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LOVING KINDNESS

BY ALINE WHITE

Let us not ask to do great deeds or for
the world's applause,
But only just to live each day for some
true, noble cause;
It may be some obscure place will claim
us for its own,
The world pass by with scornful smile
and leave us there alone.

It may not be on glowing heights that
we are called to live,
But on the lonely mountain-side, with
but ourselves to give
In times of need and sore distress an-
other's wound to bind,
Will bring to us life's deeper joy—the
art of being kind.

We may not be upon the roll of the
world's greatest men,
But we at least can do our best and
failing, try again;
No matter where our lot is cast, in lowly
place or high,
Just do a deed of kindness there, let
not the chance pass by.

The good of simply being kind helps
ease mankind's great pain.
Each human soul our love has touched
grows strong to bear again,
And thus by helping those in need, we
help ourselves the most,
And at the journey's end we'll find that
kindness was not lost.

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P. RTHS.

At Longueuil, on March 25, the wife of Chas. H. Robertson, a daughter.

On March 26th, at 134 Spadina road, to Mr. and Mrs. R. M. Bertram, a daughter.

At 7 Roxborough street east, Toronto, on the 29th of March, the wife of Mc-Gregor Young, of a daughter.

MARRIAGES.

At the home of the bride's parents, Shelk's Island, on March 27, 1907, by Rev. Dr. Harkness, Herbert Poapst of North Lunenburg, to Lily, daughter of W. H. Armstrong.

At St. Andrew's Manse, Victoria, B.C., on March 13th, by the Rev. W. R. Taylor, Nanaimo, assisted by Rev. W. Leslie Clay, B.A., Gertrude Johnston, daughter of Wm. Johnston, M.A., I.P.S., Athens, Ont., to Frederick Brand, Albern, B.C.

At Smith's Falls, March 6th, by Rev. E. W. Mackay, Lillian E. McFern to to Thos. A. Glenn, both of Amherst Island.

At Kingston, 6th March, by Rev. J. R. Boyd, Annie F. McKee to Hugh Glenn, both of Amherst Island.

At the home of the bride's parents, London, Ontario, on March 27, by the Rev. Thos. H. Mitchell, B.D., Margaret daughter of Mr. and Mrs. George Dickie, to Ward Woolner, B.A., of Ayr, Ontario.

At the bride's home, 'Day Cottage,' Guelph, Ont., on March 19, 1907, by the Rev. R. W. Ross, of Knox College, Eliza C. B., daughter of Mrs. Archibald Frew, to George Matheson, of Stillmouth, Manitoba.

At the residence of the bride's parents, on March 20, 1907, by the Rev. J. T. Tanner, B.A., John Thos. Thompson, of St. Louis de Gonzague, to Ellen Catherine, daughter of Mr. Jos. Black, of Balnsville.

DEATHS.

Mrs. Robert Blackley of Markham died March 29, 1907, in her 83th year. Native of county Antrim, Ireland.

In Richmond on 25th March, John McConkey, aged 87 years.

In Montreal, on March 26, 1907, Lieut-Col. William McGibbon, aged 82 years.

At her residence in Lefroy, on March 26th, 1907, in her 72nd year, after a short illness, Mary Rogerson, widow of the late Wm. Ferrier.

In Carleton Place, March 23rd, Patrick Struthers, postmaster, aged 76 years and 4 months.

In Newmarket on 22nd of March, 1907, Rachael Webb Haight, wife of Arnold Haight, in her 84th year.

In Cranbrook, on March 24th, 1907, James McNair, in his 84th year.

At Cambellford, Ont., on March 22, 1907, Walter Cumming, formerly of Cornwall, aged 77 years.

At her residence, Ryerson, on March 13th, Mrs. R. Mitchell, aged 77 years.

At St. Elmo, on March 20, 1907, Jane McDougall, relict of MacGill McGregor, aged 92 years and 9 months.

W. H. THICKE

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NOTE AND COMMENT

In his address at the annual meeting of the Prince Edward Island Temperance Alliance the President, Rev. A. E. Burke (Roman Catholic) said the prohibitory law is working well, and declared that "provincial prohibition is the greatest temperance victory ever gained in the Province." The liquor selling fraternity in P. E. Island and notably in Charlottetown, are realizing by a very sharp practical experience, that there is a prohibition that prohibits.

The revival spirit continues in Wales. Asked as to present conditions there, Evan Roberts said, recently: "After the storm the calm—not of stagnation, but of settled conviction—not so much ecstasy, but much peace." As was to be expected, some have grown weary, and some have turned away, but the proportion is not large. The quickened spiritual life of the churches is disunited permanent. The fire is burning, and the churches have grown in power and influence. Scenes of the Spirit's baptism are repeated, and in some instances intensified. In some churches the daily prayer meetings, inaugurated many months ago, are continued, and gathering goes on."

The year 1907 will see more railway mileage constructed in Ontario and Quebec than in any year since the original lines were built between Montreal and Toronto. The Canadian Pacific Railway intends constructing almost an entirely new line from Montreal to Toronto. The Mackenzie and Mann Syndicate has also important projects in eastern Ontario and in the vicinity of Montreal which will enable it to secure the shortest route between Ottawa and Montreal. The Canadian Pacific will complete the Toronto and Sudbury branch and the Guelph and Goderich Railway. The Grand Trunk Railway will be particularly active in the western section of Ontario between Toronto and Windsor, but the chief work will be rather in the western provinces in building the Grand Trunk Pacific Railway. The Delaware and Hudson will complete its line along the south shore of the St. Lawrence to Quebec.

A distinguished minister of the Gospel now gone to his reward, who had reared perhaps the most distinguished bevy of children, all in all, ever reared by any father in North Carolina, was asked in view of the high and honorable stations all his boys were filling, the pride of the church and the pride of the State, how he managed to accomplish so great and blessed results, replied: "I never allowed my boys to be on the street after dark." Commenting on this deliverance the Presbyterian Standard says: "That, of course, was only a part of his parental work, but a very important part. Night is the time the devil seizes upon to effect his destructive work upon the young. It is strange that parents do not see this and set themselves like the rock of Gibraltar against the looting of their boys on the streets at night. And what is stranger still there are parents who allow their daughters this perilous privilege in view of the fact that falls that shock communities and break the hearts of families are generally from the street tramping contingent at night. It is a low grade phase of public sentiment that does not ostracize it."

Gipsy Smith has been led to give some impressions of church life in America, making a comparison with what he saw 18 years ago. He finds a "great change" for the worse in the attendance upon prayer meeting and public worship. Along with this he notes a "mad craze for pleasure." It is universally true that attendance on the prayer meeting and public worship on Sabbath is less than it was 18 years ago? It might be that in many localities attendance is larger now than then. The "mad craze" for pleasure, however, seems better founded.

A writer in the United Presbyterian tells of a remarkable railway in the South which was built to serve the Waldorf and other extensive mines in its region, but connecting with the Colorado and Southern, it has attractions for tourists. After describing these attractions the writer says: "This road keeps Sabbath, as does the great Waldorf mine. Not a wheel turns, every man rests, though Sabbath is the tourist day and would bring thousands of dollars to the owner's hands. Neither the road nor the mine is going toward bankruptcy. Men clean, resting, home-keeping, church-going! No roar or whistle! The owner has the best of service for me who love six days of good wages and a day of rest. His rule of life is that his divine Partner have a tenth of profits and a seventh of the time. And he is not growing poor. His own gifts and energies are remarkable, but he leans on his Partner for crowning success, and thus far it has come."

Gipsy Smith, the evangelist, who is now in the United States gives the following definition of what true repentance is and means: "It is not sorrow for sin. You may be sorry in a way without repentance. The young lawyer was; but he was only sorry enough to go away without Jesus. And, remember, he wept. But he went away without Christ; and do not think your tears count if your heart is in rebellion. Some people can weep over a sermon as they weep at a funeral, weep at play, at a sentimental story, and because their tears are handy they think they are half in the kingdom. What is true repentance, then? Listen! It is not promises to be better. It is not emotion. It is not excitement. It is not sensationalism. It is not hanging after evangelists and evangelization. It is not tramping from church to church to hear a man speak or sing or pray. There is something infinitely better than all these things. It is not church fellowship or communions. It is not self-elected work. It is not getting busy about religious things. It goes deeper than all these things, and it should precede all these things. It is the one great, deliberate act of the soul. It is the command of God to be willing and obedient, and it is the response of the awakened, intelligent, redeemed soul to the call of its God. True repentance is turning from sin to God, from sin to God. That is repentance—from. It is putting your hand on your heart and getting hold of the thing that has been your curse, the enslaving passion, the captivity, the predominating force in your existence, the blackening thing, the hellish thing, the damning thing of your soul and dragging it out, and saying, There, Lord Jesus, that is it, and I will die before I will commit it again. I turn from it now, and forever. That is repentance; that is Bible repentance."

The Concord Issue is responsible for the statement that liquor advertisements are a bribe, in the sense that they prevent the paper publishing them doing or saying anything to injure the business of their patrons or to spoil the sale of the goods they advertise. The Christian Guardian says it would not care to make this statement without qualification; and yet it cannot be denied that there is altogether too much truth in it. We do not say that a newspaper is bound to support all who advertise in its columns; and yet there are few newspapers whose editors will care to strongly attack a business, from the advertising of which they are at the same time deriving a revenue. It follows, then, that no paper that publishes liquor "ads" is as free to use its influence on the side of temperance as it would be if the "ads" did not appear. Is it not time the press men of Canada bowed the the dictates of their consciences and asserted their manhood and intelligence by excluding liquor advertisements from their columns?

In "Reapers in Many Fields," Rev. Alfred Gaudier, pastor of St. James' Presbyterian church, Toronto, says: "The great need of the time is not some new missionary organization within the congregation, but the realization that the congregation itself is a missionary organization; that it exists for the purpose of ministering Christ to the world, that all its office bearers are the officers of a Missionary Society, and all the Communicants members who are pledged to support the missionary society with their gifts, and to share in its work." The Rev. W. R. McIntosh, writing in "Missionary Pathfinders" quotes these words, and adds, "Can this principle be established? How can we get congregations to accept it? What methods should be adopted to put it into operation?" It is almost superfluous to say that were this principle established there would be no pitiful appeals for funds such as the Agent of our Church is compelled to issue, and no statements such as we have had recently where a large number of congregations are credited with—nothing.

Here is a paragraph from the Cumberland Presbyterian which might well be pondered by professing Christians, who go to the theatre oftener than they go to the weekly prayer meeting: "That there is an intimate connection between the theatre and the prevalence of crime is coming to be more fully acknowledged than heretofore. The bulk of plays now exhibited have a demoralizing influence on the impressionable mind of the young, which shows itself in the lowered moral standard as well as in the actual vice and crime. Just now the city of Chicago is vexed over the unusual amount of crime. In seeking for the cause of it, a theatre manager himself attributes much of it directly to the theatre. He ought to know, and his word ought to be heeded by parents who are in the habit of allowing their children to attend the play-house. Before the West End Woman's Club of Chicago, Mr. A. M. Bennett, a theatrical manager, is reported as saying: "The plays produced in the out-lying theatres are the forerunners of outrages, hold-ups and robberies which form the wave of crime which we are now experiencing." This agrees with what a thoughtful observer who has not been inside of a theatre for twenty years or more, recently said: "I never got any good in the theatre and I believe I got a good deal of harm."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE OLD THEOLOGY.

