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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, JUNE 5, 1907. Single Copies, 5 cents.



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At Blakeney, May 11th Mrs. John Blingham, of a daughter.
 At Blakeney, May 14th, Mrs. David McGill, of a son.
 At Ashton, May 13th, Mrs. J. D. Ferguson, of a son.
 At Condie, on May 19, 1907, the wife of Archibald Cameron, of a son.
 In Montreal, on May 14, 1907, a son to Mr. and Mrs. Daniel Currie.
 On May 19th, to Mr. and M. s. M. Allan Jamieson, 144 Milton street, Montreal, a son.
 At 222 Lower Lachine road, on May 17th, a daughter to Mr. and Mrs. James Currie.
 At the Manse, Churchhill, on Monday, May 6th, a daughter to Rev. and Mrs. L. McLean.

MAPRIAGES.

At the Presbyterian manse, Ottawa, by the Rev. W. A. McIlroy, on May 22, 1907, Robert Elliott, of River Resort, to Miss Jennie McGregor, of Glen Bean.
 On May 23rd, at St. Andrew's Presbyterian Church, Hamilton, by Rev. J. A. Wilson, Herbert L. Cowing, second son of H. T. Cowing, Hamilton, and Alice M., daughter of Peter Kyle of Oshawa.
 Edith L. Ritchie to William E. Pepall, at St. James' Square Presbyterian church, by the Rev. Alfred Gandler.
 At the Manse, North Williamsburg, on May 8, 1907, by Rev. R. A. Lundy, Morley William Casselman to Miss Lucy Hall of Morrisburg.

DEATHS.

At Ottawa, May 12th, Wm. McIntyre, aged 23 years.
 At Carleton Place, May 12th Isabella Collins, relict of James McGregor, aged 70 years.
 At Los Angeles, California, on Wednesday, May 22, 1907, George Bull Burland, in his 78th year.
 At Lachute, on May 29, 1907, Anne MacFarlane, widow of the late James Wilson, in her 83rd year.
 On May 9, 1907, at Nursing Home, Glasgow, Scotland, Major-General Jonathan Keer, Bengal Staff Corps (retired), aged 80, for some time a resident of Toronto).
 In this city on May 15, 1907, Andrew Kenneth, infant son of Mr. and Mrs. Daniel Currie.
 At Brantford, on Wednesday, May 15, of pneumonia, in the 69th year of her age, Mrs. Lochead, wife of Rev. J. S. Lochead, London, formerly minister of the Presbyterian Church, Parkhill.
 In London, on May 27, 1907, Esther, widow of the late John Kennedy, aged 75 years.
 At Listowel, on May 23, 1897, James Davidson, a native of Dumfriesshire, Scotland, in his 79th year.

W. H. THICKE

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NOTE AND COMMENT

It was Phillips Brooks who said: "If we should sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to our charitable impulses." And there would be abundance of money to carry on the work of evangelizing the world.

The New York World makes the following good hit: "It is curious that the United States Government should moralize to the Central American Republics on the folly and irony of engaging in war among themselves, and still permit the shipment of arms from American ports to Central America." A good example would be more effective than lecturing.

A young Korean, who studied in the United States, and married a Chinese lady, after his return to Korea was made a member of the cabinet and given the portfolio of education. He has now given up political life to take up work in the mission and has been given charge of the educational work. The result of his work and influence will tell much for the cause of Christ.

The deepest reason, says Dr. Alexander MacLaren, for the indifference that prevails amongst Christian people at home in regard to missionary enterprise abroad is the defective experience which our people have of the power of Jesus Christ over their own lives. The man that has been deeply convicted of sin and is conscious of the greatness of the grace which saved him is the man who is most desirous to have other men saved.

Rev. Charles C. Godden, of the Melanesian mission, was murdered by a native on the Island of Opa, New Hebrides, on October 16. He had only recently returned from Sidney, Australia, with his bride. Mr. Godden's murder was the revenge taken by a half-witted Kanaka laborer, who fancied that he had been ill-used in Queensland, and to whom all white men were looked upon as enemies. The missionary had been very happy and successful in his work and his loss will be keenly felt.

Nova Scotia keeps up the record for aged men. Rev. James Thompson, of West River, Pictou, is now ninety-one years of age. Mr. James Gordon, a retired business man of Halifax, has just entered on his ninetieth year. Both are hale and hearty. A few weeks ago Mr. George Clark died at Upper Caledonia, Guysboro, at the advanced age of 93 years. Ontario and Quebec seem to keep pace with the Maritime provinces in the matter of aged persons, as may be seen any week by reference to column of death notices in this paper.

It was recently said in our hearing, says the Presbyterian Standard, that of twenty-nine men killed in a certain county in South Carolina, twenty-eight had pistols on their persons. The one victim who did not have a pistol was killed accidentally. These data point to the conclusion, and no doubt it is a just conclusion, that it is an exceedingly dangerous thing for a man to carry a pistol. His chances of being killed, as compared with the man who does not carry a pistol, are as twenty-eight to one. This is as it ought to be. If anybody is to be killed let it be the man who has made preparation to kill some one else.

The Boston Morning Star (Baptist), confesses to a degree of compassion for the young man who killed the employer of his sister in that city because he had ruined her. If the brother had not killed the scoundrel what would have followed? Society would have treated the young woman as an outcast but her betrayer would have gone his customary way without rebuff. Isn't society partly responsible for such murders

Closing the bar-rooms does not take away the appetite for strong drink, says the Maritime Baptist, but it does remove the strong temptation to those already its victims and to the weak and foolish who may form the habit. Cardinal Manning said: "It is a mockery to ask us to put down drunkenness by moral and religious means, when the Legislature facilitates the multiplication of incitements to intemperance on every side. You might as well call upon me as the captain of a sinking ship, and say: 'Why didn't you pump the water out' when you are scuttling the ship in every direction. If you will cut off the supply of temptation, I will be bound by the help of God to convert drunkards; but until you have taken off this perpetual supply of intoxicating drink we never can cultivate the fields."

D. L. Moody was asked to preach in a London church. At both services he preached with difficulty, people respectful, but no interest. But when halfway through the evening talk suddenly the atmosphere and the people's faces changed. And when the invitation was given for those who wished to be Christians to rise, groups and pewsful got up. He asked the pastor, "What does it mean?" "I don't know, I'm sure," he replied. He thought they did not understand the proposition, and explained and told them to go to the inquiry room, those who wanted to be Christians. They packed it. A ten days' meeting added four hundred to that church. It all came about because a sick, helpless, shut-in woman was praying for her church. What revivals we might have in our churches if Christian people, men and women, boys and girls, would besiege the throne of grace with earnest, persevering, believing prayer, for blessings on the work and preaching of their pastors.

One of the great mission societies of England is the Church Mission Society. The Belfast Witness tells us that its operations are so vast and so successful that although last year's income was \$25,000 above the average of the past six years, yet there results a big deficit of \$21,000. At a recent meeting of the society a remarkable speech was made by Mr. R. K. Sorabji, Professor of Law at Allahabad University, a strikingly handsome and dignified figure, with a splendid voice and a perfect command of cultured English. He gripped his audience from his first sentence, in which he told how, twenty years before, as a boy he attended a similar meeting in that hall, and vowed that some day he would stand on that platform and plead for his people. With vivid word-picturing he made his hearers see India's myriads, Hindu, Moslem, Parsee, practising their mistaken worship. "Everywhere in India is a wealth of religious feeling, but a famine of religious truth." He told how ably the Empire's officials strove to cope with the famine of food—"Shall the Church do less when the famine is for the Bread of Life?"

John Knox prayed the Scotch Presbyterian Church into existence and then prayed it into pre-eminence. "Give me Scotland, or I die." When Calvinism reached the Scotch people, they were vassals of the Romish Church, priest-ridden, ignorant, wretched, degraded in body, mind and morals. Buckley describes them as "filthy in their persons and in their homes," "poor and miserable," "excessively ignorant and excessively superstitious," "with superstition engrained into their characters." Says Carlyle: "This that Knox did for his nation we may really call a resurrection from death." "John Knox," says Froude, "was the one man without whom Scotland, as the modern world has known it, would have had no existence." Knox made Calvinism the religion of Scotland, and Calvinism made Scotland the moral standard for the world.

The "Herald and Presbyter" has gathered some interesting facts with regard to the place of the Bible in the public schools of the United States. With all the agitation against its use there is no doubt that the impression in many minds is that its presence in the schools is not the general rule. The facts, however, do not bear this out. The "Herald and Presbyter" says:—"It does not appear that the Bible has been withdrawn from the public schools, except in a few instances. It has been found that, in Pennsylvania, the Bible is read in twenty-six thousand of the public schools, including every school in Philadelphia, California, Louisiana, Wisconsin, Washington, Nevada and Montana are the only States in which Bible-reading in the schools is generally omitted. It is read in the large majority of the States, including all those of the eastern part of the country."

Mr. Andrew Carnegie has been talking some plain, practical, common-sense truths, which may well be food for thought in these materialistic days when the craze for wealth is so much in evidence. Speaking in the city of Pittsburgh, Pa., at the opening of the great institute which bears his name, he said, among other things: "Things material are abundant. Our mills and factories are numerous, large and prosperous, but things material, including money itself, should only be the foundation upon which is reared things spiritual. Our mines of coal and iron have not completed their mission when transmuted into dollars. Not till the dollars are transmuted into service for others has wealth completely justified its existence. Dollars are only dross until spiritualized, a means to an end, and miserable is the man, mean and squalid his life, who knows no better than to deaden his soul by mere possession, counting over the hoard which holds him down, or using his faculties in old age in augmenting the useless stuff which ministers not to any taste worthy of man. Little does and little can the speculator on the exchange or the mere dollar grabber in any line of activity know of the higher pleasures of human existence. Only when a man labors for the general good and for other than miserable aims that end with self can he know and enjoy the high spiritual rewards of life." Mr. Carnegie has "gone through the mill"—to use a slang phrase—and he probably knows how wearing, wearying and disappointing is the race for wealth, even when the race is won.

AMBASSADORS ON BEHALF OF CHRIST

BY REV. ALEXANDER FALCONER, D.D.

The following is the sermon preached by Rev. Alexander Falconer, D.D., the retiring moderator, who took for his text:

"We are ambassadors therefore on behalf of Christ, as though God were intreating by us;—we beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5; 20. (K.V.).

Many and important are the questions bearing upon church life and work in general, or upon the immediate interests of our own church operations in particular, that might suggest tempting matters for discussion on an occasion such as the present. But we prefer looking rather at some of the great elements of the gospel, divine and everlasting; at some of the truths involved in the ministry of reconciliation, in the hope that a mutual meditation upon these high themes, may be helpful in quickening our faith, inspiring our hope and stimulating and encouraging us, while as ambassadors in behalf of Christ we continue our work of proclaiming the gospel of reconciliation.

Paul would here emphasize the fact that the preacher of the gospel is an ambassador, sent forth as the representative of the ever-present, though unseen king. He comes forward upon Christ's behalf. He must not therefore depart from his instructions but communicate the mind of Him that sent him. His object must be the furtherance of Christ's interests. He must make his master's business pre-eminant. All other aims must occupy a secondary place. He is to realize that he owes his importance not to himself but to the power he represents and the message he bears.

Let us now look at some of the characteristics that are necessary as qualifications in the true ambassador of the gospel in a ministry of reconciliation.

A Great Message and a Sore Need.

