Clara and I have concluded to go into partnership for life." —Bass—"So? Who furnishes the capital—Clara's father?"

"Do you think I'm a fool, sir?" thundered a fiery laird to his new footman. "You see, sir," replied the canny Scot, "I'm no' lang here, and I dinna ken yet."

Rev. Dr. Watson ("Ian Maclaren") at a dinner party of literary friends said he could make as passable a pun as any in the room. The challenge was accepted. Thereupon he appeared wrapped in thought. "Come along, Watson," exclaimed Hall Caine, "we're all waiting." Quick as thought the nimble-witted clergyman turned to his brother author. "Quite so, but please don't be in such a hurry."

It's a wise son who knows when to ask his father for money.

A Scotch minister, far advanced in years, thought it advisable to marry for the fourth time. "You see," said he to one of his senior elders, "I am an old man now, and I cannot expect to be very long here, so I feel that when the end comes I would like to have some one to close my eyes." "Aweel," replied the elder, "I've had two, and I can tell ye they hae both opened mine."

An Englishman was once talking to a grizzled old woman when he chanced to refer to the Queen.

"O, how I would like to be the Queen!" said the ancient dame.

"Why?"

"O, it isn't because of her 'orses, because if I were Queen I would ave a donkey-cart with red wheels; but just think, if she wakes up at 3 o'clock in the morning and wants a bite to eat, she can just touch a bell and 'ave beef and boiled cabbage right away."

OLD DAME CRICKET.

Old Dame Cricket,
Down in a thicket,
Brought in her children of nine
Queer little chaps,
In glossy black caps
And brown little suits so fine,
"My children," she said,
"The birds are a-bed;
Go and make the dark earth glad;
Chirp while you can!"
And then she began,
Till, oh, what a concert they had!
They hopped with delight,
They chirped all night,
Singing, "Cheer up! cheer up! cheer!"
Old Dame Cricket,
Down in the thicket,
Sat awake till dawn to hear,
"Nice children," she said,
"and very well bred;
My darlings have done their best;
Their naps they must take;
The birds are awake,
And they can sing all the rest."

A pretty constant smoker does not consume more than four ounces of tobacco a week, and at this rate he won't have to smoke steadily for 172 years before he got through a ton. Some men smoke as much as six ounces a week, and at this rate it would take 115 years to consume a ton.

PALE WEAK WOMEN.

Gain new Health and Strength Through Dr. Williams' Pink Pills.

Anæmia is just the doctor's name for bloodlessness. Dr. Williams' Pink Pills for Pale People actually make new blood. Can any cure be more direct or certain? Blood is found to cure bloodlessness. Dr. Williams' Pink Pills cure anæmia just as food cures hunger. They cured Mrs. Clara Cook, a young English woman who recently came to this country from Portsmouth, England, and is at present residing at Prince's Lodge, Halifax Co., N.S. She says: "I am an enthusiastic believer in the value of Dr. Williams' Pink Pills as a cure for anæmia. I had suffered from the trouble almost from childhood, but a few years ago it developed into a severe type of the trouble. My skin was pale and waxy; my lips seemed bloodless, and my entire system was run down. I suffered from headaches, dizziness, and weak spells, and my friends feared that I was going into a decline. I tried tonics and emulsions, but without benefit. Then a friend who had used Dr. Williams' Pink Pills, for the same trouble, advised me to try them. In a short time they began to help me, and in a couple of months I was quite well, the appetite having returned to my face, my appetite improved and I had gained in weight. I can strongly recommend Dr. Williams' Pink Pills to all anæmic girls and women."

The pale anæmic person needs only one thing—new blood. Dr. Williams' Pink Pills do only one thing—they make new blood. They won't cure any disease that isn't originally caused by bad blood. But when Dr. Williams' Pink Pills replace bad blood with good blood they strike straight at the root and cause of all common diseases like anæmia, headaches and backaches, rheumatism, indigestion, neuræmia, St. Vitus's dance, kidney trouble and the secret troubles that every woman knows but none of them like to talk about, even to their doctors. Dr. Williams' Pink Pills are sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

KINDNESS TO A HOUSEHOLD OF ROBINS.

James Russell of Lowell relates the following personal incident: I once had a chance to do a kindness to a household of them, which they received with very friendly concension. I had my eye for some time past upon a nest, and was puzzled by a constant fluttering of what seemed full-grown wings in it whenever I drew near. At last I climbed the tree in spite of the angry protests from the old birds against my intrusion. The mystery had a very simple solution. In building the nest, a long piece of pack-thread had been somewhat loosely woven in, three of the young had contrived to entangle themselves in it, and had become full-grown without being able to launch themselves into the air. One was unharmed; another had so tightly twisted the cord about its shank that one foot was curled up and seemed paralyzed; the third, in his struggles to escape, had sawed through the flesh of the thigh, and so much harmed himself that I thought it humane to put an end to its misery.

When I took out my knife to cut their hempen bonds, the heads of the family seemed to divine my friendly interest. Suddenly ceasing their cries and threats they perched quietly within reach of my hand and watched me in my work of manumission. This, owing to the fluttering terror of the prisoners, was an affair of some delicacy; but ere long I was rewarded by seeing one of them fly away to a neighboring tree while the cripple, making a parachute of his wings, came lightly to the ground and hopped off as well as he could with one leg, obsequiously waited upon by the elders. A week later I had the satisfaction of meeting him in the vine walk in good spirits, and already so far recovered as to be able to balance himself with the lame foot.

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 3.30 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.

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

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Pitch	5.47 p.m.
9.38 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 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 6.25 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.06 p.m.

Ticket Office, 85 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 23, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

PRISBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

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

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 9.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.

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

Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

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

Indasay, Indasay, 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, Bucks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.
Sauguen, 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, Senfereb, 14 Nov., 10.30.
Maitland, Wingham, 10 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarua, Sarua, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.
Winnipeg, Coll., 2nd Tuesday, 11-mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1900.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.
Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo.
Victoria, Victoria, 26 Feb., 2 p.m.

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