By Donald Sage Mackay, D.D.

Is the old theology good enough for to-day? There are many things in it that personally we may not like, some things it asserts we may not accept, but in its intellectual consistency, its logical precision, and its splendid sanity, the old theology compels one's admiration in a way that no form of the new theology does.

The old theology is strong meat for strong men. There is tonic in its fearless assertions, and there is intellectual rest in the unshaken confidence of its ultimate conclusions. Its strength springs from the rock-bottom foundation on which it rests. The new theologies make much of experience and the religious consciousness, but both of these things have in them the elements of uncertainty and transition, since every age creates its own experience and develops its own religious consciousness. But the old theology goes back of these things and digs down to the rock-bottom of Scripture. Taking the Bible to be what it claims, the inspired revelation of God, the old theology finds in that Book a unity of thought which no later criticism of the Bible has been able to destroy.

The first principle, therefore, of the old theology is not to adapt itself to the experience of man in this or that age, but to render itself consistent with the teachings of Scripture. If science has anything new to say, the old theologian will welcome it, if it is in accordance with Scripture. If criticism has anything to suggest, the old theologian will be glad to consider it, if it is in line with the teachings of Scripture. If the old theology is dogmatic, it is not more so than the Bible. If it takes extreme views of sin, it goes no further than the Bible. If it teaches a doctrine of forgiveness, based on the idea of substitution, it finds confirmation in the expiatory idea of sacrifice, beginning in Genesis and consummated in Revelation.

The old theology is essentially a Christology. Its vision is so permeated with Christ that it begins to discover Him in types, and prophecies and symbolisms all through the older records. Some of its interpretations may seem grotesque and far-fetched, as, for example, its views of the Song of Solomon, but this pervasive vision of the Christ gives a beauty, as well as consistency, to the teachings of the Old Testament, which vitalizes, as well as spiritualizes, its ancient themes.

In its doctrines of God and Man, the old theology is peculiarly strong, because it safeguards the personality of both. While it may unduly separate the divine and the human to an extent that the later teachings of Jesus hardly justified, it has, by that very fact, vindicated the value of moral distinctions between man as the sinner, estranged from God, and man as the child, redeemed through Christ.

The old theology is strong because it presents a doctrine of salvation which, in its main elements, is free from metaphysical mysteries. Sin is the great separator between man and God. By some means, unexplainable by human thought, sin has become a disturbing element in the cosmic process, and nature, as well as man, has been involved in its pain. To overcome this element of death, it is necessary that God should interfere. His Holiness demands the extinction of sin; His Love seeks

the salvation of the sinner. In the sacrificial death of Christ, the Eternal Son of God, the guilt of sin is atoned for, and the needs of the sinner are met by the substitution of the Divine Sufferer. The Cross is the keystone in the arch of redemption.

The old theology, therefore, exalts the power of faith as the one supreme instrument through which the Divine Salvation becomes a reality for the sinner. When the sinner becomes the believer, he is saved. And experience confirms this. The old theology, which has, perhaps, been unduly contemptuous of experience, nevertheless finds in the experience of the church its strongest bulwark of support. Its efficiency as an interpreter of the method of salvation has been vindicated in the redeemed lives of men and women. The old theology has been the means of saving more sinners than all the other theologies multiplied over and over again. Its great dynamic of appeal is focussed in its doctrine of the Holy Spirit; the Spirit of Holiness, convicting of sin on the one hand, the Spirit of Power, sanctifying the sinner on the other hand.

Is the old theology likely to go? Will the new age, with its new science, its new philosophy, and its new criticism, prove too radical for this old-fashioned view of God and His world? Some things about it we may not like, but in its main line of thought and essential doctrines, the old theology will last so long as man, conscious of sin, feels his need of a Saviour.

There is a good deal of discussion in many quarters over what is called—whether seriously or sarcastically, we cannot say—the “new theology” propounded by Rev. R. L. Campbell, the late Dr. Parker's successor in the City Temple, London, G. B. That system, with its denial of sin, its glorification of man, and its general pantheism, the New Zealand Outlook describes as “a mere cobweb—a cobweb hung with the dew of poetry, and shot through with the sunlight of imagination, but still only a cobweb.” As to Mr. Campbell's course in holding on to his church, which is pledged by its trust to teach the doctrines of the Westminster Confession, the Outlook says: “If the legal principles of the famous judgment which dispossessed the United Free Church were applied to the City Temple, Mr. Campbell would be dismissed from his pulpit with the velocity of a torpedo from its tube. For that he is doctrinally adrift can not be doubted. The contrast betwixt his teaching and that of his strong-brained predecessor, Dr. Parker, is the contrast betwixt a mold of jelly and polished granite. Mr. Campbell is undoubtedly sincere; but he intoxicates himself with his own metaphysics.” As to the question of sin, which Mr. Campbell belittles, our New Zealand contemporary says: “The fact of sin is in the world. Its witness is in every man's conscience; its record is on every page of history and in every issue of the daily papers. Man is the one thing whose nature is the field of deadly strife betwixt the appetites and the conscience. The consciousness of a Fall is burned in on man's spiritual nature. And it is because the Christian system recognizes this dark fact, and provides for it, that it remains the one triumphant faith of the world.” This is as vigorous as it is evangelical.

The more honesty a man has, the less he affects the air of a saint.—Lavater.

CAN A CHRISTIAN BELIEVE IN
EVOLUTION?

At the opening of the present century a vote was taken in one of the London newspapers as to what book it was that had exerted most influence upon the thought of the century just closing. The first place was given to two,—Hegel's “Philosophy of History,” and Darwin's “Origin of Species.” They had this in common, that both aimed at reducing a great body of existing knowledge to order and system. They took facts which had been disconnected in men's observation, and tried to show the connecting reason which bound them into unity. The “Origin of Species” dealt with what had been gathered by the students of vegetable and animal life, and built into an edifice what had seemed a sand-heap.

Not that Darwin was the first who attempted this. Lamarck, among men of science, and even some among the theologians, had taught that the higher forms of organic life were modifications of the lower, produced either by natural law, or by the molding will of a Creator. It was Darwin's achievement to set forth a single law which was supposed to explain everything. This law was the pressure of environment on the organism. The constant and rapid multiplication of organic forms produces a struggle for the means of living. In this “struggle for existence” the result is “the survival of the fittest,” or an evolution of those forms of life which are most capable of holding their own through increase of intelligence and consequent adaptability.

The sufficiency of this law was disputed from the first, even by some who believed in evolution. St. George Mivart denied its adequacy to explain the process. Others suggested that the law did not account for any upward movement from the lower to the higher forms, and that its operation might have left the world a mass of lichens or polyps. Others asked why, under the uniform action of a natural law, all organisms had not been developed, giving us a world of men alone without any forms of less-developed life. At first these objectors got scant hearing, but in later years the objections to the Darwinian theory, some of them, very technical, have so increased in weight and number that most of the believers in evolution could not be classed as Darwinians. On the other hand, it is beyond question that the diffusion of that theory owes much to Mr. Darwin, and that since the publication of “The Origin of Species” in 1859, there has been an increased tendency to bring the facts of biologic and even social science into a scheme of evolution. Herbert Spencer's philosophy is an attempt to do this on a grand scale, and had a great vogue for a while, but it also has lost its currency as an explanation of the universe.

Whether or not any form of the evolutionary theory is logically reconcilable with Christian faith, it is certain that pure Darwinism is not so. It requires us to believe that the triumph of the strong over the weak is the method of God's leading, and that a law of universal selfishness rules the universe. It sets forth as the fundamental law of all life a principle of selfish and relentless struggle, which cannot be brought into harmony with the Sermon on the Mount. Hence the attacks upon that sermon in our times, as an “iridescent dream,” whereas it once was the part of the Bible which even the sceptics agreed to admire without reserves. Hence also

the modern justification of wilful aggression of powerful nations upon the weak, and the new apologies for the practise of enslaving men.

Darwinism also has exerted an un-Christian influence through the excessive stress it lays upon environment and heredity as the originative and conserving forces of evolution. It has set up these two as the idols of our time, minimizing and even displacing the divine presence and activity in the world of humanity to make room for them. We are taught that the inheritance of an evil disposition is practically a fate; and that it is only in favorable circumstances that a man is capable of living a good life. This infests much of the literature of modern charity, as in such books as "The Jukes." It has led some to quote as part of Scripture the saying, "The fathers have sown sour grapes, and the children's teeth are set on edge," although both Jeremiah and Ezekiel denounce the saying as blasphemy. The greatest fact in heredity is our descent from God, and the greatest fact in environment is his presence in human life at every point.

There is, however, no inconsistency in a Christian being an evolutionist. As a theist, he believes that the material universe, with its wonderful variety and complexity, its fine adjustments of means to ends, and its abundance of use and beauty, is the outcome and expression of God's wisdom, love, and power. The two great series of organic life, from the lichen up to the oak, and from the polyp up to man, are parts of a continuous order created by God. They reach their consummation in the Incarnation of the Son of God, and in the manifestation of those sons of God, whose appearance redeems the Creation from vanity, and gives it meaning and glorious purpose.

There is nothing in this faith inconsistent with the supposition that creation was a mediate process, and that each higher form of life was produced out of that which stood next below it. So much, indeed, is suggested in the Mosaic statement that God caused the waters and the earth to "bring forth" the living creatures which were to inhabit each; that he made Adam out of "the dust of the ground;" and that he made woman out of man's rib. That there were no intermediate steps between the dust and man is not necessarily involved in the narrative in Genesis. The Bible sometimes omits intermediate links, as when Matthew, in giving us our Lord's descent from Abraham, skips several intermediate generations which are specified in the Old Testament.

The Christian cannot accept any theory of evolution which regards man as merely a piece of nature, with an intelligence and affections which are but highly-developed forms of animal instinct, and with no element in his constitution which cannot be traced to the operation of natural law. Man has intimate relations with nature, and a place in nature, which it is for science to discuss and define. But he has also a place above nature, since God imparted to him a breath of life from himself, and made him in his own image. A proof of this supernatural dignity is found in man's sense of right and wrong. As Professor Huxley said, in his Romanes Lecture, nature knows nothing of right and wrong. It is utterly indifferent to this distinction. We must look elsewhere for its source and its sanction. Man's recognition of it, and of his responsibility for doing right, implies that he is a supernatural being. Nature is a system of laws working with unvarying regularity and uniformity. Man's freedom to do or omit doing proves his existence above nature.

No one is under any necessity to believe in evolution. It is an hypothesis which seems to fit into the facts of na-

ture, and to arrange them in an order worthy of the Creator. It is not a truth of demonstrated validity. It never can be ranked as that until a new species, infertile to other species, has been evolved within the range of human observation. Then the evolution of higher species out of lower will be proved. Thus far no such evolution has taken place, and all existing species have been in existence as long as man has been observing and recording the facts about them.—President Robert Ellis Thompson, S.T.D., in Sunday School Times.