He must come to his work with a deep sense that those to whom he brings his message are in sore need. "The Christian gospel has absolutely no meaning or power apart from the assumption that men have sinned." And it assumes that sin is not merely an accident, a mistake, or something inevitable in man's moral development, but a tremendous evil power that has entered into the life of the race, by which man is weakened, morally and spiritually enslaved. This is the Bible view of the world. It describes it as utterly discomfited by sin. It portrays humanity as completely ransacked in its entire nature, as on the verge of despair—sinful, sorrowful and undone. Such is the scripture portrait of man; and it reiterates this testimony with melancholy similarity from the moment of human transgression till the last lines that are written in the book of life. And what is the heart of sin? We can never understand what it really involves until we see it in relationship to God. It can be defined only in one way not as a mere negation, but as positive rebellion against God, and estrangement of heart from Him in whom we have eternal life. It is the will of God we violate, and He is eternal life. Sin therefore carries death with it. "By sin came death." It is rebellion then that makes the tragedy of human history, and always prevents human sin from becoming an insignificant and trivial affair. The creature left in a state of utter separation from God must be regarded as having sustained an infinite loss, and as having brought upon himself the very essence of misery. Whatever the infatuated

sinner himself may say, to have all evil passions and affections and desires summed up in enmity against God, wrought into the very texture of the soul for ever, is beyond question the most terrible curse which the mind properly enlightened can imagine to itself. No one will ever understand the true nature of depravity until he sees it as a guilty state of mind, estrangement from the living God, involving death; until he looks deep down into the heart and there discovers fixed opposition to all that is good and holy. Why do we dwell thus upon this matter? For two reasons:

1. Because unless we feel that it is a life and death concern with which we are engaged, when we come before the people as ambassadors for Christ—that our work is preaching salvation to lost men, we are likely to proclaim but a fragmentary gospel—a broken and soulless message. A firm conviction of the existence and virulence of a disease, lies at the very root of all attempts to effect a cure. One reason why the disciples failed in casting out the demon was, because they underrated the power of the evil spirit, forgot that "that kind went not out but by prayer and fasting." So it is only when our own conceptions of sin are vivid, and we realize man's deplorable condition, as "dead in trespasses and sin," that we will comprehend the weightiness of our commission in undertaking to stand as ambassadors for Christ before dying men: only then will the agonizing cry from the burdened spirit go up, "Come from the four winds O breath, and breathe upon these slain that they may live."

2. Because there are marks of a weakening of the consciousness of sin in our day. Is it not true that there is a decay in the sense of sin in our time, that our conceptions of its enormity are less rigid, and that there is a tendency to tone down the language in which it was wont to be described? Now it will necessarily follow that if sin be treated as a trifling matter, the death of Christ as a sacrifice for sin will no longer be looked upon seriously, but ignored or suppressed. It is morally impossible to accept the atonement of Christ while there is not deep consciousness of guilt. The atonement is addressed to the sense of sin. Indeed our whole conception of Christianity gathers about the place and treatment given to man's sin and God's holiness. A similar statement may be made of repentance. Where sin has become a commonplace thing, or the sense of it has greatly weakened, there can be no true repentance, and of course no earnest pleading for pardon. To quote the words of Dr. Dale: "Not until the sense of the guilt of sin and the craving for the Divine Forgiveness become as general, as earnest and as intense as the desire for moral and spiritual perfection, will the death of Christ as an atonement for sin inspire a deep and passionate gratitude or recover its ancient place in the thought and life of the Christian Church." Hence the preacher must bring his message to man, deeply impressed with his tremendous need as a sinner.

Weighty Nature of the Message.

The ambassador must come with a definite message to meet this crying need. "God has committed unto us the word of reconciliation." Ministers are therefore God's ambassadors, sent to treat with sinners on peace and reconciliation. The preaching of this reconciliation is the preaching of the gospel; and the gospel is the message of Christ's atonement. "He hath made

peace by the blood of His cross." "He who knew no sin was made sin for us." "Through this man is preached unto you the forgiveness of sins." The death of Christ then is the full exclusive and final efficacy in the doing away of sin. This is the heart of the gospel; and this must be the style of the ambassador in bringing the message in which Christ is reconciler. This message is "the power of God unto salvation." And if that word is suppressed what is left? As one expresses it "It is quite possible to preach with earnestness and even with persuasiveness, from another standpoint. It is quite possible to have a very sincere admiration for goodness, and a very sincere desire to be better men than we are, and to see others better; it is quite possible even to see the charm and beauty of Christ's goodness, and commend it in the most winning way to men, and to want in preaching the very note which is characteristic of Christ and the Apostles." And that note is that Christ made peace by the blood of his cross. If this feature be wanting in our preaching, the core of the gospel is wanting. We may appeal to man's moral, intellectual or physical nature; we may preach to him religion that will relieve the sufferings and miseries of life, and make our appeals to his personal comforts and interests and hopes; but if this be all—we have not faced the real problem of life—we have proclaimed a very inadequate gospel. Christ did indeed come to reach the sinner to the root to heal the broken-hearted to set at liberty them that are bruised; but He was born, lived and died specially to meet man's evil primarily to restore man to his allegiance to God and thus to solve the question of inhumanity. "The Christ of the miserable must not be manifested above the Christ of the sinner." Indeed we cannot greatly help man by our preaching unless we make that central which the word of God makes central viz: the sacrifice of Christ, reconciling a sinful world. The spring of all evil and misery is found in the heart alienated from its God and we must cast the salt in there. In certain quarters the cry is raised against the preaching of the gospel that it has lost its power; that the intelligence of the age has outgrown it, and that it must be displaced by something new; and the newness consists in eliminating what is distinctly propitiatory in the work of Christ. Now if preaching has lost its power, it is because the cross has been thrust out of its true place. Wherever Christ has been lifted up, a powerful spell has gone forth to draw men savingly to Him. Men may talk as they please, but historically it stands clear, that the power unto salvation lies with the gospel of the cross. Past history and present experience alike vindicate it, as "the power of God and the wisdom of God" for the regeneration of man. All the great movements that have led to revived faith, to a renewal of life in the church, have been marked by an intense realization of the deep spiritual needs of man, and the offer of satisfaction in Christ to the incessant cry rising in the heart, "How can I be just with God?"

Present the "Old Old Story."

Whatever therefore may be new in the form of our teaching, let the great truths of it be old. We cannot attach too great importance to the presentation of the "old, old story." It is the burden of the word of the Lord, the testimony of Jesus Christ; Christ as the revelation of God to man; Christ as the realization of man before God; Christ in His person, in His word, in His life and in His death—this must be the perennial theme as it is the seal and glory of the gospel ministry. And surely no one has a right to stand forth as God's ambassador unless he is pre-

pared faithfully to report this central truth, the message of reconciliation.

But whilst we make the preaching of Christ and him crucified central, let our desire be to present the great truths of the gospel as broadly and massively and worthily as is within our power. Very wide is the range of the Christian preacher, covering all life. No sphere of life need be left untouched. We must not by our narrowness render the gospel monotonous. Besides there are fresh revealings to come from God's word to the earnest student. As methods of interpretation advance, we shall have yet clearer and wider views of God's principles. So while holding firmly to the great truths of the everlasting gospel let us keep a mind open to new interpretations of truth. And the closer we keep to the great facts of the gospel, the more will we find truth "broadening with the breadth of the heart of God." Besides Christ has new applications of His gospel for every new time, and fresh demands will teach us fresh lessons, and present new aspects of truth.

Intense Spiritual Conviction Necessary.

An ambassador comes with an authoritative message. So the message of salvation must have an absolute ring about it. The preacher must therefore be a man with intensity of spiritual conviction, satisfied that the message he proclaims is from God. To quote the words of Bishop Gore: "Religion goes out from the lips of Christ, and all who represent Christ as a word of God, appealing to men because they believe in God and have ears to hear." Authority has thus necessarily a place in connection with Christian truth. And where does Christian authority reside? It is simply in Christ Jesus. "All authority is given unto me"—"Go ye therefore and make disciples of all nations." Nothing is more noteworthy than the air of authority connected with our Lord's teaching. He does not take the place of the learner; He asserts with confidence. He claims to be the infallible, speaking what He has heard from the Father.

There is in Christ's teaching, too, a moral authority. Moral truth claims an authority for its injunctions, due to a mysterious correspondence between this kind of truth and man's spiritual nature. There is something in the teaching of Christ to which man's inner soul responds, because it adapts itself to the needs of the human mind and heart and conscience. And here the preacher has an advantage, for the gospel awakens vast and far echoes that resound in the human soul, creating high aspirations and yearning passions, as nothing else can. It lives in the imperious and inextinguishable necessities of the human soul, in the demands of burdened consciences, broken hearts and empty lives, and in the cry for immortality.

It is when the preacher feels that he is an ambassador of the Lord Jesus Christ, is conscious that he is announcing an authoritative message, that the soul is inspired with manly courage and undaunted boldness. It is this that will give force and directness to his every utterance. It is only he who feels that he has a sure joyous message to proclaim that has the right to preach. One who has only probability for his convictions may question very much whether the pulpit is his rightful sphere. An opinion must be decided if it is to be the mainspring of earnest and powerful utterance. A gospel without the accent of assurance about it must be powerless—can scarcely be called a gospel at all. A religion that lies upon the borderland of the indefinite and moves through the cloudy region of generalities, that is without vivid impression and certainty, is without vitality and can exercise little supremacy over the mind. It will awaken mere

emotion, a bloodless and sickly pietism. The only remedy to this ineffectiveness is "I know."

We seem to have fallen upon an age when there is a sort of instinctive aversion to all that is firm and decided in matters of belief and Christian life, when positive gospel truth is at a discount. But no church can continue to stand unless it have a definite relation to positive, authoritative truth. Men sneer at dogma as inconsistent with progressive modern thought. But after all what is dogma, but the grand destructive truths of the gospel message formally and positively stated. Now apart from definite faith there can be little spiritual growth. A doctrine that is an unknown quantity cannot effect the spiritual life very much. Professor Flint in speaking on this subject said, "I deem the lack of doctrinal enquiry and thoughtfulness one of the chief causes of the ineffectiveness of the preaching and of the superficiality of the spiritual life of the present day." There is nothing more superficial and unreal than the loose denunciation of dogmatic truth. And perhaps one of the gravest of all the perils that threaten the Church to-day, arises from a kind of chronic intellectual unrest, which is continually agitating against definiteness and intensity in holding divine truth. Of course there must be openness of mind in the treatment of the truth. But that will not check intensity of moral conviction, rather should it increase it, as it may lead us to see deeper into, and grasp more intelligently the great truths of revelation.

Brethren, let us be men of strong and earnest conviction; let us speak because we believe—from out the reality and the depths of our own heart's experience, from a living consciousness of the weightiness of the commission, of the certainty and grandeur of the message, and the vastness of the issues that turn on its reception or rejection; let us keep the conscience quick to our proper work by placing it under the light of Christ's authority. Then will our ministry become an instrument of might and of mercy.

Christ, the Preacher's Pattern.

It is further suggested in our text that whilst the Ambassador of God proclaims an authoritative message, it must be in the spirit of compassionate entreaty: authority must be mellowed with love. "We beseech you on behalf of Christ, be ye reconciled to God." The ordinary ambassador, to maintain the high rank of him whom he represents, may magnify his own importance. But he who would represent Christ in proclaiming His message, must make sure that he does it in the spirit of Christ. And what was the leading element in the ministry of the Saviour? Sympathy for the sufferer, sorrow for a world bowed under the burden of sin, pity even for those who were not yet conscious of their need. Nothing is more striking in the ministry of Christ than His unsolicited compassion. Pity filled His life and impelled His action. Here then we have our true pattern as preachers. We must become the interpreters of Divine pity. We must "speak the truth in love." We must "put on compassion." Even when hard things are to be said, let them be spoken in love. Only thus can men's hearts and consciences be reached. "Though I speak with the tongues of men and of angels and have not love I am nothing." "The tale of Divine pity was never yet believed from lips that were not felt to be moved by human pity." No preacher can ever be fitted for his work whose soul is not filled with human, genial warmth, who lacks that subtle and pervasive element of sympathy, that wins its way where mere intellectual force falls short. Doubtless much of our preaching fails because in it the accent of tenderness is wanting. And as the

preacher looks out upon the field of service, is not the sight such as should touch his heart into deepest compassion? He beholds men and women, weary and heavy-laden, sinful and broken-hearted, sometimes struggling on the verge of despair; some fiercely and desperately fighting against some secret demon power that they feel is dragging them down to death, whilst others are humbly walking the way of life, looking for a guiding helping hand. Such are the people to whom the Christian preacher is to proclaim God's pity in a compassionate spirit.

Truly to sympathize here, we require to be "touched to fine issues." Let me quote a few lines from one of England's leading preachers: "We need to woo our people. . . . Let us speak a little more tenderly. Let us drop out the thunder and put in the constraint, and where the thunder has failed the lover may succeed. . . . I am perfectly sure it has been too absent from my ministry. Months ago I determined that there should be more of the tender lover in my pulpit speech, more of the wooing note of the Apostle Paul, more of the gentleness and tender constraint of my Lord." Oh, that we who are ambassadors might thoroughly realize the power of sympathy and feel the blessedness, the imperative necessity, of telling the story of Christ's compassion with Christ's love and tenderness! Going forth to our work in that spirit, uttering a message warm from our own hearts to the sinful, the worn and the weary, "Our doctrine shall drop as the rain, our speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass."

Twentieth Century Problems.

Brethren, as ambassadors for Christ, bearing the Lord's message, we must go forth with high aims, strong faith, and fervid enthusiasm. We are told that the times are dangerous. Well, perhaps they are. Every age has its own peculiar dangers and difficulties. It would be folly for the church to ignore the dangers or minimize the difficulties. Any one who seriously studies prevailing conditions cannot resist the conclusion that we are coming face to face with social and political problems of a grave character and of a far-reaching nature. An eminent writer has said: "The problems that loom across the threshold of the Twentieth Century surpass in magnitude any that civilization has hitherto had to encounter." It is possible that in the conflict of forces that will take place, that is taking place, the church may be subjected to a severer test than she has ever had to undergo. But she must not close her eyes to these great problems or the conditions that grow out of them, or stand in helpless confusion before them, for she carries in the gospel the only real remedy, absolute righteousness and the true brotherhood of man. Of course there is much to discourage, much unbelief, much unrest, but there is more to inspire faith and hope. All in all the church's conceptions of the gospel were never fuller and truer than they are to-day. The church never had a firmer grasp on the intelligent faith of mankind. She was never stronger in thought or action. We gain nothing, but lose much, by always looking at the dark side of things, and viewing our work after a melancholy fashion. It is no forlorn hope in which we serve. "Say not that the former days were better than these, for thou speakest not wisely concerning this."

"Enticing Visions" of our Future.

In many respects it is far otherwise. God has never given the world better days than these. It may be fairly said, too, that there never was a time in the history of the church that

(Continued on Page 13.)

SUNDAY
SCHOOL

The Quiet - Hour

YOUNG
PEOPLE

THE PASSOVER.*

By Rev. P. M. Macdonald, M.A.

Strike the lintel and the two side posts with the blood, v. 22. The life of the lamb for the life of the firstborn in Israel—that is the meaning of the sprinkled blood of the Passover victim. It is the meaning, too, of the cross of Calvary, where God's Son, our Elder Brother, shed His blood to save us. To save life by giving life, is the highest human sacrifice. On the 27th of last February, Miss Maxwell, the heroic principal of the ill-fated Hochelaga school in Montreal, gave her life to save the lives of the little ones under her charge. With two hundred children in it, the building took fire. The little kindergarten tots were in the third storey, and the brave woman all forgetful of self, rushed up through the blinding smoke, to rescue them. Two score of them she did save; but she could not save them all, and her charred body was found beside the little forms for whose safety she had fought so hard. The name of this noble teacher and the memory of her deed will long live in the hearts of Canadians. She died for the little ones under her care. She followed, and her example beckons us to follow, in the train of the Christ, who "came... to give His life a ransom for many." His sacrifice is our pattern and our inspiration.

When he seeth the blood, the Lord will pass over the door, v. 23. This beautiful legend is current among the Jews. Two sisters were in a home marked by the Passover blood. One was calm and composed, and was eating a portion of the meat and herbs commanded. The other was restless and anxious. Pacing the floor, back and forth, she turned at last on her quiet sister with reproaches for being so careless and unconcerned when death was abroad in the land. "Sister," was the reply, "the blood has been sprinkled, and we have the word of God that He will spare us. I believe Him. I take Him at His word and so I am at peace." Both these sisters were safe; but one was peaceful as well as safe, because her mind was stayed "in quietness and in confidence" on the word of God.

Will not suffer the destroyer to come in unto your house, v. 23. Bishop Moule tells the following story of a young English officer in a battle in one of the Sudan wars. He had been fatally wounded early in the engagement. His brave men placed him in the centre of a hollow square formed by their own bodies, and protected him from all further harm. There, surrounded by this living wall, he peacefully breathed out his soul to his Maker. So, when God saw the blood sprinkled on the Israelitish homes, He just put Himself between their inmates and all harm that threatened them. And, the moment we put our trust in Jesus Christ, we are sheltered by His blood from all the punishment our sins deserve, and are safe, absolutely safe, under this divinely provided protection.

Observe this thing—for ever, v. 24. Many of the early settlers in Canada were not able, at first, to pay outright for their farms. They were obliged to borrow a portion of the price and give a mortgage to the lender. During long and weary years the strong husband

and brave-hearted wife would toil and save and contrive, in order to meet the yearly interest on the debt, and pay off, bit by bit, the principal. At last, one glad day, the payments were completed, and the farm was altogether their own. The mortgage was given back to them with a discharge written across the face of it. Every time it was taken out and looked at, it would bear witness that the debt had been fully paid. Like that discharged mortgage, the Passover reminded Israel, as the Lord's Supper reminds us, of all that God is to His people and has done for them. He is their great Deliverer.

Children shall say, etc., v. 26. How wide God flung open the doors of His kingdom to the young in those ancient days! They must have their place at the Passover feast that meant so much to Israel. Their hearts must be fired with passionate devotion to their country and their God. And those doors have never been closed. The blessed Lord Jesus welcomes none more eagerly to His blessed Supper, than the boys and girls, the young men and maidens. He longs to link their hearts to Himself in loyal devotion, and to enlist their lives in the work of winning the world to Him.

The people worshipped and did as commanded, vs. 27, 28. There is a picture in one of the art galleries of England, which represents the relation of worship and obedience. A man is standing between an altar and a plough. On his face is a holy light. He has just risen from his devotions, and is turning to take up his day's work of tilling the soil, that he may have something to give to the hungry and the poor. Two mottoes on the corner of the canvas indicate this idea of the painter:

"Pray to thy Father which seeth."
"Go work to day in my vineyard."

Worship and obedience are the blossom and the fruit of the religious life. The first is imperfect without the second, and the second is impossible without the first. If we worship God aright, we shall be workers for God, and if we are workers for God, we must be worshipers.

A PRAYER FOR GOD'S CONTINUAL
PRESENCE.

"Jesus, kneel beside me
In the dawn of day;
Thine is prayer eternal—
Teach me how to pray!"

"Master, work beside me
In the shining sun;
Gently guide Thy servant
Till the work be done.

"Saviour, watch beside me
In the closing light;
Lo, the evening cometh—
Watch with me this night!

"Birds are winging homeward,
Sun and shadow cease,
Saviour, take my spirit
To Thy perfect peace"

To be contented and grateful is the best way of giving God his due. He cares more for the fragrance of praiseful lives than for the odor of costliest sacrifice.

Work is a cure for worry and prayer a cure for care. Shaal pools have croakers, but brimming brooks sing. Don't be a poor Christian; be a brook Christian. The giving life is the singing life.

LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D., London.

Firstborn.—In all ancient nations, the firstborn, even of beasts, possessed a special sanctity, and certain sacrifices had to be selected from among them. The firstborn son was regarded with peculiar affection, and had certain privileges which were much prized, and to barter them away, or to be deprived of them, was counted a disgrace. Indeed the term firstborn came to be accounted a title of honor in Israel. Not only did the Egyptian father look forward to his firstborn son sitting in his chair, but his hope was that the son would cause his father's name to live, that is, that he would maintain his tomb and offer the necessary sacrifices there on festival days. One pious noble declares, "I have caused the name of my father to increase, and have established the place for his funeral worship and the estate belonging thereto. I have accompanied the family statutes into the temple. I have brought to them their offerings of pure bread, beer, oil and incense. I have appointed a funerary priest, and endowed him with land and laborers. I have established offerings for the deceased on every festival of the Necropolis." This sacred trust reposed in the firstborn, and his connection with the father's earthly immortality, show why the loss of them was so terribly felt.

AFFLICTION.

When the Psalmist said: "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at this point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. Chastening widens the experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

"Common sense," said Wendell Phillips, "bows to the inevitable and makes use of it."

Our heaven is everywhere,
If we but love and serve the Lord,
Unswerving tread the narrow way.

Anything that disappoints the soul, that forges chains with which to imprison it within the lower nature, though they be of gold set with diamonds, is false.

The actual weight of the fog that hangs over London is 8,000 tons. But the spiritual fog which hangs over Christians outweighs the universe.—Ferrer Martyr.

*S.S. Lesson June 9, 1907. Exodus 12: 21-30. Commit to memory vs. 26, 27. Read Exodus, chs., 7 to 12. Golden Text—When I see the blood, I will pass over you.—Exodus 12:13.

CHRIST'S TABLE TALK.

"John's Gospel is fitly called 'The Gospel of Conversations.' and the heart of John's Gospel is Christ's Table-talk. It was not a fast but a feast that Jesus instituted to be remembered by.

"Our Lord taught anew the sacrament of hospitality. Among the Orientals there are no doors to lock in the tents. The life is freer. Travellers are the only bearers of tidings from the outside world, and they are welcome and their safety guarded even in the presence of their enemies. 'Given to hospitality' was a Christian grace, especially as that hospitality was extended to strangers who were often God's messengers, very angels unaware, who brought messages to 'the church in the house,' and sometimes carried even the parchment of a gospel or an epistle. In many a humble refectory have been rehearsed the sayings which shall never pass away as the angels of the churches have given and received the 'God-speed.' Our risen Lord is continually made known in the breaking of bread as His disciples remember the gracious words that proceeded out of His mouth. His presence is always sure when He Himself is the theme. 'Did not our hearts burn within us as He talked with us in the way?' His golden words are the currency of Christendom. The coinage of His lips has given not only new commandments but new speech to the world. The seat kept for Elijah at the table of many a devout son of Abraham has been filled by the Christ, whose day Abraham rejoiced to see and saw it and was glad.