SOME RECENT MORAL VICTORIES.

The following article from the pen of Rev. Wilbur F. Crafts, reproduced from the April "Record of Christian Work," will be found timely and interesting:

When newspaper columns were filled, last Easter-tide, with costly cablegrams about the wedding of a princess who had abjured her Protestant faith to get the title of Queen, the greatest foreign event of the year—the greatest event of a century anywhere in the scope of its influences was passed by without a record in the daily press. I refer to the vote in the British Parliament on May 30, 1906, that "the Indo-Chinese opium trade is morally indefensible, and the Government is instructed to bring it to a speedy close." Responding to this vote on behalf of the British Government, Mr. John Morley said that if China really desired to be rid of the opium curse, the British Government would interpose no obstacle, though it would involve a financial sacrifice. That sacrifice is fifteen million dollars of annual revenue for the India Government, secured by forcing the opium traffic on China by what Gladstone called "the wickedest wars in history."

Like *ux Wdaetaoin shrdlu emfwpv shrdli*, the swift responses of China to Mr. Morley's emancipation proclamation, Chinese people paraded the streets with torchlight processions of rejoicing. In September, China's Empress Dowager, Tsi Ann, decreed that all vicious uses of opium in China must fully cease in ten years, and appointed earnest reformers to make rules to that end. In October their scheme was proclaimed, and proved to be much less of a "gradual emancipation" than the first edict had suggested. Those who could be medically adjudged to be opium sots were allowed to taper off twenty per cent. a year, under government surveillance, but those not so deeply enslaved were ordered to quit, if minor officers, in three months, if higher, in six months, or lose their positions. Opium dens were ordered to close within six months. And no one was allowed to begin the vice. There is no doubt about the desperate earnestness and sincerity of this edict, prompted by Japan's recent victories over China and Russia, which the Chinese attribute to their prohibition of opium except for medical prescriptions.

This assured deliverance of China from opium means the emancipation of 40,000,000 opium sots—125,000,000, if we include their unhappy families—and it means ultimately the emancipation of India also, whose three great religions, Hindu, Buddhist and Mohammedan, alike condemn all drugs and drinks that intoxicate. The temperance societies of India, in which all religions are united, will now insist that India shall be rid of the white man's rum as well as opium.

This recalls another great event of "the year of our Lord, 1906," which was also slighted by the press, the Third Brussels Conference of Nations on Liquors in Africa. In 1890, by such a conference, seventeen nations had enacted international prohibition for the Congo Free State, where even those who

break so many other laws of God and man through greed, still enforce prohibition because they know that if the negroes got more rum they will bring in less rubber—a commercial argument for prohibition of world-wide application. In 1899, these nations had attempted vainly to extend this restraint of savage drinking by what they called a "prohibitory tax," thinking negroes would stop drinking if the tax were high enough, and so the price was raised to a point they could not "afford" to pay. But they found negroes would have drunk if it were sold among them, even if they must skimp themselves and starve their families and rob their neighbors to get it. And so they met again in 1906 to raise the tax still higher, which was done, and which will again be futile, save as it drives the nations back to the only efficient plan of establishing, as in the Congo, "prohibitory zones" wherever the major part of the population is uncivilized. To the Brussels Conference of 1906 President Roosevelt, on request of the International Reform Bureau, sent a cablegram urging the prohibitory policy that we have followed for seventy years with our Indians, and which the South is rapidly applying for negroes by its local option laws, as a policy to be unconditionally adopted by all civilized nations for all uncivilized races. The President also assured the Reform Bureau he would submit to the British Government a proposal to unite with us in submitting a treaty to that effect to other powers. Great meetings in England, Scotland, Ireland and Canada, have petitioned the British Government to give a favorable answer to President Roosevelt's proposal, and other meetings are to be held in the Asiatic colonies of the Empire. By such meetings and a liberal use of literature it is hoped that the British Government will be induced to join the United States in submitting a prohibitory treaty providing that all the great powers will by separate laws for their own dominions, and by united action in unattached islands and districts, prohibit the sale of all intoxicating drinks and drugs to the aboriginal races. Meantime continental nations will need a yet stronger campaign of education, including missionary societies and chambers of commerce, to prepare them to accept such a treaty when influentially submitted by Great Britain and America.

For example, some one should show the manufacturers and merchants of Holland, whose queen is said to be the only abstaining monarch among so-called Christian rulers, that it is not only morally wicked, but commercially foolish to allow the vendors of "Holland gin" to disgrace a noble country and kill the legitimate trade in Africa, by selling to savages a drug that first kills the buying power and then the buyers themselves. The business men need a like lesson in Germany, in France, and most of all in Portugal.

While the treaty is preparing, let the Christian citizens in each Christian land remember that they now have the ability, and so the responsibility, to protect the child races under their own flag. For example, Great Britain, which prohibits the sale of intoxicants to native races in islands wholly under British control, and in South Africa, pleads that in West Africa the British must do as their Portuguese and German and French neighbors do. There the British officers even use the Government railroad to cheapen the transportation of rum to interior tribes hitherto almost untouched by the curse of civilization. The weak excuses of these colonial officers should be rebuked and overruled by the British people and their Government. So let every nation hasten to protect its own native races.

Let us endeavor to the last hour. It is the end that determines everything.—Joseph Parker.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

GOD GIVES JACOB A NEW NAME.*

Rev. P. M. McDonald, M.A., Toronto.

And Jacob said, v. 9. The trouble drives the majority of us to prayer. The cry in pain, the screams in peril, of those who are usually careless and irreligious, is a form of prayer. There is a fabled fountain that was cold at mid-day and warm at midnight. It pictures very many persons. In prosperity they are indifferent to God's power to help; but when dark adversity comes, they begin to call upon Him.

O God of my father Abraham, and God of my father Isaac, v. 9. Every boy and girl should know—happily most of our boys and girls do know—that sweet hymn of Philip Doddridge's "O God of Bethel by whose hand." The hymn has the rare quality of becoming grander and dearer as one grows older. The music of it appeals to the child heart; but its words come like food and drink to a worn, weary laborer, when the stress and strain of middle life are upon men; and the step of the aged pilgrim, nearing the end of his journey, quickens and revives as its strains recall God's guidance and grace granted to his fathers. We do well to learn, and to prize, the hymn, even as we do well to strengthen ourselves in our prayers to God by recalling the wonderful things He has done in all the ages for those who have put their trust in His grace and power.

I am not worthy, v. 10. The persons who think too highly of what they deserve, think too little of what they receive. God is anxious to satisfy our desires; but these desires must be right and there must be a proper sense of need. Matthew Henry said, "Those are best prepared for the greatest mercies that see themselves unworthy of the least."

Deliver me, I pray thee, v. 11. Conscience may sleep long and deep; but it will have its day and use its scourges. A number of shipwrecked passengers were floating on a raft in mid-ocean. One of them was dying. He was heard to say, "Yes, I did, and oh! won't you forgive me?" Another asked him what he meant, and the dying man said, "Thirty years ago I stole some grapes from my sick sister's room, and just now I heard my mother say to me, 'Johnny, did you take your sister's grapes?'" For twenty years his mother had been dead. Conscience had only been asleep. Luther says, "The voice of an evil conscience is a barking hell-hound, a monster vomiting fire, a tormenting devil."

I will not let thee go, except., v. 28. In Sir Walter Scott's, *The Heart of Midlothian*, the story is told of a girl's struggle with truth and honesty. A lie from her lips will save her sister from the gallows. The truth will condemn that sister. She is tempted to allow the angel of truth to go, but she puts the temptation aside and holds fast to the truth, in the belief that all will be well if she does simply what is right; and, because God has joined truth and mercy, she saves her sister through mercy following truth.

What is thy name? v. 2. In the childhood of the world the names of men were descriptive of their character. Our boys ignore the conventional names of their companions, and give them descriptive names. The best runner among them is "Swift," their best

jumper is "Toads," their best whistler is "Nightingale." Some boys have in their home the good name of John or James, and among their chums they are Sneak and Wolf or Haven. Look out for the name your comrades give you. Your name is just your nature labeled.

And he said, Jacob, v. 27. "Supplanter"; yes—a true name for the greedy, crafty younger brother who filched the inheritance from the brother to whom it belonged. A crooked stick, Jacob truly was: a man by no means to be admired, until by the grace of God he was transformed. What is to be admired is, the keen eye of God, the great Carpenter, who saw the straight man into which the crooked timber could be fashioned, and the skill and patience with which He brought about the transformation.

His name shall be called, Israel, v. 28. Napoleon's horse, a spirited creature, ran away at a review of the troops. Biting and striking, it dashed along the lines of soldiers who stood in the field. A private of obscure family, knowing how much his emperor valued the horse, resolved to risk all in an attempt to capture it. His effort was successful. When he led the subdued animal to Napoleon, he was greeted with, "Thank you, Captain of the Fourth Division of Infantry." The private's courage and display of attachment to his emperor earned for him a new name. For the name of aliens, God gives us the name of friends, yes, sons, when we, by faith, are received into His family.

My life is preserved, v. 30. Sir Oliver Lodge says, "There are two ways of overcoming sin and the sinful tendencies that war against life. One, the direct way, of concentrating attention on them by brooding and lamentation; the other, the indirect and, as I think, the safer and more efficacious and altogether more profitable way, of putting in so many hours of work per day, and of excluding weeds from the garden by energetic cultivation of healthy plants."

SATISFIED.

"When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,

I shall be satisfied.

"When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When thou shalt open all thy stores of grace,

I shall be satisfied.

"When I shall meet with those that I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou to me hast proved,

I shall be satisfied.

"When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in that everlasting hymn,

I shall be satisfied."

—H. Bonar.

Do you despise any opportunity because it seems small? The way to make an opportunity grow is to take hold of it and use it.—Bacon.

LIGHT FROM THE EAST.

Rev. James Ross, D.D.

Jabbok—"The luxuriant river," now the Zerka, "the blue river," is one of the principal tributaries of Jordan on the east. One branch of it rises near Habbah Ammon, and flows almost in a semicircle northward. It then turns westward, and enters the Jordan about 20 miles north of the Dead Sea. Its peculiar course made it a boundary between Palestine and the Eastern Desert and also the northern boundary of Zion's kingdom (Num. 21:21-24). At the present time, it is the dividing line between the two Turkish provinces which cover Eastern Palestine. The valley has always been very fertile, and to-day its banks are a rich mass of oleanders, and on its upper waters much fine wheat is grown. "Along its whole course of sixty miles, one is never out of sight of sheep on the hillside, or cattle standing in the water, or fields of grain."

Peniel (also Penuel)—Was probably applied first to some mountain which had on its precipitous side the rude outline of a human face. About four miles from Succoth, the Jabbok flows between two sharp hills, one of which is crowded with the ruins of a very ancient and extensive fortification, which seems to have been erected as a barrier against the marauders from the east. This is probably the site of Peniel.

A MATTER FOR CONCERN.