"Where should Christ be more expected and more welcome than in the home which He, the homeless one, delighted to visit and to bless? And where in the home would His presence be more grateful than at the table, to bless the interchange of observations and thoughts and experiences which make the family life so sacred?

"Is not conversation like letter-writing fast becoming a lost art? In our mechanical and metallic age, where we dictate to stenographers and typewriters and talk over 'the wire,' are we not becoming unfamiliar with the finest accents of the human voice? Is not this reacting upon thought itself, since thinking is but speaking low, while speech is thinking aloud? Is it not become noticeable in society that there is a diminishing use of speech, the social evening demanding the use of the hands and feet in cards and dance, because the tongue can no longer be trusted to contribute its share of bright, entertaining speech?

"The art of conversation can be recovered in part at the table where the flow of gastric juice and of ideas has so close a relation. Hannah More said, 'The two great evils in the world are sin and bile.' Good digestion helps to make good and wholesome speech"—*Homiletic Review.*

PRAYER.

O Lord, on this Sabbath morning more than ever is Thy goodness displayed to us. The world is beautiful with the white of opening buds and the green of rain-refreshed grass—typical of the life which is after death. Our hearts sing out their praises to Thee that in this time of spring Thou hast vouchsafed to us a foretaste of that eternal spring-time when we shall be ever with Thee. May we so live, so cherish the seed of good that is in us all, that we may be well prepared to enter the Kingdom of Thine everlasting mercy and to enjoy its glories. Amen.

God will never give you more light than you can use.

OUR BEST.

There are some who shrink from undertaking work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty. But to all their timid shrinking and withdrawing the Master's gentle yet urgent word is, "Do your best." They have only to kneel in lowly reverence, and pray, for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well. The power of Christ will rest upon them, and the love of Christ will be in their hearts. And all work done under this blessed inspiration will be acceptable to God. We have but truly to lay the living sacrifice on the altar; then God will send the fire.

We need to get this matter of consecration down out of cloudland into the region of actual, common, daily living. We sing about it, in our religious meetings, oft-times, in glowing mood as if it were some exalted state, with which earth's life of toil, struggles, and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks the earth, that meets one's actual duties, struggles, temptations, and sorrows, and that falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever He leads. No other consecration pleases God.—J. R. Miller, D.D.

UNTOUCHED OF AGE.

The body says, "I am thirsty,"
The body says, "I am cold,"
The body says, "I am weary,"
And last of all, "I am old."

And for its thirst there is water,
And shelter warm in the blast,
And for its ache there is slumber;
But it dies, it dies at last.

But I am a soul, please Heaven,
And though I freeze in my cage,
Or burn in a sleepless fever,
I shall live untouched of age.

"AS FADES THE LEAF."

"As fades the leaf!" The crowned him
Stand draped in crimson, fold on
fold;
And any man or maid that wills
Walks in a field of cloth of gold.
"As fades the leaf!" I looked to see
The burnt-out ashes of the wood;
And lo! on hill and vale and lea
A victor's flaming banner stood.
"As fades the leaf!" So let me fade,
Nor sadly, nor in boastful pride,—
Glad only if one place I made
The brighter that I lived and died.

THE WORST HURT.

We who have believed can hurt Christ more than can the unbeliever. Enemies within the fort are more dangerous than enemies without. God's worst enemies when he sought the world through his Son were not the unbelieving Romans, but the Jews, who believed in God and had worshiped him for centuries. What a responsibility this truth puts upon those who bear Christ's name! For the damage is just as severe from unintentional disloyalty as from open enmity. Every lowering of our standard is a worse stab at our best Friend and Saviour than can be dealt by scoffers or unbelievers.

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—Robert Louis Stevenson.

HELPING THE YOUNG.

"Put Yourself in His Place."—This motto, good for all classes, is especially applicable to children. Too many act as if they had forgotten their childhood. They seem to have little sympathy or patience with children and youth. But both are essential to helping the young. One cannot have the confidence of the young who does not sympathize with them; and without their confidence little help can be rendered. In order to sympathize with them, it is necessary to enter into their states of mind—to realize the value of their trials, their sorrows, their expectations, their disappointments, and whatever else may befall them. He who does this may hope to be of real service to the young. None else can.

Teach Them Right Views.—Children must learn, and they are susceptible of being taught. It is of the utmost importance that they be taught correct views of God, of themselves, of the nature of sin, of duty, of the Christian life, and the way to live it. Too many are left to absorb their notions from others, who are ill prepared to instruct others, because of their own defective knowledge. It would be a blessing to every church if the younger ones were collected into classes for specific instruction in the fundamentals of the Christian religion and of Christian life. Such training would be of incalculable value for the future of every such congregation. It would make it easy to secure the children of the church for Christ and his service when young, and prevent those long delays and uncertainties incident to many of them.

Set Them a Good Example.—Teaching will go a very little way unless backed up by the right sort of example. "Teaching by example" is the best way to reach any one, especially the young. Here is a field in which every Endeavorer may find something to do. Let him be careful that what he does puts no stumbling-block in the way of some younger person. If we have the confidence of the young, the more easily can we lead them in paths of righteousness by what we are, by the path in which we walk. We must see to it that our path is perfectly safe for them to take. Some things which we may wish for ourselves we may have to give up for the sake of those who look to us for example, and who will be greatly influenced by what they see in us.

Try to Influence Them for Christ.—This should be the final aim of all our relations with the youth of our homes and our churches. This should never be out of mind. All that we do for them should have this for its ultimate goal. It is a crying need of our churches that the young are too much neglected. They are committed to the Sunday school and the Junior Endeavor, while the church authorities give them little or no attention. Yet they need the tenderest care, the most careful nursing, that they may be saved while young from the burdening effects of indifference and prostration, and be influenced to give themselves joyfully to Christ.

The hostility of men to the Bible is commonly in the inverse ratio of their knowledge of what the book contains. The average skeptic is a deliberately blind guide.

The seed of divine truths is entrusted to the soil of human hearts. It is poor soil at best, but since God is willing to risk it, should not the husbandman cherish the seed and fit the soil for its cultivation?

*C. E. Topic for Sunday, June 9:
How to Help Those Younger Than We Are.—Matt. 13:16.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.**SPECIAL OFFER**—Any one sending us FIVE new names and \$5.00, will be entitled to a FREE copy for twelve months.

ADVERTISING RATES—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON

Manager and Editor.

OTTAWA, WEDNESDAY, JUNE 5, 1907

Writing of the Northern General Assembly the Herald and Presbyter remarks: "It was the largest Assembly in the history of the Church, the shortest Assembly for many years and the most unanimous Assembly we ever knew. Two-thirds of all the votes passed were unanimous."

The degree of Doctor of Medicine has been conferred on Dr. W. T. Grenfell, of the Labrador Deep Sea Mission, by Oxford University. This great English seat of learning could not confer a degree on a more worthy gentleman. It honors itself in honoring one who is devoting himself to the relief of human suffering.

Six bishops of the Anglican church, including the Archbishop of Canterbury, have entered a protest against the use of the "Anglican Hymnal" which has lately been published, on the grounds that it can scarcely be distinguished from a Roman mass book and contains hymns to the Virgin, invocations to the saints, prayers for the dead, and other practices which Protestantism rejects.

Our own "grand old man," Sir Sandford Fleming, K.C.M.G., chancellor of Queen's University, Kingston, has received a congratulatory letter on attaining his eightieth birthday, from eleven Queen's graduates forming the Queen's alumni in Turkey. Of the many congratulations secured by Sir Sandford for that interesting occasion, none gave him more unmixed pleasure than the one from Canadians living in the dominions of the "unspeakable Turk."

A large portion of the last regular meeting of the Brockville Presbytery was devoted to a discussion of the subject of church union, led with a spirited address by Rev. Norman MacLeod, minister of the First Church, Brockville. Rev. H. Cameron of Morrisburg advocated a confederation of the churches with a definite policy of confederation rather than organic union. A resolution was unanimously adopted by Presbytery endorsing the work of the union committee as far as it has gone.

TRAINING FOR WHAT?

That there is a place for religions, effort in the direction of "Special Services," is seldom denied, though the exact place is not easy to define. All denominations, the Roman Catholic as well as the Protestant, have employed special seasons or missions to arouse the careless. A Moody mission is a corollary to, and in no sense an anti-thesis of, the normal and stated preaching of the Gospel by the regular pastors.

In making an army the recruiting sergeant is surely needed, but the drill sergeant is also needed for the systematic training of the recruits. In a properly constituted congregation, both activities should be always simultaneously in progress. A man like Moody cannot be said to neglect the building up of believers, but his function is principally that of the recruiting sergeant, allowing the recruits later on to follow their own inclinations as to the particular regiment with which they wish to become permanently identified. One sometimes hears ill-considered sneers to the relative importance of the recruiting sergeants and the trainers of Christian recruits. No one should undervalue the settled minister's work of character-building and training. But training a church membership for what? To become, in turn, recruiting sergeants for Christ, surely!

ABOUT OVERSTRAIN.

There are many individuals in this busy, busy time who are keenly conscious of sins against prudence in the way of overstrain, and yet can see no better way—can find no place to leave off any of the work and worry. There are family cares, social duties and church obligations. None of these should conflict, but at least they overlap and when night comes, brain and body are tired—there seems to have been no moment left to think one's thoughts and let one's soul grow. The results are break-down and the enforced rest of an abused organism. How much better it would be to take things easier—do a little less, and keep it up longer; and yet how hard to make the change! It is difficult to draw the dividing line, but under these circumstances it is a good idea to make a comparative statement of the real duties which proceed from the fear of God, and the artificial ones which are imposed by an undue regard of man. If written side by side, and itemized carefully, we think it would be surprising to see the difference in the length of the columns. To a great extent one's duty to God can only be expressed by one's service to one's neighbor, and yet service is distinct from slavish deference to what "folks might think,"—the real native power in many lives.

For the illustrations in this number we are indebted to the courtesy of The Montreal Witness and the Ottawa Evening Journal. Both papers last Saturday contained several columns of matter specially interesting to Presbyterians.

OUTLAWED.

The famous decision of Judge Artman, of Indiana, against the licensed liquor saloon, is now a matter of history, a notable feature of the case, being that the liquor men have not ventured an appeal to a higher court. In this case an applicant for a saloon license was denied the license applied for on the grounds that the license laws of the state were against common law rights, and therefore unconstitutional, since the liquor business was injurious to public health, public morals and public safety. Now comes another decision from the same state, this time from Judge Ira W. Christian, of the Hamilton County Circuit Court, which is even more startling and far reaching. The case has been pending in different courts for about 16 months and without going into details, it is sufficient to say that the decision is against a saloon already in "legal" operation and the court holds such a saloon to be a public nuisance and therefore not entitled to protection or continuance. It contends that the holding of a license from "proper" authorities is no protection, since such a license is contrary to common law rights, and the legislative acts "providing" for such licenses are not constitutional. The court cites many decisions from other state courts and the Supreme Court of the U. S. and places the liquor business on the same footing with the business of gambling, stealing, prize fighting, etc. This is placing the liquor saloon business in its proper place and company.

YOUR TIME.

One bears a great deal, now-a-days, about overwork. Priscilla Leonard, the bright writer in the Chicago Interior, says that thousands of women live in a show idea of overwork. They are kept "bushed" by social enjoyments that they made for themselves and that are really of no importance whatever. They could take one afternoon a week and rest and read if they chose. They could read their Bibles where now, they declare, they "haven't the time to read a thing!" They could study a language, teach a Sunday-school, visit the poor, give an afternoon a month to missions of municipal betterment, or spend their golden coins of time in various other restful or helpful ways. Nobody that ever lived has had a less or more allowance than twenty-four hours to the day. In this respect, all men and women have exactly the same amount to spend—the full socialist ideal thoroughly realized. Each of us has all the time there is—and each of us is subject to the same test question. "What do you do with your time?"