A great many people are concerned over others' shortcomings, whose greatest shortcoming is their unconcern over their own shortcomings. Much earnest thought is given by us to the improvement of our neighbor's manners, or his habits, or his crude opinions, which might better be spent in squaring our own ways of thought and life with the ideals that we wish our neighbors might live up to. Perhaps if our own front yards were neat and clean the folks next door would listen with greater respect to our speeches at the meetings of the Village Improvement Society. Perhaps the children in our Sunday-school classes would be more quiet, if we were less noisy in getting them quiet. And perhaps our preaching, our teaching, our bits of well-meant advice by the wayside, would take hold with a more engaging grip than they now seem to have if we had a little more concern about living up to these things ourselves. How would it do to try it?

A PRAYER.

Almighty God, our Father, loving, tender, and true, we come to Thee because Thou hast bidden us in Thy word to seek Thee, to knock at the door of Thy grace, to ask for all things that we think we need. Thou hast given us in abundance the things that enable us to live happily and peacefully. Give us now, we pray, as abundantly, the things that make for our growth in nearness and likeness to Thee. We confess our sins and ask Thee to forgive, for we have the promise that "if we confess our sins God is faithful and just to forgive our sins and to cleanse us from all unrighteousness." This is our prayer. Hear us, O Lord, hear us, and answer us in peace, for the sake of Jesus Christ our Saviour. Amen.

Man is alive to sin as long as he is disobedient to one of the commands. We can quit disobeying only by obeying unto death.

*S.S. Lesson April 14, 1907. Genesis 32: 9, 12, 20. Commit to memory vs. 22, 23. Read Genesis, chs. 29-35. Golden Text—Rejoice, because your names are written in heaven.—Luke 10:20.

THE SUMMIT A LITTLE FARTHER ON.

By Rev. W. G. Brown, B.D.

"Isn't it strange that the summit of a range of mountains always seems a little farther off?" We were standing on a bluff about 7,000 feet high. To the old prospector such trips had become the habit of his life. He had lived much with nature, and had learned much from nature's God. The silence of our contemplation of the splendid sea of mountains, with their rugged peaks, was broken by the above remark from him, as we resumed our upward climb. Prospectors are more interested in the sides of mountains than in their summits. His observation was almost characteristic of the rugged class of pioneers to which he belonged.

As I walked out from our camp that night, the mountain peaks, which seemed to rise one above another, faded away in the dim moonlight. The scene suggested to my mind the words of the fearless apostolic prospector, "We all, which unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

To a physically robust man these mountain peaks seem to be constantly flinging down a challenge. To men and women of true moral courage the lives of noble men and women, who have lived before them, or who are living around them, act like a magnet. And perhaps no one is so susceptible to the influence of that subtle thing called magnetism, as the lad who is crossing the divide that separates boyhood from manhood. How important to stamp the motto, "Excelsior," upon his banner, pointing him to the constantly rising peaks of rugged manhood that rise above and beyond him! We can do this only by keeping our own eyes fixed upon the summit set before us by our Guide; "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The dimness of our vision, and the peaks that lie between it and us, make it impossible to know fully what the nature of that summit will be. But, although we cannot always see the peak that lies before us, we know the direction in which it lies, and the promise is "from glory to glory."

New Denver, B. C.

IT CANNOT BE PAINTED.

"Did you ever notice," asked a thoughtful minister, "that all the artists who have undertaken to picture the homecoming of the prodigal son, show the meeting of the father and the son in such a way that the onlooker sees the face of the son and the back of the father?"

"I should like to have some artist put us on the other side of the scene, where we could look into the face of the father. I know something of the look of penitence and shame, but I should like to see the look of love. But I suppose that's the reason nobody ever tries the father's face. Every man with a heart in him knows that he couldn't paint a father's love."

SYMPATHY.

Sympathy is a form of Christian service. It is not a favor granted by one and received by another; it is that action by which one life enters into another's life, takes up a portion of the burden, shares the joy of success, becomes for the time being a part of that life, and contributes to it some of its own strength. It does not weaken the individuality of the life it helps, it rather strengthens it. It does not lessen its responsibilities, it helps to bear them; by relieving the tension it gives opportunity for development, by companionship gives new courage and fresh ability for advance when the assisting presence is withdrawn.—Independent.

BREAD ON THE WATERS.

A lady in Scotland, whose husband had left her a competence, and two profligate sons who wasted her substance with riotous living. When she saw that her property was being squandered, she determined to make an offering to the Lord. She took twenty pounds and gave it to the London Missionary Society. Her sons were very angry at this, and told her she might as well cast the money into the sea. "I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons having spent all they could obtain, enlisted in a regiment and were sent to India. Their positions were far apart, but God so ordered in his providence that both were stationed near good missionaries. The elder one was led to repent of his sins, and embrace Christ. He died shortly afterward.

Meanwhile the widowed mother was praying for her boys. One evening as she was taking down the family Bible to read, the door softly opened and the younger son appeared, so green the aged mother. He told her he had turned to God and Christ had blotted out all his sins.

Then he narrated his past history in connection with the influence the missionaries of the cross had had on his own mind, while his mother with tears of overflowing gratitude, exclaimed, "Oh, my twenty pounds! I have cast my bread upon the waters, and now I have found it, after many days."

Set not thy heart on dying
To find a world of bliss,
Lest for the future sighing
Thou miss the joys of this.

But let thy daily living
Bespeak a soul within
Which thus its aim fulfilling
True life at last shall win.

THE LOSS OF AN IDEAL.

To be bereft of an ideal is worse than death. Death may be the putting on of an ideal, the crowning of life with all its hopes and possibilities. But to have nothing to live for, to see nothing in life, only vagueness, emptiness, inanition, languor and ennui is a living death. Better a death crowned with a hopeful ideal with all the glories of the immortal life before it than to let the energies waste and rust in aimless, purposeless existence. But why should any life be aimless in a world such as this? There is room in it for every voice. There is a path in it for every foot, there is a work for every hand. There are hearts waiting to respond to every word of love. There are parched lips waiting for the cup of cold water. There are tottering, blind spirits feeling their way over troubled pathways needing the guidance of eyes that can see. There are victims to vice whom the song might lead to Jesus. There are warped and twisted tenements where penury has refused to relax its pitiless grasp, where the prayer and the ready help would be as blessed as the footsteps of the Great Comforter on the streets of Capernaum. There is no need for emptiness of life in this world. From every soul paths radiate, like the spokes of a wheel, paths of opportunity along any one of which we may walk to the glorification of God.

When you are doing the thing that is right, which God wants you to do, you are to go straight ahead, putting in every atom of strength there is in you, and, having done that, calmly leave the rest to God. He has all the money and all the time there is, and at the right moment will send along His servant, and do the thing you have been praying for, if you never consciously asked, but just kept doing. Probably you did both; they go together.—Jacob Riis.

LIFE'S TURNING POINTS.

"It is hard to get away from God and God's call to the high life of service. Not even one's failure or his sins can silence the voice that says to him as with the voice said to Jacob, 'Behold, I am with thee.' Jacob had made a failure of life and had committed an act of contemptible injustice toward his own brother. It was his own doing, and as a result he had lost almost all that a man holds dear. He was reaping what he had sowed and there was no one to blame but himself. He was a man dissatisfied with himself, ashamed, guilty and found out,—a man without a country, without a future and without a God. But Jacob could not get away from God. The Jacob who rose in the morning was not the hopeless fugitive of the night before, but a man with an overpowering sense of God's presence with him, and a consciousness that there was still a future of usefulness and service before him."

Sometimes the truth comes to us as it came to Jacob, when in shame and defeat we are fleeing from the life we have been trying to live and the work we have been trying to do, disappointed and ready to give up. In the very hour of defeat more than one discouraged soul may be led to say, "Surely God is with me and I knew it not." We may thank Him from the depths of our hearts that He saves us from ourselves.

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."—Matheson.

If you fear God and believe that He is with you, God will prosper your plans and labor; but never make that an excuse for saying in your own hearts, like Jacob, "God intends that I should have these good things; therefore I may take them for myself by unfair means." The birthright is yours. But do not make that an excuse for robbing and cheating Esau.—Charles Kingsley.

Resolve, like Jacob, to keep religion in mind by the use of religious rites. Churchgoing, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—Robertson.

We often wonder in profitless moments of self-study how we would act in a crisis, imagining the while that the crises of our lives are ushered in with due regard to stage effect, whereas they are in and out again before we realize it. It is only in looking back that we find the true turning point as a man having lost his way goes mentally back over the road to discover where his mistake occurred.—Merriam.

"The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing."

Whether you struggle with angel or devil, duty or temptation, friend or foe, out of the struggle you may have a blessing, or your effort may be in vain. Whenever a hero battles long and hard and prevails by his spirit, he always wins a blessing; but almost always he comes away from the encounter limping. The victorious veteran is often a cripple. Battle-worn righteousness is stronger and better than the child's innocence, but it lacks something which innocence possessed, and lost in the struggle.—E. H. Byington.

*Y. P. S. C. E. Topic for April 14th.—"Lessons from the Patriarchs." Jacob. Gen. 48:1-19.

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With its characteristic disposition to present both sides of a public question, The Living Age, having recently republished Miss Caroline Stephen's striking argument against woman suffrage, entitled "Women and Politics," now prints in its issue for April 20 Miss Eva Gore-Booth's reply, which presents the industrial aspects of the question.

Dr. J. M. Harper, of Quebec, whose illuminating articles on church union, appeared in The Dominion Presbyterian sometime ago, has been speaking on this subject in the Sherbrooke street Methodist church, Montreal. According to report in The Witness Dr. Harper declared that the sentiment in favor of church union was rapidly permeating all the Protestant churches. He considered it remarkable that the cities were the least enthusiastic over the matter, and he thought this was because union would not have the same benefit in the city as in small towns and villages. He reviewed the steps that had been taken in connection with the church union movement, and gave it as his opinion that the nineteen articles issued by the Church Union Committee, representing the Methodists, Presbyterians and Congregationalists, was as near perfect as possible. He pointed out some of the advantages that union would bring, such as economy in the direction of finance, funds not having to be duplicated or triplicated as they now are in many cases. He made some comments upon what might follow the union of the three strong bodies. He also spoke of the result of the solidarity of the church in relation to moral evils and church discipline. All arguments in his opinion were in favor of union, while only prejudices seemed to be against it. In his opinion, too, the Anglican and Baptist bodies were not yet ready for union, and he was not in favor of the union of the other three denominations being delayed on that account. If the movement for church union ever took effect all the parties to the union would have to be ready to make some compromises, and he was sure they would be willing.

THE MEN'S MOVEMENT.

It would mean a great deal for the church of Christ if the men's movements now so much talked of were to take solid root. When you pause to think of it, how small a proportion of the men in a congregation are taking any active interest in the spiritual and moral welfare of the world! The Missionary, Sabbath School and other work is mostly left to the women. Were the varied talents and energies of the men of a congregation actively employed, what an accession of force it would mean! Could there be a more topsy-turvy theory than that theory too frequently reduced to practice, namely, that the interest in, and oversight of, the things of the higher life, are matters mainly for the minister, rather than for every member? One sees that, sometimes, in Sessions, where the minister is not only permitted, but expected to "run the whole machine,"—the remainder of the session acting as a mere registering apparatus. More power to the movement to make the men as conspicuously useful as the women in Christian work!