Co-operation—if not union—is in the air. At the meeting of the Montreal Conference, Rev. J. T. Piltcher, from the Standing Committee, recommended that the Methodists should vacate Lake Megantic, Que., allowing the Methodists there to amalgamate with the Presbyterians, while the Presbyterians should vacate East Angus, the Presbyterians there amalgamating with the Methodists. In the past there have been two congregations in each of the neighboring villages, and there has been a struggling rivalry for some time. The adoption of the recommendation was practically unanimous. This is the union spirit, and pending a settlement of the union question now before the three churches, we have no doubt many similar cases of co-operation will materialize, and will be successfully carried out.

MORMONS AND POLYGAMY.

A remarkable document has just been issued in the shape of "an address" from "the Church of Jesus Christ of Latter-Day Saints to the world." The address, which is signed by Joseph T. Smith, John R. Winder and Anthon H. H. Lund, on behalf of the church, and adopted by vote of the church, in General Conference, April 5, 1907, in Salt Lake City, opens with the statement that "In the hopes of correcting misrepresentation, and of establishing a more perfect understanding respecting ourselves and our religion, we the officers and members of the Church of Jesus Christ of Latter Day Saints, in General Conference assembled, issue this declaration." Dealing with the question of plural marriages, which is the one of most general interest to the outside world, the document says:

The only conduct seemingly inconsistent with our professions as loyal citizens, is that involved in our attitude during the controversies that have arisen respecting plural marriages. This principle was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practice was continued in Utah and published to the world, as a doctrine of the Church in 1852. In the face of these facts, Brigham Young, whose position in the matter was well known, was twice appointed with the consent of the Senate, first by President Fillmore, and afterwards by President Pierce, to be the Governor of the Territory. It was not until 1862 that Congress enacted a law forbidding plural marriages. This law the Latter-Day Saints conscientiously disregarded in their observance of a principle sanctioned by their religion."

The address goes on to say that the disregard of the law was in the spirit of maintaining religious rights under constitutional guarantees and not in any spirit of defiance or disloyalty to the Government. It also says:

The "Mormon" people have bowed in respectful submission to the laws enacted against plural marriage. While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding the controversy and as by spoken and written word, a principle committed to them from God, still, when every means of constitutional defence had been exhausted, the Church abandoned the controversy and announced its intention to be obedient to the laws of the land. Subsequently, when statehood for Utah became a possibility, on the condition that her constitution provide by ordinance, irrevocable without the consent of the United States, that plural marriages should be forever prohibited, the "Mormon" people accepted the condition by voting for the adoption of the constitution. From that time until now, the church has been true to its pledge respecting the abandonment of the practice of plural marriage. If it be urged that there have been instances of the violation of the anti-polygamy laws, and that some persons within the church have sought to evade the rule adopted by her, prohibiting plural marriages, the plain answer is that in every state and nation there are individuals who violate law in spite of all the vigilance that can be exercised; but it does not follow that the integrity of a community or a state is destroyed, because of such individual transgressions.

From the foregoing it will be seen that the church still believes in polygamous marriages as "a principle committed to them from God," and the inference is that if the laws of the United States permitted it, plural marriages would still be contracted. As it is these were reduced from 2,451 in 1890 to 897 in 1903. This plural marriage question has an added interest for us Canadians from the fact that there is a Mormon settlement in the Northwest, and that from time to time vague statements are made or hints given that polygamy is not unknown among them.

SCOTTISH NOTES.

The cause of church union in Scotland is not losing, but rather gaining with the progress of time. The usual method of seeking closer relations has already been set in motion, and committees of the Church of Scotland and of the United Free Church have been in consultation as to possible grounds upon which union may be achieved. It is true that these committees are non-official, and their deliberations will be of value only as preparing the way for some future formal conference.

"The Church Union Association" is the name of a society in Scotland composed of members of the Established Church of Scotland and the United Free Church. The object is the creation of a spirit of Union between the two churches. The members are young men and represent the new spirit in both churches. The immediate effort is co-operation and the consolidation of agencies: First the amalgamation of the educational institutions, and at a later time the combination of the mission and benevolent agencies.

The report of the United Free Church College Committee shows a decrease in the number of students—namely, 133, as compared with 143 in the previous session. Of these 52 studied at Edinburgh, 62 in Glasgow, and 19 in Aberdeen. There were 42 non-regular students—13 at Edinburgh, 21 at Glasgow, and 3 at Aberdeen. These figures show that the Glasgow College is now the leading college of the Church, attracting more regular and more non-regular students than N-w College, Edinburgh.

For the vacant Principalship of New College, Dr. Alex. Whyte is nominated by 10 Synods and 42 Presbyteries; Dr. Marcus Dods by 7 Synods and 38 Presbyteries; Professor Paterson by 3 Synods and 12 Presbyteries; Professor MacEwen by 13 Presbyteries; Professor Orr by 3 Presbyteries; Dr. Hutton and Dr. George Robson each by one Presbytery. A memorial is submitted by the students of the New College, stating it to be their strong and unanimous desire that Dr. Dods should be appointed Principal.



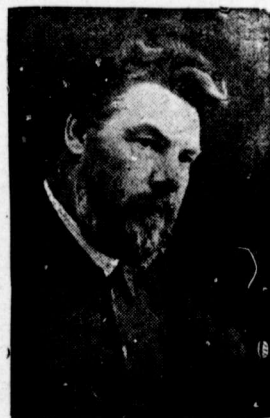
REV. DR. DUVAL,
Winnipeg.

ST. JOHN'S CHURCH, TORONTO.

The corner-stone of the new St. John's church and Sunday school at the corner of Broadview and Simpson avenues was laid Saturday afternoon at 3 o'clock, in the presence of a large gathering in spite of unfavorable weather. The stone was laid by Mrs. Joseph E. Armstrong, associated with Rev. Professor MacLaren, principal of Knox college. Rev. J. McP. Scott, the pastor, sketched the history of the church. Addresses were given by Rev. Alfred Gandier of St. James' Square church, conveying greetings from the parent congregation and the other Presbyterian ministers of Toronto—Rev. Wesley Dean, who spoke on behalf of the other ministers of Riverdale; Rev. Wm. Frizzell, and Rev. Wm. McKinley, Moderator of Presbytery.

The new church is to be of red brick with stone dressings, about 155x70 feet, and seating 1,000, with the Sunday school to the rear, also accommodating 1,000. The cost of the structure, which when completed will be one of the handsomest edifices in the east end of the city, will be about \$50,000. The St. John's people are supporting a missionary of their own on the foreign field—Rev. George Murray Ross, in Honan, China—and three members of the church—Dr. (Miss) Chone Oliver, Miss Harriet Thompson and Miss Florence E. Clearhine—are on the staff of missionaries in Central India; Dr. Jessie MacBean is in Macao, China, and Dr. Frank Blain in inland China, and Dr. and Mrs. F. O. Gilbert are on the Rolling River Indian Reserve, Manitoba.

The beginning of St. John's church was in December, 1886, when a Sunday school was opened by St. James' Square church, the first superintendent being Mr. John Cameron, then editor of the Globe, now postmaster at London. Preaching services were started in the following spring. The pastor, Rev. John McP. Scott, who had oversight of the work from the first, was inducted on December 17, 1889.



REV. DR. MOWATT.
Minister Erskine Church, Montreal.

Three good Presbyterians will have the degree of LL.D., (honoris causa) conferred on them by the university of Toronto at the coming convocation. They are the Right Honorable James Bryce, British Ambassador to the United States; H. I. Strang, M.A., for many years head master of the Goderich Collegiate Institute; Arch, MacMurchy, M.A., for many years rector of the oldest grammar school in the Province. In each case the honor is well merited.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVELTHE ILLUMINATION OF MRS.
HUNTER.

By Mary A. P. Stansbury.

Mrs. James Hunter was a notable housekeeper. So far back as domestic tradition ran she had come of a line of notable housekeepers—women who waged unremitting war not on dirt alone, but upon all that nondescript variety of material which they are accustomed to comprehend under the generic term of "litter."

Her carpets were guiltless of a suspicion of dust, her floors scrubbed to the last degree of whiteness, and her furniture ranged at exactly symmetrical angles with her spotless walls. Her brass and silver emulated the brightness of the rising sun, and even kettles and pans transformed to mirrors, reflected the keen-eyed countenance of their mistress.

But Mrs. Hunter's energies were by no means exhausted upon inanimate objects. Each Hunter baby by turn had to take its first independent journey into the world with its snowy cambrics protected by a blue calico "creeper," which was replaced on the child's arrival at school age by a checked gingham apron of proportions ample to envelop its small person and to protect its clothes from soil. In vain five years old Tom had protested against the objectionable over garment.

"The boys call me 'sissy,' muvver!" he declared with tears, but Mrs. Hunter's only answer was, "My little boy must learn not to be ashamed of anything that mother thinks best for him to wear."

One had only to scan the row of slippers ranged along the wall of the rear entry, from the number nines of Mr. Hunter himself to the small red morocos of the youngest child, to understand that the sacredness of the Hunter interior, like that of a Hindu temple, demanded the removal of ordinary footwear upon entrance.

Mrs. Hunter was by no means unloving. She would have been ready at any moment, had the emergency arisen, to give her life cheerfully for her husband or children. None the less there was no room in her scheme of living for the small indulgences which might disturb the rigidity of her domestic code. To tolerate anything which might in any manner "make dirt" was to her a moral impossibility.

If her children's innocent desires or secretly cherished tastes conflicted with the housewifely regime, so much the worse for them, since the system admitted of no compromise.

It would be difficult to do justice to Mrs. Hunter's feelings when, after an unaccountably restless night, she found herself one morning unable to rise from her bed. Could it be possible that she was going to be ill. And if so, what would become of the housekeeping? As well might a watch be expected to keep time with its mainspring broken.

She had been accustomed to apply to all "hired help" the single adjective "shitless." Was it to the hands of such as these that her spotless kitchen and closets, the preparation of the family meals, the care of the children's wardrobe, the supervision of washing and cleaning days, were to be intrusted? She groaned aloud, vainly struggling with the pain and faintness which attended every effort to move. As the day advanced her suffering increased, and by the time the doctor arrived she was in a burning fever.

This proved the beginning of a long and dangerous illness, when through many days of weakness and delirium

those who watched at her bedside alternated between hope and despair.

At last the crisis passed and, with slow and feeble flow, the tide of life turned once more shoreward. For a time after recovering consciousness she was too weak for any connected thought. All the cords of interest and authority she had been used to gather in so strong a clasp, had slipped unnoticed from her nerveless hands and she felt no impulse to take them up again.

Once she awoke from a more than usually refreshing sleep with a new sense of clearness in her brain. She made no movement and the two neighbor women who were sharing the care of her, supposed her still unconscious. The sound of their low whispering came to her ear with singular distinctness.

"If Jane Hunter hadn't taken a turn for the better there'd been a different deal in this house. I can tell you. Of course they'd 'a' missed her terribly at first. 'Twould have taken a good while to get used to having things move along easier like. Jane's been a good woman—none better, and mighty capable dear knows! But she's held altogether too tight a rein. To be sure her children have gone well enough so far, but I wouldn't want to bank on 'em for the next five or ten years. When home is too spick and span for anybody to have a good time in, young folks are bound to go somewhere else for it."

"You're right there Mary. I made up my mind a good while ago that I'd let my folks do while I'm alive some of the things they'd be certain to do after I was dead."

For a moment Mrs. Hunter's heart almost stop beating. Could it be possible that her death would have been in the nature of an unconscious relief to those whom she loved better than to her own soul? She shuddered with almost passionate indignation. But slowly the excitement subsided and with pitiless persistency her memory began to trace long forgotten incidents.

Once more she seemed to be climbing the stairs to the room of Jack her older boy. She saw herself pausing in the doorway in surprised displeasure at the sight of a great oak branch trained against the wall and holding a number of birds' nests of various sorts and sizes. A few fallen twigs and straw lay upon the spotless matting underneath.

"Jack!"

She saw the apprehensive look on the boy's face as he glanced up from his book of natural history.

"What do you mean by filling the house with litter?"

"Oh mother! I'm making a collection. See, here's a hang-bird's nest—I've looked for an empty one ever so long. And this—"

"Jack, if you want a collection of nests, you can keep it in the barn loft. The house is no place for it."

"But mother—"

"Don't argue, Jack dear. I simply can't have such messing. Take them out directly."

How plainly now she saw the hurt expression on the boy's eyes as he silently obeyed her.

Another picture: This time it was Tom standing in the kitchen doorway with a beautiful collie puppy in his arms.

"Can't I have him, mother? Henry Jarvis will give him to me if you are willing. See, what a little beauty he is!"

The young face was flushed with eagerness—the two pairs of eyes, the boy's and the dog's seemed to plead in unison.

"I'm sorry, Tom, but you should have remembered what mother has told you

before. I can't have a dog tracking up the floors and scratching up all the door panels. You will have to give him back."

"O, mother, please!"

"Tom, I am surprised. Don't you know when mother has said no you are forbidden to tease?"

The boy turned away with a half sob. His arm tightened around the silken body of the little creature, whose small red tongue licked his hand as if in silent sympathy.

"Mother." Now it was Susie's voice she heard. "Dick and Jessie are coming over after supper, and their cousin Mary Gray." She flushed and hesitated.

"Yes, daughter. What is it?"

"Mother, could we have a fire in the parlor? Jessie's mother always lets her?"

"Susie, I have told you often enough that a clean pleasant kitchen is good enough for children to visit in. I can't have you racing over the parlor carpet."

"But, mother," Mr. Hunter gently protested, "don't you think they might just this once? I'll buy another carpet when that one's gone."

"Jabez, I wonder that you can counsel wastefulness."

Oh, fool and blind that she has been! It was such little, easy things as these that they would have been doing—if she had died!

It was hard to wait for the morning. At last it came, and with the first gray streaks of the dawn Mrs. Hunter heard the careful steps of her husband at the door and his whispered question:

"How is she?"

"Better—better!" she answered for herself in a voice clear though faint. "Oh, Jabez, come here! Tell me that you—and the children—would have cared if I had never got better!"

"Jane—dear—" faltered her husband, horror-stricken. She saw the terror in his face.

"No, no! Don't be frightened! I know what I'm saying. I'm not feverish, but I've seen things! Jabez, listen! I want the parlor opened—every day, mind! And Tom is to have a dog, and Jack shall bring all out-of-doors into his room if he likes! Oh! this shall be a different place, and I another sort of mother, if God lets me get well!"

Mr. Hunter laid his hand on his wife's forehead with awkward tenderness. Her own pale fingers closed about it and the eyes of the mother and father met in a new understanding and compact, which was to transform a house to a home, and shape to loving ends the lives of those who dwelt within it.—The Western Recorder.

The greatest men who have written tributes to the Bible built wiser than they knew for their own immortality.

A WONDERFUL FEAT OF
SURGERY.

The successful transplantation of the cornea, literally giving a blind man sight through another's eye, must be reckoned among the greatest marvels of surgery. The patient, lately exhibited by Dr. Zirm to the Medical Society of Vienna, had lost the sight of both eyes through ulcers. It happened that the surgeon had to take out the eye of an eleven-year-old boy, which had been ruined by a steel splinter although the cornea was left intact; and pieces from this eye were inserted in slits cut in the opaque cornea of the man's eyes. Almost normal vision was restored to the right eye, the experiment failing in the left. A slight veil can be seen over the restored eye, but small-print can be read.

BOBBY'S BROKEN ARM.

It was done in a moment. Bobby had gone out to play, full of health and spirits, and as he ran, laughing and jumping about, with two other boys, he never thought of danger or accident.

"Bobby, let us jump over this heap of stones," said one of his playmates, and Bobby jumped, readily enough. But in doing so he stumbled and fell heavily. In falling, one arm was doubled under him; and when a passer-by, hearing a cry of pain, picked the child up, it was found that his arm was broken.

Who was so sad now as poor Bobby? The doctor could not help hurting him when setting the broken bone; and when his arm was tightly bound between two splints of wood, and he was told that these would have to be worn for six long weeks, he thought the weary time would never pass.

At first he cried and fretted a good deal, but after a while better thoughts came to him.

"Perhaps I ought to try to put up with this," he said to himself. "Perhaps it would be better not to cry. Mother looked so sorry when I was crying about my arm this morning, that I don't think I will do it any more."

Strange to say, as soon as Bobby began to make an effort to be more cheerful, he really felt better. His mother and sister were very pleased when they saw his change.

"Now that you are trying to be patient, Bobby, half the trouble has gone, you see," his mother said, with a smile.

"Yes," answered Bobby, "but it was a pity that I broke my arm, wasn't it, mother? I wonder why there are so many troubles?"

His mother smiled again, rather sadly. "Many people, much older and wiser than you are, have asked that question," she said. "We cannot always tell why, Bobby, but of this we may be quite sure—that if we bear our troubles in the right way, they will be less hard to bear, and we shall get real good out of them."

Forgive and forget! Why, the world would be lonely.

The garden a wilderness left to deform.

If the flowers but remembered the killing breeze only.

And the fields gave no verdure for fear of the storm. —Browning.

STUBBORN TENACITY.

It is remarkable with what stubborn tenacity Christian Scientists cling to their theories. No matter how often and how plainly every day facts contradict them they shut their eyes and refuse to surrender. One of their first rules is that the evidence of the senses are not to be accepted. To people who have adopted such principles it is needless to present an argument. They sicken and die just as other people. With regard to a particular case of illness there is nearly always room for some difference of opinion. There are people who think themselves sick when they are not, while others pronounce themselves cured when they are not cured. But when it comes to dying there is no room for dispute. Death is the acknowledged result of disease and bodily weakness. If there is death there is such a thing as bodily derangement and physical disorder. Christian Scientists may in the face of doubtful evidence affirm that sickness is all imaginary, but when death comes, as it comes to all, specious arguments are swept away. As long as these scientists conform to the custom of dying, we must express some doubt as to the correctness of their logic.—Central Baptist.

Speak the word that speaks good cheer; But hold the word that holds a sneer.

BURCHELL'S ZEBRA.

One of the larger South African mammals now verging on extinction, if, indeed, it has not already ceased to exist, is the typical race of Burchell's zebra, the *bontequagga* of the Boers, and the *Equus burchelli* typicus of zoologists, writes Mr. Lydekker in knowledge. This race apparently inhabited the plains to the north of the Vaal River, now forming British Bechuanaland. It is characterized by the complete absence of barring on the legs and of stripes on the lower part of the hindquarters; while between the dark brown body-stripes were faint "shadow-stripes" on the still paler ground-color. The original specimen in the British Museum, brought home by the great African traveller, Dr. Burchell, was, unfortunately, destroyed at a time when but little attention was paid to the priceless value of "types," and there is now no example of this race of the species in the national collection. According, however, to a paper published by Mr. R. I. Pocock in the *Annals and Magazine of Natural History* for 1897, there is, however, one specimen in the museum at Tring, and a second in the Bristol Museum, both of which come very close to the typical form, although neither is exactly similar, and each differs slightly from the other.

A BOY'S FIRST ROOM.

I've got a room, now, by myself,

A room my very own,

It has a door that I can shut,

And be there all alone;

It has a shelf, a closet, too,

A window just for me,

And hooks where I can keep my clothes

As neat as neat can be.

A lovely paper on the wall,

A rug is on the floor—

If I had known how fine it was

I'd had a room before.

I like to go there after school,

Way off from everyone;

I felt, well, sort of scared at first,

But now I think it's fun.

The voices of the folks downstairs

Seem faint and far away.

I hear the rain upon the roof,

I watch the birds at play;

O, yes, it's often very still.

At night there's not a sound—

But I let mother in, of course,

When bedtime comes around.

—Youth's Companion.

"SCUSE A LITTLE."

"Please say, 'I guess you didn't mean to!'" sobbed a child pitifully when it was discovered in some childish misdemeanor; and the comforting words not only eased the sore heart's trouble, but plainly helped toward a better life for the rest of that day, and perhaps for other days. A little boy in one of the kindergarten primaries in a country town a few years ago begged wistfully for a "gold star" when he saw the other boys and girls all getting them. "But," said the teacher, "you do spell so dreadfully, you know, and you don't half make your letters yet so I can read them!" "Don't you s'pose that maybe you could 'scuse a little'?" he pleaded. "'Cause I'm doing just the very bestest that I can!" It is the cry our human hearts are always making. Often the world seems hard and cold, and does not heed it. But we might heed it. We might turn every cloudy action round and find the silver lining. Wrongdoing is wrongdoing, in ourselves or in another, but we might at least set the worst deeds in the best light, and see what comes of it. That is the rule of fairness for a picture—why not for people's failings? It was a sweet eulogy pronounced on a sweet woman by her grieving friends: "She was such an excusing sort of person—always so good at finding excuses for everybody."

DELICATE CHILDREN.

Baby's Own Tablets have done more than any other medicine to make weak, sickly children well and strong! And the mother can use them with absolute confidence, as she has the guarantee of a government analyst that the Tablets contain no opiate or harmful drug. Mrs. Laurent, Cyr. Little Cascapedia, N. B., says: "I have used Baby's Own Tablets for colic, teething troubles and indigestion, and am more than pleased with the good results. Mothers who use this medicine will not regret it." Sold by medicine dealers or by mail at 25c. a box from The Dr. Williams Medicine Co., Brockville, Ont.

JAPANESE ECONOMY.

It is estimated that a professional man in Japan can live, with his wife, in comfort on the sum of \$250. This means one large divisible apartment, a small kitchen, a bath-room, a study and a store-room; a charming garden, one servant, and surroundings of great refinement. Mats are the covering of the floor, of course; pillows the seats; table linen is superfluous where lacquered trays and paper napkins are used; personal laundry is at its minimum where two hot baths a day are the custom. The faggots used in cooking are not much larger than a man's finger, and fuel for ironing is unnecessary where clothes are stretched properly upon a frame. Perfect privacy is one of the luxuries of this minute menage, for a high bamboo fence shuts off the view of strangers. Each article of the house is carefully selected, and some of them are of rare beauty and of a durability that permits them to be handed on from one generation to another. No waste takes place, for every crumb of the food prepared is eaten. Flowers are the chief decoration, and the science of flowers is a part of the accomplishment of the lady of the house. The large room, with its several mats and its adjustable partitions, becomes at night time the sleeping place of the several members of the house, but during the day quickly is converted into a spacious, peaceful, flower-decorated apartment, the bed clothes being laid away neatly on the shelf of the store-room. Simplicity, delicacy and refinement characterize homes of these qualities—the homes of the poor who feel no poverty—the abodes of those who having little, would not complain had they even less.—The Reader.