THE OLD, OLD STORY.

Gipsy Smith, the famous English evangelist, among his impressions of church life in America, in the Chicago Interior, says: "Everywhere pastors have received me as a brother beloved, welcomed me and my message, glad to have both, and seemed hungry and thirsty for the old, old story,—and they know it, when they hear it. I never saw ministers anywhere in the world more desirous to see the churches revived and the people saved, and more willing to follow a sane, wise, scriptural evangelism; and they have been waiting and glad to learn that there is no incompatibility with the highest culture and the most aggressive Christianity; for evangelism is the gospel of Calvary put into active operation, and I have yet to meet the first evangelical pastor in America to oppose my message or my methods. How many have written or come to me telling that they will henceforth preach the cross as never before,—and many, thank God, are doing this. They have discovered the crowds are not tired of the 'old, old story' and that nothing attracts like the Cross, and I believe the pastors I have met are most anxious to adopt any method which will bring Christ and the crowds together in the ordinary work of the church."

THE ENGLISH CHURCHES.

The year books of the English churches, just out for 1906, present many facts of interest to those watching the progress of Christ's kingdom. The free churches of England report a combined membership of 2,201,849; while the Anglican church has upon its rolls 2,223,207. So far as members are concerned, the free churches and the state church are very nearly a tie. The free churches, however, do much more work among the young, and they have 3,506, 325 pupils in Sunday-school against the Anglican's 3,009,760. The Roman Ca-

tholic church is weaker to-day than it was in 1879—according to its own official figures—by 375,000 members; yet the population of England has in the same time increased by 17,000,000, and vast sums of money have been expended in new Catholic churches, cathedrals and convents and other permanent plants. The last returns gave the (estimated) strength of Romanism in England and Wales as 1,500,000. The churches of England have one member for each 5.5 of the population, while in America it is one to each 2.75. In England the Methodists constitute the bulk of the non-conforming population, furnishing not less than 1,200,000 of the aggregate 2,201,849. The Congregationalists, or as they were formerly called, Independents, number 460,000; the Presbyterians 85,215. The increase of the evangelical free church membership for the year 1906 was 65,582, or at the rate of nearly three per cent.

The announcement of the death of Hon. J. W. St. John, Speaker of the Ontario Legislative Assembly, has been received throughout the Province with feelings of sorrow. A fortnight ago he was operated on for an attack of appendicitis, and since that time, notwithstanding skillful medical attendance, careful nursing and a splendid constitution, he had been gradually growing weaker, until on Sunday noon, surrounded by sorrowing relatives, he quietly passed away. Born in 1855, Mr. St. John had barely reached middle life; and it was only in 1894 that he entered public life on his election to the Legislature as member for West York. In 1905 he was elected Speaker, a position he filled with great credit to himself and to the entire satisfaction of both sides of the House. In religion Mr. St. John was a Methodist. He took a lively interest in church work, and for fourteen years was the faithful superintendent of the Dunn Avenue Sunday school. His temperance record was unflatteringly conscientious; and no intoxicants were offered guests at his official dinners. The home life of the departed was sunny and bright, as might be expected from his cheerful disposition; and the widow and children are called to mourn the loss of a loving husband and an affectionate father. They have the heart-felt sympathy of many friends in their sad bereavement.

We are reminded by the Presbyterian Witness that Rev. G. N. Gordon, the first martyr missionary of the Presbyterian church of Nova Scotia and P. E. Island, on Eromanga, originated in 1852, the first city mission in Halifax. For two years he labored as the first missionary. During six months, he visited 1,000 families, and explored places no minister of the gospel had ever penetrated. He established general prayer-meetings in destitute localities and originated one Ragged school. He was licensed by the Halifax Presbytery on the 16th May, 1855, and ordained at West River, Pietou, on the 12th. Sept. 1855. On the 20th May, 1861, he fell, Nova Scotia's first martyr missionary. It is worthy of note that when the news of the tragic event reached Nova Scotia, James D. Gordon, brother of the martyred missionary, who had succeeded to his work in the Halifax city mission, promptly volunteered to step into the breach in Eromanga. His offer was accepted and as soon as he had finished his studies, he sailed on the Day-spring, October, 1863, for the New Hebrides, in company with two other missionaries—Rev. Donald Morrison and Rev. Wm. McCullough—and took up his martyred brother's work on that blood-stained isle in 1864. He labored faithfully winning converts for the Master, till 1872, when he too, was murdered by the heathen natives. The two Gordons were natives of P. E. Island.

SUBSTITUTES OFFERED FOR CHRISTIANITY.

The religious unrest of our times finds nowhere more marked expression than in that growing literature which deals with proposed "substitutes" for Christianity. In Germany, particularly, the press teems with works which proceed from the viewpoint that Christianity has outlived its usefulness and must give place to something better. The way has been paved for this class of literature by such works as the "Religions-geschichtliche Volksbücher," a series of radical brochures edited by Schiele, of Marburg, which propose to carry into pew and pulpit the advanced views of Bousset, Wrede and other protagonists of the newest school of critical theology.

One of the most notable arguments in behalf of a substitute for Christianity has been made by an ex-Roman Catholic chaplain and professor of religious instruction in an Austrian Catholic gymnasium, Dr. Fr. Mach, whose book, "The Crisis in Christianity and the Religion of the Future," takes the ground that the confessional churches of the day are ulceroous sores upon modern society, and that the teachings of all the great churches, Roman Catholic and Protestant, must be discarded because they are in fatal conflict with the results of the scientific research of the day. The religion of the future he conceives as "pure Christianity with the spirit of Jesus and of the gospel," but as entirely "undogmatic," consisting chiefly of the recognized moral teachings of all the leading religions.

Even more radical in tone is a work by O. Michel, a former military officer, entitled "Forward to Christ—Away with Paul—German Religion!" He declares Paul to have been the "antichrist," in the sense that Paul perverted the original Christianity of the Founder of the Church. What is needed now, he says, is the restoration of this original Christianity, but in a manner adapted to German ideals and tastes. He also proposes a religion committed to no creed and consisting only of moral teachings of a general, not of a New Testament, nature.

An interesting sidelight is thrown on this whole subject by an investigation recently undertaken by a Bremen teacher, Fritz Ganz, who has published the results of his inquiry in a book entitled "Religious Instruction." He addressed a circular letter to scores of leading representatives of advanced thought throughout Germany and beyond its borders, and asked: What religion should be taught to the children in place of the traditional catechism and Bible history? He received more than eighty replies. One correspondent declares that "patriotism is the highest religion;" another specifies "the love for the beautiful and the human;" a third, "the systematic conception of what is taught by good common sense;" a fifth, "a Christian preacher," states that religion consists in the ability to "keep holy" (feiern), to "have premonitions" (ahnen); a sixth, that it is "reverence for mother nature;" a seventh asserts that "religion begins where revelation ends;" an eighth that "all true thought and action are religion;" a ninth, that "religion ends where confessional differences begin." Several men of recognized standing in the learned world contribute to the discussion. Dahlke recommends that Lessing's "Nathan der Weise" be studied instead of the Bible; Haeckel, the head of the "Monistenbund," the organization of the ultra radicals in Germany, proposes Wilhelm Boltsche's writings, and those of Carus, Sterne and others; H. Litz suggests fables and folklore of all kinds; the litterateur Lindenthal favors Rosenger's works and Cooper's "Last of the Mohicans"; the great Jewish writer, Max Nordau, suggests, among other books, "Don Quixote," and A. Phothow mentions Anderson's fables and Emer-

son's essays. In addition, A. Dodel speaks of Marcus Aurelius's "Meditations;" Hartwich wants the Eddas to be used; one writer, A. Kerz, even suggests portions of the Koran.

Dr. Dennert, a brilliant defender of Biblical teachings, subjects these replies to a critical analysis in his new journal *Glauben und Wissen*, and comes to the conclusion that they prove a testimonium paupertatis, so far as radical thought is concerned. The radicals, he answers, can only tear down. They build nothing positive in the place of the ruins they cause. In the light of the history of Christian apologetics, he continues, there need be no fear as to the outcome of the whole controversy. The particle of truth which may underlie the whole agitation will doubtless become a permanent possession of religious thought; but the extravagant "substitutes," he says, will only pave the way for a still higher conception and still stronger defence of the fundamental truths of historic Christianity.

THE CONFESSIONAL AND PRESBYTERIANISM.

Rev. John Mackay, pastor of Crescent street Presbyterian church, Montreal, was reported recently as favoring the introduction of the confessional into the Presbyterian church. When this was commented upon by the newspapers Mr. Mackay wrote an explanation of his attitude, which explanation was in part as follows:

"I do not believe in the confessional as an institution, nor do I believe that any man should stand between God and his fellow-man, by any other right than that which character and experience give him. But I do believe that the Protestant church ought to have much more of that which the confessional gives, viz., direct, personal contact between the pastor and individual members of his congregation.

"Any man who is fit to be the pastor of a large congregation by his preliminary training and the varied experiences of his office, becomes a specialist in the phenomena of spiritual experience, yet our regular church services do not give him the least chance of using his special knowledge. They must be general in character and suited to the average mind and the ordinary experience. But, in this transition period, large numbers of thoughtful men and women are sorely perplexed on many fundamental questions. Not being able to find satisfactory solutions for themselves, and not hearing these questions fully discussed in the pulpit, too many give up the struggle altogether and lapse into an attitude of indifference to all church and religious life. Unfortunately the impression is all too common that clergymen resent being approached on such questions, counting themselves infallible dispensers of truth, whose opinions ought to be accepted without question. There may be such men in some of our pulpits; but the pastor who is worthy of the name will treat with respect any opinion which is seriously held and will rejoice to help seek a solution for any real human problem.

"It was that men and women should take these doubts and difficulties more seriously and should recognize in their pastors men who are more than willing and often quite able to be their counsellors and guides in these matters that I pleaded on Thursday evening and plead again here. To do this demands confidence and trust in the men thus consulted, but it is very far indeed from giving them the right to exact confession of sin, which is the great characteristic of the confessional."

It is worthy of note that there are more suicides proportionately among those who live in luxury and pleasure than among those who live in poverty.

MISSION WORK IN THE WEST.

In St. Paul's church on Sunday morning Rev. Dr. Carmichael gave a most stimulating and instructive address on the Mission work in New Ontario, Manitoba, and Saskatchewan—the vast country forming his field of operations: "That they might be saved," was the text, from the epistle to the Romans. Paul, the first foreign missionary, prayed as a patriot, said Dr. Carmichael, and we as patriots of to-day, should pray not only for education and increased facilities of transportation in the new country, but also for the spread of the Gospel.

During the past year there have been fifty new missions instituted but the west is developing so rapidly that new fields are opened nearly every day. He described the great need for missionaries along the new branches of the C. P. R. and the G. T. P.—men to carry the Word to the new settlers and to the construction workers as well. As an evidence of the extremely rapid growth of the country he stated that during the present year the Government of Saskatchewan were opening 315 new school sections. It was estimated that 200,000 new settlers at the least would come in during the early part of this year. Here alone would be work enough for 800 new missionaries at least.

"One great problem that we have to face," he said, "is the need for men in the fields. We need men more than money."

Sometimes the question arose, was it fair to send bright young men capable of doing so much on other professions out to minister on the prairies—preaching to little communities of ten or twelve families scattered here and there at distances of ten and twelve miles apart. Yet it was due to the work done among the early settlers whether or not the country would grow up into a Christian community. Men were converted on the prairies who would never have listened to the Word had they remained east. The loneliness of the prairies—which only those out there could appreciate—drew the men to the churches.

The Superintendent then went on to explain his system of donorships," whereby churches and congregations agree to raise within a certain time a sum of \$250 or more for the support of the mission fields. He quoted cases where this system had met with marked success and by illustrations of wonderful self-sacrifice on the part of western churches, corrected the idea that the west was not doing its share. Some of the stronger churches were supporting as many as three and four missionaries alone.

In the evening Dr. Carmichael addressed a large congregation in Eastern church, Both morning and evening Dr. Carmichael delivered his message with graphic force, bringing the impressions he meant to convey most vividly before his hearers. It would certainly be a wise thing for the General Assembly to give Dr. Carmichael a commission to visit the congregations in the older provinces. It would result as a deepening of the people's interest in Home Mission work, greatly increase the givings; and also add to the number of men willing to devote themselves to the glorious work of bringing the Gospel to the hundreds of thousands who are so rapidly peopling the prairies of the West.

The Living Age for April 6 begins a new serial, "The Enemy's Camp," which opens with a sprightliness which promises to make it interesting summer reading. The "camp" is not of the warlike sort, but a summer camp, so pitched as to lead to diverting social complications.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

AN ANSWERED PRAYER.

By Evelyn Orchard.

She alighted from a hired carriage at the end of a squalid street, and directing the man to await her return, took her skirts in her hand and began to pick her way along the uneven cobble stones. She was an object of much interest to sundry ill-kempt, slatternly women lounging about dirty doorsteps, while the children, more shameless, danced before her in the gutters, demanding reward in the shape of copper coin.

It was Christmas week, but there were no signs of Christmas in the regions down the river, Greenwich way, in that particular and salubrious region known as Shadwell Green. If it had ever been a green, no one knew or remembered it; the only green visible now was the refuse of cabbages on the dust heaps, or the vegetables on the costers' barrows. The smell of the street rose up in the woman's nostrils, as a perfume of a finer kind might have arisen in one exiled from some country home. Its squalor was a mighty offence in her eyes; she told herself as she picked her way with disgust upon her face that it could never have been as bad in her time, when she had been a gutter child, as eager, pert, and hungry-eyed as these. She was dressed with extreme simplicity, but not cheaply, and carried herself with certain air of distinction. Evidently she belonged to another world than that confined within the area of Shadwell Green.

It was a long street, from which many narrow ones converged. Turning down one of these, rather by instinct than actual memory, she came to a little shop with vegetables and firewood spread out on the boards at the open window, and an adjoining coal-shed, where the needful fuel was served to the poor for copper payment. A dear way to buy for certain, yet one which did not seem to enrich the vendor. At least the shop was poor and mean, and the youth who sat upon the heavy scales smoking a farthing cigarette and devouring the contents of a sporting paper, looked ill-nourished and weedy, the red kerchief knotted about his neck seeming to add the last touch of sordidness to an unlovely object. The lady who stopped in front of him regarded him with disgust, in which apprehension mingled. If by any chance he should bear the name she had once borne, she must get her back the way she had come. She was more completely cut off from Shadwell Green than she knew.

"Well, missis?" he said, glancing up, but not offering to rise or otherwise to pay the smallest respect.

"Don't you know to get up when a lady speaks to you?" she said severely.

"We don't git lydes down 'ere. Whatcher want?"

He got up, but without alacrity, and eyed her sullenly.

"Can you tell me whether there are any people of the name of Larcomb in these parts? They were country people once, came from Devon."

"Yus, missis, there's 'er hupstairs, wot used to be the boss of this show. I'm the boss now, fer 'er see! an' a pretty good boss I mikes too, she'll tell yer. Bless yer, they earn't kid me."

"What's she doing upstairs? Is she ill?"

"Bin ill two year. She fell downstairs. Bin in 'ospital. Yus, earn't do nuthin' fer 'er. She lies there. I runs the show. We gits along."

"Who are you?"

"Ted Bingham. Used to run 'er errands, and weigh hup the coal. I ain't got any folks. Miss Larcomb,

she's wot they call adopted me."

"I'll go up and see her," said the woman, stepping inside the shop with the air of one who needed no direction, but was on perfectly familiar ground.

"Through the little door; mind the step behind! The stairs ain't hup ter much; bin 'oles in 'em sinst hever I remembers. 'E's a skinflint, our landlord; won't do nuffin' for nobody."

She lost the last words, closing the glass door at the back of the shop behind her. It was so close there, she had difficulty in breathing, and the air seemed to grow more stifling with every step she took. She came quickly to the narrow landing, and opened the first door she could discern in the dim light. A little glow came out from the fire to meet her, and revealed to her the whole aspect of the interior. It was a little room, about twelve feet square, a bare floor with a strip of rag carpet before the fire place, a deal table with some plants on it in the narrow window, an old leather-covered arm chair, and a small round table with a tea tray, and the bed, where sat a small figure, propped up by two pillows, knitting busily. It was the figure of a woman of middle age, with a sweet, white, almost emaciated face, and quite white hair lying softly in little curls round it—a face so refined and spirituelle that one wondered to find it there in such bleak surroundings. But the woman who came in by the door with a little cry upon her lips was not surprised. She was only broken down by a great pity, and remorse and thankfulness.

"Lucy! Lucy!" she cried, as she staggered forward and fell upon her knees. "I've come back, darling, as you said I would. Oh, I thank God! He has left you, and let me find you again."

The knitting fell from the invalid's pale hands, her face glowed with a heavenly light, and her meek eyes shone.

"I always knew you'd come, Beth," Then a little wandering smile flitted across her lips.

"Did you come, as you said you would, in a carriage and pair?"

"Don't Lucy, don't ever say that to me again! Oh, I've been a wicked woman to stop away so long, but I couldn't come back, I couldn't, thinking of them all. If I'd been sure of finding only you, I'd been here long ago."

"They're all gone, Beth—dad, mother, Uncle Tim, Tony Badger, and Jess—dead, every one of them. We'd got the fever one year down 'ere in Shadwell, and it swep' the street from end to end. It took off dad and Uncle Tim in one day. Then mother pined away. Jess married Tony, and they sailed to New Zealand, and the ship was lost. He married Jess, but he never forgot you, Beth, and now there's only me. Tell me about yourself."

"There's nothing to tell. I tried everything, but there was no money in anything, at least not so much money as I wanted. But I kept straight, Lucy, so you needn't look at me with those eyes. Then I went to another country, to South Africa. I was down on my luck pretty bad then. I went out as a stewardess, intending to stop when I got there. I took a situation as a housekeeper out near the mines, and after a bit I married a German."

"Did you, Beth, and did he make you happy?"

"He was a kind man to me, and I had no fault to him, but I only married him to make a way for myself and get rid of the others. I had a little baby, but she died. I called her Lucy, after you."

"Did you, dear?"

The sick woman's eyes grew very soft and sunshiny, and she patted

the soft, plump, white hand lying so near her own.

"I didn't care much for anything after we lost her, and my husband promised to take me back to England to try and make me forget. That's how men think about these things, Lucy, but he was fond of the child too. But just when we were getting ready he took a stroke and died. He was much older than me, you see, and grown very stout. After he died, I found what a rich man he had been, though he never told me. We lived very plainly, and I never had a penny I could send home. It's the way the Germans are out there, at least a lot of them. They hoard up their money against the day they can get back to their own country. And now I'm such a rich woman, Lucy, I shall never be able to spend all I've got, and I've come to take you away to help me."

"If only you had written once in all the years, Beth; we all thought you had died!"

"There wasn't anything more to write about, for, you see, I had no money to send, and thought I had done badly for myself. But it isn't too late yet. And we'll go down into Devon to the old place, and buy ourselves a pretty home there, and be as happy as the day's long."

A far-away look seemed to gather in the depths of Lucy's soft eyes.

"It's just a little bit too late, Beth dear. Yesterday the doctor came. He's one of the big doctors from the hospital, and he says I can't live more than a month or two. And I was glad when he told me, for it's very weary lying here, and Ted'll get the little business. He's been a good boy to me. Thank you very much, dear Beth, but I think I'd like to die just right here. I've known nothing else. It's been my home, and here I've learned to love Jesus. Maybe I'd have to seek Him again in a fresh place, and that would be hard on an old woman, grown so very tired."

The kneeling woman burst into a passion of tears, which seemed to shake her to the foundations.

"If you leave me like that, I'll go to the bad, Lucy. There isn't anything in the world to prevent me."

Lucy looked at her perplexedly. For the first time in the long years of her lying still some yearning for restored health came to her. It was an alluring vision that spread out before her, a new home, her sister's home, and, above all, the chance to win her for Christ. That was now the passion of Lucy's soul. Her lips moved.

"I'm asking Jesus to give me a little longer," she whispered with a sweet inflection in her voice, "Just long enough to tell you about Him, and I think He will."

The elder woman, with the wealth of radiant hair and the beautiful face, bowed her head. She had been beaten and buffeted on the sea of life. Here she seemed to have come to a holy place, where her soul might find rest. There fell upon them as they knelt in spirit together the deep, incomparable benediction of answered prayer.—British Weekly.

Once, at breakfast at a friend's, Phillips Brooks noticed the diminutive but amusingly-dignified daughter of the house having constant trouble with the large fork that she was vainly trying to handle properly with her tiny fingers. In a spirit of kindness, mingled with mischief, the Bishop said:

"Why don't you give up the fork, my dear, and use your fingers? You know, fingers were made before forks."

Quick as a flash came the crushing retort: "Mine weren't."

HIS INJUSTICE TO THE CROW.

Mark Baker, the father of the founder of Christian Science, was a person of decided individuality. A story of him which has passed into neighborhood tradition illuminates the man. One Sunday, he mistook the day and worked as usual in the fields. On Monday morning he dressed himself in Sunday black and started for church. As he pounded along the roads, he noticed that his neighbors were about their regular secular employments. "What does this mean on the Lord's day?" he cried to a fellow-member of the church, whom he met driving to market. "This ain't Sunday," replied the neighbor. "You are a lost soul," said Mark Baker, and stumped on down the road. But more neighbors passed; and presently he came upon a woman hanging out her washing; in the back yard. "Don't you know that this is the Sabbath?" he shouted. "Why, Uncle Mark, this is Monday," she replied. "I'll have no joking with the Sabbath day," said Mark Baker, and went on. But when he reached the church, the doors were closed, and Mark Baker was forced to believe in spite of himself. He went at once to Elder Curtice, who confirmed his worst fears. The two fell on their knees in prayer. Then, having purified his soul, Mark Baker started home. The godly part of him was purged of sin, but the old Adam remained. The children of the neighborhood had a tame crow which used to hop through the yards of the village, stealing first from this house and then from that. As Mark Baker neared his house, this crow hopped upon a bush before him and uttered a confident caw. Baker raised his stick and struck the bird dead with one blow. "I'll learn ye to hop and caw on the Sabbath day!" he said. When he reached home, he made the family drop all work and observe that Monday as the Sabbath.