Rabbits have white tails so that the young may easily follow their mother in case of pursuit. The natural color of the rabbit so much resembles the earth that this would otherwise be impossible.

The natives of the interior of Ceylon finish the walls and roofs of their houses with a paste of slaked lime, gluten, and alum, which glazes and becomes so durable that specimens three centuries old still exist. Sumatra the native women make a coarse cloth of palm leaves for the edge and top of the roof. Many old Buddhist temples in India, and Ceylon had roofs made out of cut stone blocks, hewed timber, and split bamboo poles.

Among the many strange points of bird-migration is the fact that journeys across the sea are generally undertaken in the darkness, and invariably against a head wind. It is wonderful that tiny birds should make head against a storm, yet this is what the vast migratory flocks often have to encounter. Speaking generally, it would seem that thick and hazy weather marks the time of the heaviest migrations, the autumnal one generally being performed in one or more great "rushes."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Ramsay, Rev. Jno. H. Milne and Rev. A. E. Mitchell, all of this city, will attend the meeting of the General Assembly. Among others the eldership will be represented by Mr. George Hay, Mr. James Hope, Mr. John R. Reid and Mr. C. Blackett Robinson.

Last Sunday morning Rev. J. T. Taylor, one of our Indian missionaries, at present on furlough, preached in Knox church, and again in the evening in Erskine church, when he dealt with "India's Opportunity." Both discourses commanded the closest attention of large congregations.

Miss Aitchison, president of the Ladies' Aid Society of Stewarton church, was made the recipient of a steamer rug and straps, with monogram, in view of her departure on a two months' visit to Ireland. The presentation was made in suitable terms by Mrs. Dewar, 1st vice-president. Afterwards refreshments were served, and the ladies present enjoyed an hour of pleasant social intercourse.

On Sunday the officers and men of the 43rd D.C.O.R. attended divine service in St. Andrew's church, when Rev. Dr. Herridge preached a most appropriate sermon from the text: "Quit you like men." An interesting feature of the occasion was the unveiling of a tablet erected in the church by the Dominion Rifle Association in memory of the late Col. John Macpherson. The handsome brass plate is engraved as follows: "To the glory of God and in memory of Lieut-Colonel John Macpherson, for 20 years an elder of this church. Born at Lancaster, Ont., 8th Jan., 1830; died at Ottawa, 21st Jan., 1906. This tablet is erected by the Dominion of Canada Rifle association in recognition of thirty-six years' faithful service as its treasurer."

QUEBEC.

The congregation of Inverness, vacant since December last has called Rev. R. H. C. Sinclair, B.A., late of Fenelon Falls, Ont. Call accepted. Induction, 18th June, Dr. Kellock, P. D. Muir, and H. C. Sutherland to be in charge of service. There are still two vacancies.

Grand Mere (Bethel church), a village congregation, fell vacant on the 27th May, by the translation of Rev. H. S. Lee, to the Presbytery of Glengarry. Rev. J. R. MacLeod, Three Rivers, is Moderator, who will be glad to hear from Ministers or Students who would supply for one or several Sabbaths.

Scotstown has been vacant for a lengthened period. It is a congregation with a large Sabbath school, and is a field of hopefulness. Rev. R. Mackenzie, Stornoway, Que., is Moderator, to whom applicants should apply.

Rev. Dr. Campbell, of Victoria, B.C., has been visiting friends at Collingwood, where he spent several years before going to Victoria fifteen years ago. In the interval many changes have taken place in Collingwood, the town having greatly grown in population and improved in the quality of its buildings. Dr. Campbell speaks in glowing terms of the Capital of British Columbia, conceded to be one of the most delightful residential cities in America. One of the greatest assets is its climate, and the scenery cannot be excelled. Victoria has entered upon an era of progress and prosperity.

EASTERN ONTARIO.

Rev. J. M. Miller of White Lake preached at the preparatory services in St. Andrew's church, Pakenham, on Friday evening of last week.

Rev. Fergusson Millar took the anniversary services at Sand Point on 26th ult., and Rev. Wm. Moore filled the pulpit at Blakeney.

Rev. Dr. Harkness, of Cornwall, will preach at the preparatory service in Knox church, Lancaster, on Friday evening next.

Rev. W. W. McRae, of Beaverton, conducted anniversary services in the Kirkfield church on the 26th ult. Rev. H. H. Turner taking the Knox church pulpit.

Bathurst still remains vacant, and Rev. D. Currie of Perth will be glad to hear from any one who is willing to supply.

Rev. W. H. Cram, of Cobden, accepts call to Manotick. He will preach his farewell sermon on the 16th inst., and Rev. D. L. Gordon, of Forester's Falls, was appointed interim moderator of the Cobden session.

At a joint meeting of the congregations of Kemptville and Oxford Mills, held in St. Paul's church, Kemptville, they extended a unanimous call to the Rev. A. Leslie Howard, M. A., of Cayuga, to become their pastor.

Dr. P. C. McGregor, of Almonte, will attend the General Assembly as commissioner from Red Deer Presbytery, Alberta; and Professor Dyde, of Kingston, is sent by the Presbytery of Victoria, B. C.

Rev. M. C. Tait, M.A., B.D., has resigned his charge of Claremont congregation. Presbytery has reluctantly accepted his resignation, which will take effect on July 1st. Rev. H. Crozier, of Ashburn has been appointed interim moderator of session.

At the recent meeting of Lanark and Renfrew Presbytery, Rev. E. W. McKay, moderator, presided. A good deal of routine business was done. The next regular meeting will be held in Arnprior, September 2nd., at 8 o'clock, p. m.

Rev. Dr. Bayne, of Pembroke, accepts the call of Sudbury, and will preach his farewell sermon in Calvin church on the 16th inst. Rev. Dr. Campbell, of Perth, was appointed interim moderator of session, to whom applicants for a hearing should write.

At the Lanark and Renfrew Presbytery meeting in Carleton Place last Thursday, Rev. Mr. Rattray of Eganville, presented the statistical report, pointing out a number of defects and suggesting some useful reforms, and more care in making returns.

The Mission Bands of St. Andrew's church, Perth, are doing a useful and much needed work in assisting weak mission stations in remote parts of the country. It was intimated at a recent meeting of the Bands that at Revelstoke, B. C., where aid had been given years ago, there are now two flourishing congregations. The pastor of St. Andrew's—the Rev. A. H. Scott—takes a lively interest in his young people.

Rev. J. J. Monds was formally inducted to the charge of St. Andrew's church last Thursday evening in the presence of a large congregation. Rev. E. W. McKay, M. A., moderator of Presbytery, preached the sermon; Rev. Mr. Miller, of Blakeney, addressed the minister, and Rev. Mr. Bennett, of Almonte, the people. At the close of the service a very hearty reception was accorded the new pastor in the lecture room; and refreshments were served by the ladies of the congregation.

WESTERN ONTARIO.

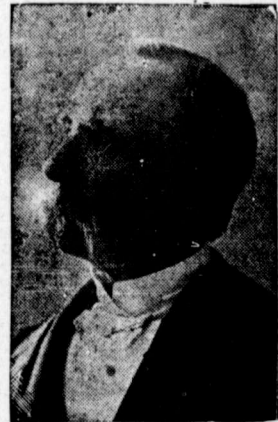
Rev. E. L. Pidgeon, of St. Thomas, conducted anniversary services in Blenheim church last Sunday.

The next regular meeting of Hamilton Presbytery will be held in Knox church, Hamilton, on 2nd July at 10 a. m.

The induction of Rev. R. A. Cranston, of Cromarty, into the pastorate of Knox church, Palmerston, is to take place on 18th inst.

Rev. Dr. Ross of St. Andrew's church, London, has received extended leave of absence till August. It is fondly hoped he will be fully restored in health by that time.

Rev. John Gray Reid, having accepted the Presbytery of Saugeen, appointed the call to the Alma and Cunnock Rev. T. D. McCullough, of Harriston, interim moderator of session.



REV. R. N. GRANT, D. D.
(Knoxonian.)

Rev. R. W. Leitch, of Delaware is reported to be very seriously ill. His recovery was for a while despaired of. He may not preach again for months, if he does recover.

Rev. D. N. Morden has been released from the Bradford charge to go to Knox church, St. Mary's, when his induction will take place on July 11th. Meanwhile Rev. Dr. Talling will remain in charge at St. Mary's.

Rev. Dr. Hamilton, for forty-three years minister at Motherwell, now living retired at Stratford, has just celebrated his 83rd birthday. Although somewhat infirm, he expects to be present next Sunday at the jubilee services to be held in the Motherwell church. Dr. Hamilton has two sons in the ministry.

A very successful joint meeting of the Women's Home Mission Presbytery, and the Young People's Presbytery of the Presbytery of London was held recently in Glencoe. There was a large attendance of delegates. The afternoon session was addressed by Mrs. Smellie and Mrs. J. A. Macdonald of Toronto. The impression was made that this experiment of having these two Presbyteries meet in the same place, the same day, and holding joint sessions was a good one—a great forward step, and it is believed will be repeated. The evening joint meeting which was more public, was addressed ably and at length by Rev. Mr. Knox, of Strathroy.

WINNIPEG AND WEST.

Miss Edith Miller's portrait at the Royal academy, London, Eng., painted by Harold Speed, R. A., hangs in the same room in which are exhibited Mr. Colin Forbes' picture of the King and Queen. Miss Millar has earned high distinction as a vocalist. She is a daughter of Mr. Millar of Portage La Prairie.

Mr. and Mrs. L. C. Macintyre have presented to the congregation of Knox church, through the session, an individual communion service of solid silver in memory of their only daughter, Mrs. Enrith Edna L. Macintyre Baker, who died during the year. They desired that this beautiful gift should be accepted as a memorial of their best beloved child, and it was received by the session for the congregation and a fitting response was made by the pastor, Rev. Dr. DuVal.

The Presbyterian ladies of Winnipeg have formed a "Woman's Union," to prosecute mission work in the northern part of the city under the direction of the Presbytery. The union will maintain co-operation relations with a similar organization in the Methodist church, and thus prevent overlapping. The officers elected are: president, Mrs. George Bryce; 1st vice-president, Mrs. Farquharson; 2nd vice-president, Mrs. A. W. Mackay; corresponding secretary, Mrs. Moffat; recording secretary, Mrs. Hugh Robertson; treasurer, Mrs. Kehoe.

Rev. J. H. Woodside, B.A., of North Gower, conducted re-opening services in the Metcalfe church, on the 26th ult.

The twenty-fourth annual meeting of the Glengarry Women's Presbyterian, W.F.M.S., will be held in Knox church, Yankleek Hill, on June 12th and 13th. Mrs. (Rev. Dr.) Harkness, of Cornwall, is the President. There is a large membership and the attendance at these sessions is always large. One of the features of the meeting will be a missionary address by Rev. J. T. Taylor, of Mhog, Central India.

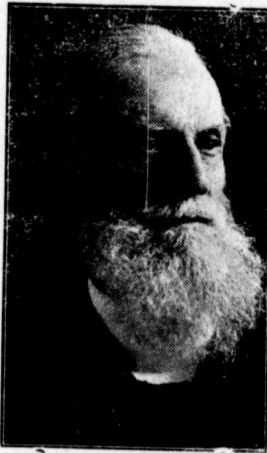


REV. D. D. MACLEOD, D. D. Barrie, Ont.