HOW TO MAKE THE HEART STRONG.

The kind of exercise one should take for his heart's sake is extremely important. As I have already said, exercise, to affect the heart sufficiently, must be vigorous, though not too vigorous. Ordinary walking, while healthful, falls short of this requirement. That calisthenics and light exercise generally are also deficient in this respect is proved by the fact that, while all humankind naturally indulge in light exercises, yet heart ailments are prevalent among them. Every one that is not bedridden walks more or less; and I have read learned articles which try to prove that walking is the only exercise man requires. But if a man never runs, he could not, if he would, run fairly fast even a half mile. So the argument is in effect that a man need not be able to run. I cannot agree with this conclusion; for walking at a moderate pace affects heart action only slightly. Running, of all exercises for the heart, is, I think, the best. Of course one who has a weak heart cannot immediately run fast or far; nor is it necessary for the average individual to learn to run great distances at a high speed. But every one owes it to his health to be able to run, without distress, say a half mile at a fair pace. Let him begin by jogging one-eighth or one-quarter of a mile, then a half-mile, which distance he may ultimately run reasonably fast.—G. Elliot Flint in The Outlook Magazine.

The mightiest miracles are not to overshadow the power of faith. The work of Christ is not, first of all, a wonder-working ministry. The ruler whose little daughter was dead was told, "Fear not; only believe, and she shall be made whole." The miracle of life for the child was attained through faith on the part of the parent.

THE REAL RUSSIA.

"We must seek the real Russia not among the enlightened classes but in the 70,000,000 mujiks. The Russian peasant is not attractive in appearance. He looks dull and heavy. He is very ignorant generally, dirty, often half starved, and too often drunk. He is suspicious of strangers, and not easily approached, even by Russians of the upper class. But his appearance betrays him. He is no fool; he has ideas of his own. He is willing to work, and he makes an admirable soldier. He is intensely religious, superstitious; yes, but with a firm faith in the Gospels as the Word of God and in Jesus Christ as the only Saviour. The samars? Yes, he believes in them, too, and often seeks their aid. Dishonest and immoral? Yes, too often, but he is possessed of a greater fund of kindness and good will than is common to peasants in our countries. The very essence of the mujik's religion is the idea that it means its truest expression in voluntary suffering for others or for the Lord, such as is illustrated in the suffering and death of Christ for the redemption of the world. The real character of the Mujik comes out most clearly in those dissenting sects which take their start directly from the study of the Gospels, and there are many such. There is always an attempt to bring the life into harmony with the teaching of Christ.—Rev. Dr. George Wasburn in the Missionary Review of the World.

DO YOU KNOW HER.

I have a little friend who doesn't like to mend,
To dust or set the table, or even make a bed;
The very thought of sweeping nearly sets her off a-weeping,
And when she peels potatoes she just wishes she were dead.

She "hates" to rock the baby, and says that some day, maybe,
She'll go away and linger where they have no babies round
To keep folks busy rocking; but really this is shocking,
And she doesn't mean a word of what she says, I will be bound.

'Tis true she cannot bear to walk around the square
To buy a spool of cotton or stamps for mamma's mail;
And it's much against her wishes that she's set to washing dishes,
While to speak or darn stockings is enough to make her pale.

A WORD TO PARENTS.

It may seem to be a very little thing for your boy or girl to be absent from school a day or two each month, or even each week. But it is not so. Every devoted church-school teacher carries a burden for each pupil in school, and has carefully laid plans for applying the truths of each day's work to the heart of each pupil who may find it difficult to make the application without help. In a single lesson missed, new thoughts have been brought out which your child may need. Your child may have been the one for whom the watchful, prayerful teacher had a special burden when preparing that lesson. If the child loses the connection made by each recitation in the line of thought he is studying, he at once loses his interest in the study. Parents can do much to make the school a success by keeping their children regular in attendance and by taking a special interest in talking with them about their lessons.—B. E. H., in The Educational Messenger.

The voices of the vernal season are nature's anthems sung on the resurrection side of the winter.

BABY'S FRIEND.

"Before I got Baby's Own Tablets my baby was troubled with colic and vomiting and cried night and day, and I was almost worn out. But after giving him the Tablets for a few days the trouble disappeared and you would not know it was the same child, he is so healthy and good-natured now." This is the grateful testimonial of Mr. George Howell, Sandy Beach, Que., and it tells other mothers who are worn-out caring for cross sickly children, how they can bring health to the little one and ease to themselves. Baby's Own Tablets promptly cure the minor ailments of little ones, and there are no cross, sickly children in the homes where the Tablets are used. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE WEALTH OF OLD MAN JONES.

"There is one thing that I can't understand," said my friend with a questioning mind.

"What is that, Hanson?" I asked.

"About old man Jones, down there at the foot of the hill. If there are any Christians in this country, he is one. He has prayed twice a day for forty years, and proved his faith by his works. He has worked hard, and has been ambitious to lay up something for his family, yet he is exceedingly poor, has always been poor—often his family lack the bare necessities of life. That little cabin with the rocky patch of ground around it is all that he has to show for a life of drudgery. Yet the Bible says that 'all things work together for the good of those who love God,' and 'to him that asketh it shall be given.' How do you explain it?"

"Let us go down and talk with him about it," I replied.

The old man warmly welcomed us into his simple cabin, and set chairs for us by the open fireplace, for it was a frosty November day.

"I'm glad to see you, Will." He always called me Will. "I have been waiting to tell you about a letter I got two weeks ago from Dave. Dave has professed religion, and joined the church."

The old man's eyes grew bright, but his voice shook a little.

"I've been praying for that boy for many years, and I knew the Lord would save him."

The light on his face furrowed by care and toil and age was good to see.

"I'm perfectly happy now," he continued. "Mary married a good man, and they have a good home. Sam is preaching the gospel, and now Dave has chosen that better part. The Lord is wondrous good to his servants, and I can say with David, 'The Lord is my shepherd, I shall not want.'" and he repeated the whole Psalm.

"But haven't you often needed things that you did not get?" inquired my friend.

"Oh, yes, certainly, there have been many times in our lives when we did not have all the worldly goods we wanted, but some way we pulled through," replied the old man, cheerfully. "Perhaps it was the result of bad management; perhaps it was best so, but that matters little. The Lord has made us so rich in everything else we do not mind a little poverty."

As we climbed the hill my friend was silent. When we reached the summit we looked back at the little cabin at the foot.

"I understand now," said my friend. —Sunday-school Times.

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?

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At the observance of the Lord's Supper in Erskine church, last Sunday, the attendance was the largest in the history of the congregation—440 members being present. There were 23 additions to the roll.

The Sunday school of Erskine church, will contribute \$250 per annum for the support of a Missionary in the West. This was decided on before Dr. Carmichael's visit; but doubtless as a result of his stirring appeal for men and money other congregations in the city will "go and do likewise."

At the meeting of the Presbyterian Ministerial Association on Monday morning, it was decided to establish more friendly relations with the Trades and Labor council by sending two delegates to their meeting on Friday next. Rev. A. E. Mitchell and Rev. W. J. H. Milne were appointed for that purpose. It is expected that the Trades Council will return the compliment. Rev. Dr. Carmichael spoke on the mission work in the Northwest, particularly among the Galicians. It was decided to bring before the next General Assembly the advisability of setting Dr. Carmichael free from his duties in the west for a short time in order that he might visit the churches in the east.

The Ottawa auxiliary of the Lord's Day Alliance intends to see that the railway companies adhere strictly to the law. At a recent meeting it was decided that further information should be had from the Chief of police upon the question of shunting engines, and also the hours of train dispatches. Regarding this latter question close enquiries will be made. A number of representatives of the labor people stated to the members that train dispatchers work seven days in the week. They made a strong appeal that this should be stopped. Communications upon this matter are being sent to the attorney-general. The annual meeting of the Ottawa auxiliary will be held about May 1. Rev. J. Albert Moore, of Toronto, general secretary, will deliver an address.

On behalf of the Ottawa Ministerial Association, the secretary, Rev. P. W. Anderson mailed a communication to Hon. J. P. Whitney, Premier of Ontario. It deals with horse racing and practically asks that legislation attempting to restrict the number who can oppose the holder of horse races should not be passed. The letter in part said: "The members of the Ottawa Ministerial Association having had their attention drawn to a proposed amendment of the Agricultural and Arts Act for the Province of Ontario, providing that action of societies which permit horse racing at their exhibitions (such as fairs, etc.), can be taken only by members of the society, it was unanimously resolved: "That this Ottawa Ministerial Association records its emphatic protest against such proposed amendments to the existing law, and further that the Premier of Ontario be made acquainted with our action."

A new church was recently opened at Macoun, Sask. Rev. W. Lockhart is the minister in charge.

One of the most hopeful symptoms of the movement towards Presbyterian unions in Scotland is an effort which is being made, and is likely to succeed, to unite the colleges of the Established Church and the United Free Church College at Calcutta into one efficient educational institution.

EASTERN ONTARIO.

Rev. Cornack, of Ottawa, was the preacher in St. Andrew's church, Carleton Place, last Sunday.

Rev. J. D. MacKenzie, of Lancaster, who spent Easter week with friends in Inverness, Que., has returned home.

Rev. J. J. Monds, of Glenallan, is called to St. Andrew's, Carleton Place. Stipend offered \$1,300 with a manse.

Dr. P. C. McGregor, of Almonte conducted the services in the Presbyterian church at Sand Point on Sunday last.

Rev. L. N. Guthrie, who has had charge of the South River Mission for several months, returned to the West last week.

Rev. W. A. Morrison, of Dalhousie Mills, preached at East Hawkesbury last Sunday morning and at Glen Sandfield in the afternoon.

WESTERN ONTARIO.

Rev. Dr. Armstrong, of Baden, was visiting friends at St. Mary's last week.

Rev. G. I. Caaw, of Thornton, has been preaching at Moonstone.

Rev. Mr. Webster occupied the pulpit of Kemble church on a recent Sabbath.

Rev. and Mrs. Watson and children, of Thamesford, spent the Easter holidays at Weston and Woodbridge.

Rev. J. L. Small, of Auburn, accepts the call to Blyth, and his induction will take place on the 18th inst.

Rev. Alex. Grant, of Knox church, St. Mary's, has been nominated for the Moderatorship of the General Assembly by Stratford Presbytery.

Rev. Dr. Nelson, of Knox church, Hamilton, will conduct anniversary services in Beamsville church on Sunday, April 28th.

On Mr. and Mrs. James Broderick leaving Gables for Brantford, the members of St. Andrew's church presented them with an address and two easy chairs in token of the esteem entertained for them by the congregation.

Contracts have been let for the erection of the new edifice for the Central congregation, Hamilton. The cost will be about \$170,000. Only \$35,000 remain to be raised. It is expected the building will be completed before the end of this year.