MONTREAL.

It is with sincere regret that we note the continued illness of Rev. F. M. Dewey, M.A., the respected minister of Stanley street church.

Rev. J. L. George, B.A., of Calvin church, who was some time ago granted six months' leave of absence in order to recuperate, is spending a portion of his holidays at New Glasgow, N.S., and his health is reported as improving.



REV. ROBERT CAMPBELL, D. D.

In the report of Knox church for 1906 it is noted that Mr. W. D. McLaren, senior elder and clerk of session has entered on his eightieth year. During his long life he has served the church with unwavering love and devotion.

Rev. Professor Fraser, "The Marlborough, 210 Milton street, and Rev. Professor Mackenzie, 103 Mackay street, are the committee on supply of city pulpits on Assembly Sunday, June 9th. Any requests for the services of Commissioners for Presbyterian or other churches, should be addressed to either of them as early as possible.

Rev. J. G. Inkster, B. A., recently from the English Presbyterian church, conducted the preparatory services with much acceptance in Crescent street church last Friday evening. It was an inspiring sight to see the large number of young men who were applying for membership. Altogether 55 names were added to the roll. The total membership is now over 900. The young minister—Rev. John Mackay, M.A.—has reason to be greatly encouraged in his work.

Rev. Dr. Campbell, who recently celebrated his fortieth anniversary as pastor of St. Gabriel church, was last week presented by the Young People's Association of that church with a portrait of himself. The presentation was made in a felicitous address by Mr. Arch. McAllister, president of the association. Mention was made of the fact that a number of men who had worshipped under Dr. Campbell some thirty or forty years ago had subscribed to the gift, in order to show that they had appreciated his services in the days when they had been members of St. Gabriel church, and of the esteem in which they still held him. Dr. Campbell in replying, assured the subscribers of his high appreciation of the gift as another and touching demonstration of the affection of which he had had many evidences in his forty years' pastorate.

The choir of St. Andrew's church, at Renfrew, realized about \$75 from an entertainment given under their auspices for the purpose of installing a new pipe organ.

(Concluded from Page 5.)

grand opportunities opened up before her than now. We may gratefully open our eyes to the characteristics of the "season" in which our work is to be done, as an age to task all our powers and feed all our hopes. Is not this emphatically true in the immediate field in which our work is specially to be done? Did ever a church face a more noble, stimulating, and impressive future? Our church comes to her task with unequalled opportunities. She is exempt from many of the restraints and conventions which are associated with some old world churches, she has a clear and firm hold upon the spiritual essentials of the gospel. The virility and buoyancy of youth are evident in her movements; and she advances toward the work before her in a spirit of firm confidence. How great the task is can only be recognized in part. Conceptions of the expanding future come in fitful but enticing visions. A new nationality stands upon the threshold of early manhood, with the offer of the coming years. What capacities of growth, what new formations of national and individual character, what lofty destinies lie ahead of us! The material prosperity of the land, the educational expansion, the artistic and scientific growth, are intensely interesting and inspiring. It rests with the church to infuse into these the spiritual forces of the gospel and thus mould a people in whom prosperity is united with righteousness, in whom intelligence is associated with a lofty and spiritual Christianity.

For the accomplishment of this divine mission, we as a church possess a fair degree of instrumental equipment. But what we require first and most of all is the power of God in our own hearts, a larger measure of the Spirit's presence; we need a new consecration, a fresh baptism of the Holy Ghost to awaken a stronger throbbing of spiritual energy. Oh for more of the power that burst forth on the day of Pentecost, that we may be made more sensible of our glorious opportunities, and become more effective, as ambassadors on behalf of Christ, in reaching men and winning them for God and righteousness: "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

HAMILTON.

Rev. D. R. Drummond's last Sabbath morning sermon topic was "Paul's Impossible Prayer."

The rain on Sunday evening the 26th ult., came on at a very inopportune time, and the result was greatly diminished congregations.

Rev. Beverley Ketchen of McNab street church, and Rev. J. Roy Van Wyck of Sherman avenue church exchanged pulpits on Sunday morning.

A Presbyterian Church Extension Union is about to be formed in Hamilton. It will be modelled very much after the Union of a similar kind in Toronto.

Communion services were held last Sabbath in Knox and Central churches, and baptismal service at St. Andrew's.

Sherman avenue people are planning to erect a handsome new church this year. They are in the city's growing district.

Rev. J. A. G. Calder, of Montreal, visiting the home of his youth, preached in Knox church, Beaverton, on Sunday, 26th inst. Mr. Calder, who was Minister of Knox church, Lancaster, for several years, only recently returned east from British Columbia.

HEALTH AND HOME HINTS.

In boiling eggs hard put them in boiling water ten minutes and then put them in cold water. It will prevent the yolk from coloring.

In making an apple sandwich take apples, the juice of half a lemon, a little sugar and water; stew till tender, then turn out on a plate to cool.

For a liquid tooth wash dissolve a little powdered borax in boiling water; when cold, brush teeth and wash mouth out with it. It will keep teeth and mouth in a sweet and healthy state.

If a pan of sliced raw onions is placed in a room in which there is diphtheria they will absorb the poison, and prevent the disease from spreading. The onions should be renewed every day.

It is a well-known fact that babies of the very poor are less nervous than those in better circumstances, and as this is largely due to the fact that their mothers are too busy to constantly entertain them, this alone should be a point of warning to inexperienced mothers.

Sandwiches are the most convenient form of refreshment. Cut the bread from a day old loaf, and pound the meat, ham, fish, or whatever the filling is to be composed of, season it, and mix it with butter. Then spread it on the bread; cover with another slice; trim and cut into nice little squares, oblong and triangles.

Tender feet—Rest them as much as possible by changing your shoes several times a day—even from an old shoe to a new one is a rest. The muscles of the foot tire of one position, and it is wonderful how a frequent change of shoes rests them. A few drops of ammonia added to the water in which you bathe your feet at night will help to make them more comfortable.

French Fried Potatoes—Scrub and pare the potatoes, and cut in eights, lengthwise. Let stand in ice-cold water until well chilled. Then dry between towels, as they are to be fried. Fry in a deep pan of boiling lard. Avoid having the fat too hot, or the potatoes will be dark-colored before they are cooked through. When cooked, they should be golden brown. Drain at once on soft paper; then sprinkle with salt and serve.

Plain Batter Fritters—To a pound of sifted flour add the yolks of three well-beaten eggs. Stir cold water slowly into the mixture until it makes a thick batter, and add a pinch of salt. Beat well, and if too thick add a little more water, then last of all, add the whites of the eggs beaten to a froth. Place a deep pan on the fire with plenty of lard, and when it boils drop a teaspoonful at a time of the batter into it and fry to a golden brown. Lift from the pan on to a hot dish, one by one, place on a napkin, and sift powdered sugar over them before serving.

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SPARKLES.

"Do the experts in trials ever agree on anything?"

"Certainly; on the size of their bills."

A young member of the Scotch Bar was somewhat of a dandy, and was remarkable for his short temper. One day he was preparing to go on a visit to the country, and making a great fuss over the packing of his clothes for the journey. His old aunt, annoyed at the bustle he was making, said: "Whaur's this yer gaun, Robby, that you mak' sic a parade about your claes?" The dandy lost his temper, and pettishly replied, "I am going to the devil." The aunt quietly replied, "'Deed, Robby, then, ye needna be sae nice, for he'll tak' ye as ye are."

First Wife—"I wonder if it's really true fish is a brain food."

Second Wife—"Well, I'm sure they have some effect, for every time my husband goes fishing he comes home too dizzy to stand up."

"I don't think my religion will be any obstacle to our union," he urged. "I am a spiritualist." "I am afraid it will," she replied. "Papa is a teetotaler, you know."

The eighth wonder of the world—a returned umbrella.

Magistrate—How old are you, madam? Witness—According to your own ruling, I don't know.

Magistrate—Why, how is that?

Witness—You stated that hearsay was not conclusive evidence, did you not?

Magistrate—Yes; but—

Witness (interrupting)—Well, I am told that I am so many years old, but, as you must know, it is only hearsay.

One day a little boy went out in the country to visit his grandmother. That evening Grandma picked a chicken.

"Oh, Grandma!" the little boy exclaimed, "do you undress your chickens every night?"

A tourist arrived at a Highland village, and was surprised to learn that there was not a doctor within thirty miles. "But how do you do," he asked an old woman, "when any of you folks are taken ill?" "Oh!" said she, "we just gi'e them a glass o' whiskey." "But if that does them no good?" "Just gie them anither ane." "And if that does them no good?" "Weel, jist gie them anither ane." "But even is a third one does them no good?" "Oh! weel, if three glasses o' guid whiskey disna cure them, they're gaun tae dee onyway."

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The woman in the house, the man in the office, the boy or girl in the school will always find a friend in Dr. Williams' Pink Pills. These pills actually make new, rich red blood and good blood banishes rheumatism, general debility, kidney troubles and those aches and pains caused by overwork or overstudy; good blood builds up the tired unstrung nerves and makes pale, thin cheeks rosy and healthy. The pills are sold at 50 cents a box or six boxes for \$2.50 by all medicine dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

Cats are held in great reverence in Persia. The Shah alone has fifty of them, and each one has an attendant of its own, with a special room for meals. When the Shah travels, the cats go also, being carried by men on horseback.

A man is at his weakest when he turns out of bed in the morning. The muscular force is greatly increased by breakfast; but it attains to its highest point after the mid-day meal. It then sinks for a few hours and rises again towards evening.

Among the numerous superstitions of the Cossacks there is none stronger than the belief that they will enter heaven in a better state if they are personally clean at the time they are killed. Consequently, before an expected battle, they perform their toilet with scrupulous care, dress themselves in clean garments, and put on the best they have. This superstition is not confined to the Cossacks alone, but is widely prevalent in all branches of the Russian army.

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4.40 p.m.	Toronto	5.30 a.m.
12.30 p.m.	Tupper Lake	3.25 a.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.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Knox 5th Mar. 9.30
Glengarry, Alexandria, 2 July, 10.30
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Ren., Renfrew 18th Feb.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a.m.
Peterboro', Peterboro', 5th Mar. 9
a.m.
Lindsay, Woodville, 5th Mar., at
11 a.m.
Toronto, Toronto, Monthly, 1st
Tues.
Whitby, Whitby, 16th July, 10 a.m.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Magnetawan, 9th July.
Algoma, S., Richard's bldg., Sept.
2nd, July 10 a.m.
Owen Sound, O. Sd., 2nd July,
10 a.m.
Saugeen, Drayton 5th Mar.
Guelph, in Chalmers' Ch. Guelph,
16 July, 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox, Ham. 5th Mar.
Paris, Woodstock, 5th Mar. 11 a.m.
London, St. Thomas 5th Mar. 10
a.m.
Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5th Mar.
Paisley, 14 Dec., 10.30

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown,
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst, 2 Sept. 3 p.m.
Bruce, Paisley 5th Mar. 10.30
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bim.
Rock Lake.
Glenboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first
Wed. of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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in which the land is situated.

The homesteader is required to
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therewith under one of the follow-
ing plans:

(1) At least six months' residen-
ce upon and cultivation of the land
in each year for 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 re-
siding with the father or mother.

(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the requirements
as to residence may be satisfied
by residence upon the said land.

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Capital Paid up	- - -	2,500,000
Reserve	- - -	1,000,000

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