The U. P. congregation in Galt has asked to be released by the Presbytery of Stratford with the view of uniting with the Presbyterian church in Canada. The request has been granted. If this congregation is admitted to the Guelph Presbytery, which is quite likely, Galt will have three large Presbyterian churches. The U. P. congregation have a membership of 300.

Mr. Williams, of the Collingwood Bulletin, who has been writing up notes of a trip to the West, says of Prince Albert that church buildings are in keeping with the rest of the town, solid and substantial. The oldest church here is the Presbyterian, in fact it was as a mission of this denomination the town was founded. It was in 1866 that Rev. James Nesbitt pitched his tent on the bank of the Saskatchewan where Prince Albert now stands and used this as a centre to visit the Indians and traders. The congregation has three times outgrown the seating capacity of its place of worship and the fourth church, a handsome brick structure was erected last year. In the east end of the city, in addition, a prosperous mission has been established. Rev. C. G. Young is pastor.

MONTREAL COLLEGE CONVOCATION.

There was a large gathering of the alumni and visitors at the closing exercises of the Montreal College in the David Morrice Hall on Thursday evening. Principal Strimer presided. He was accompanied on the platform by the Rev. Professor D. J. Fraser, the Rev. Professor Mackenzie, the Hon. Justice Archibald, Dr. Robert Campbell, Professor Workman, of the Wesleyan College; Dr. A. J. Mowatt, Principal Brant, of Pointe aux Trembles; the Rev. W. J. Clark, the Rev. James Patterson, the Rev. A. S. Ross, the Rev. J. Archibald Morison, pastor of the First Presbyterian Church in Chicago; Prof. J. P. Stephen, Mr. W. B. Davidson, the Rev. W. D. Cruickshank, the Rev. E. Scott, D.D., the Rev. Prof. Harlan Creelman, the Rev. Prof. H. A. Yountz, the Rev. J. R. Dobson and Mr. D. Norman MacVicar.

The valedictory address was delivered by Mr. James Foote, who in eloquent terms said farewell to the principal, the professors and lecturers, the chairman of the board, fellow-students and many friends whose hospitality and kindness will ever be remembered.

In addition to the prize list given below, Mr. E. McGougan, M.A., received the students' gold medal, being the highest prize of the year for all work, and the McCorkill travelling fellowship of \$400; and degrees of divinity were conferred upon the following:—Doctor of Divinity (honoris causa), the Rev. John Archibald Morison, M.A., Ph.D., and the Rev. Murdoch MacKenzie (in absentia); Doctor of Divinity, by examination, the Rev. Henry Dickie, M.A. Bachelors of Divinity, Mr. E. McGougan, M.A., by examination; the Rev. W. R. Foote, M.A., B.D. (in absentia), and the Rev. Robert MacMillan, B.D., (in absentia), add eundem gradum.

In addressing the graduating class, the Rev. J. Archibald Morison, who is an old graduate of the college, and has a most impressive delivery and command of language, was listened to with rapt attention. He advised the graduates to be godly, for "men must lean on ministers to reach Christ." A minister has many phases to face, such as how to deal with intellectual doubt, how to get men to church, or to tell them of the place of Christ in modern theology, or tell them of the relation of the church to a great modern city, how to bring the great organization of the modern ecclesiastical machinery into close and useful contact with the organized societies of men by which this age is prominently known and characterized. These and other subjects demanded to be heard. The speaker proceeded to deal with the characteristics needed by a minister, but most of all he urged them to be godly, kindly, manly and pitiful. To bring the Holy Spirit of God into contact with humanity there must be a medium which will receive and transmit this spiritual fervor. So be godly. The time has been when the influence of the Church circulated more round sacerdotal authority than upon character. Now it is all changed. The standard required by a holy minister involves personality. The grandest instrument on earth is the human soul, and if spiritually tuned will give forth the sublimest harmony earth has ever known.

In urging the graduates to be manly, he said, although among millionaires, poets, orators and statesmen, many had done noble service, yet the greatest necessity of today was for manly men,

for men who live near to Him.

Principal Springier, in closing the convocation, stated that the number of graduates, although smaller than usual, was an increase over former years. He expected, he said, that the vacant chairs of apologetics and Church history, and Old Testament literature and exegesis, now being temporarily filled by Professor Creelman and Professor Youtz, respectively, would be permanently filled. At the meeting of the General Assembly he will propose that these two chairs be filled by Dr. Welsh, of Toronto, and the Rev. A. R. Gordon, of Dundee, Scotland.

Principal Springier said an appeal would shortly be made to permanently endow the institution. He trusted, in view of the great importance of training young men for work, particularly in the Northwest, that the appeal would meet with a hearty response.

SCHOLARSHIPS AND PRIZES.

Third year theology.—Gold medal and McCorkill Travelling Fellowship, \$400. E. McGougan M.A. Hugh Mackay scholarship, \$60. J. W. Woodside, B.A. Mrs. Morrice Scholarship, \$50. James Foote, James Sinclair Scholarship, \$25. J. W. Woodside, B.A.

Second year theology.—David Morrice Scholarship, \$100. L. A. Wood, B.A. St. Andrew's church, London, \$50. J. C. Nicholson, B.A. George Sheriff Morrice Scholarship, \$50. J. S. Jamieson, B.A.

First year theology.—John Redpath Scholarship, \$50. F. H. Gray, B.A. Edward MacDonnell Morrice Scholarship, \$50. I. A. Montgomery, B.A. W. Brown Scholarship, \$50. J. R. McCrimmon, B.A.

French theology. — Knox Church, Perth, scholarship, \$35. R. E. David.

French literary course. — Emily H. Frost Scholarship, \$35. J. Boncher.

University scholarship.—Lord Mountstephen, \$50. J. M. McKenzie, Stirling, \$50. H. W. Cliff, First Church Brockville, \$50. W. McMillan, Erskine Church, Montreal, \$50. I. E. Brunneau, Crescent Street Church, Montreal, \$50. J. T. McNeill, Hamilton, McVab Street, \$40. E. A. Corbett, McCorkill scholarship, \$50. J. A. McKenzie, McCorkill, \$50. I. Thom Gordon. Dr. Kelly, \$25. A. B. MacDonald.

Nor-West Scholarship, \$25, R. G. Stewart.

Prizes (in books)—S. S. Pedagogy, \$15. E. H. Gray, B.A. Christian Missions, \$10. J. Corder. Elocution (third year) Kneeland prize, \$25. J. W. Woodside, B.A. Elocution (second year), J. A. McMaster prize, \$15. R. G. Stewart. Elocution (first year), J. A. McMaster, \$10. C. W. Shelley. Ecclesiastical architecture, Judge Hutchinson prize, \$10. E. McGougan, M.A. Essay, relation of pastor to the young people, \$30. J. W. Woodside, B.A.

Philosophical and literary society prizes.—Public speaking, \$10. C. W. Shelley. English reading, \$10. James Foote. French reading, \$10. R. E. David. English essay, \$10. J. S. Duncan.

Rev. W. J. McCaughan, who was minister of St. Andrew's, King street, Toronto, for a short time, and thereafter went to Chicago, where he has since been the pastor of the Third Presbyterian church, is called by May street congregation, Belfast. It is likely Mr. McCaughan will accept. May street church is one of the largest in the north of Ireland, seating 3,000 people. It is a church in which the celebrated Dr. Henry Cooke ministered up till the death in the sixties.

At the meeting of Stratford Presbytery a call was presented from Palmerston for Rev. R. A. Cranston, of Cromarty, but owing to the serious illness of the reverend gentleman the call was left over.

KNOX COLLEGE CONVOCATION.

At the closing exercises of Knox College, which were largely attended, Rev. Principal McLaren presided. Rev. A. Gandier, pastor of the church, and Rev. Dr. Lyle of Hamilton assisted in the devotional services. The venerable Principal spoke of the good work done by Knox College, which had just reached the close of its 63rd session, and he felt that there was cause for gratitude. The college had sent forth 626 graduates, who had been scattered not only over every Province in the Dominion, but in the United States, Great Britain, Ireland, Japan, China, India, and other countries.

Rev. J. McDuncan explained that such excellent work had been done by Mr. J. D. McCrae, who came so close to Mr. J. A. Sharrard in the competition for the post-graduate scholarship of \$400 that it had been extremely difficult to decide which of them had won, that it had been agreed that the only way out of the difficulty was to give Mr. McCrae a scholarship also. This had been made possible by the generosity of friends of the college.

The graduating class was presented by Rev. Prof. Kennedy, and the Principal handed them their diplomas. He addressed them briefly.

Rev. Robert Martin, Stratford, and Rev. Murray C. Tait, B.A., Claremont, were presented by Rev. Dr. Turnbull for the degree of Bachelor of Divinity. The conferring of this degree by the Principal was followed by the conferring of the honorary degree of Doctor of Divinity on Rev. Hugh McKay, Round Lake, Sask.; Rev. John H. Ratcliffe, St. Catharines; Rev. John G. Shearer, B.A., Secretary of the Lord's Day Alliance of Canada, and Rev. Robert E. Welsh, M.A., General Secretary of the British and Foreign Bible Society in Canada.

Rev. Dr. Neill announced that Rev. Hugh McKay was unable to be present. He spoke of Mr. McKay's splendid services to the country in inducing the Indians to remain friendly to the Crown during the Northwest rebellion.

Rev. Dr. Fletcher, Hamilton, presented Rev. John H. Ratcliffe for his degree.

Mr. John A. Paterson, K.C., presented Rev. J. G. Shearer, who "had found his work" in the Lord's Day Alliance. Mr. Shearer, he said, was a great organizer, a fearless and eloquent platform speaker and a tireless worker. He had in the Lord's Day Act of Canada preached a great sermon.

Professor Kilpatrick presented Rev. Mr. Welsh, a graduate of the University of Glasgow, who had done missionary work in Japan, besides having had charges in London, England. Rev. Mr. Welsh's literary work was referred to in high terms, and the professor said his appointment to the chair of apologetics and Church history in the Presbyterian College of Montreal was one for which Mr. Welsh was specially fitted.

Brief and modest addresses were given by Revs. Dr. J. H. Ratcliffe, Dr. J. G. Shearer and Dr. R. E. Welsh, who expressed pleasure and gratitude at having been made doctors of divinity by Knox College.

Following are the names of this year's graduates and the prizes:

The members of the graduating class are as follows: W. H. Andrews, M.A., D. W. Christy, J. W. Currie, M.A., D. S. Dix, M.A., W. L. Findlay, B.A., D. C. McGregor, B.A., J. D. McRae, M.A., W. C. McLeod, M.A., T. D. Park, B.A., J. B. Paulin, B.A., J. A. Sharrard, M.A., W. H. Smith, B.A., P. B. Thornton, B.A., P. Taylor, B.A., T. M. Wesley, B.A., J. R. Wilson.

Third year results are as follows: The Bonar Burns scholarship of \$60, J. A. Sharrard, M.A.

The Elizabeth Scott, \$60, and the George S. Morris, \$50, P. Taylor, B.A.,

E. C. MacGregor, B.A., equal. The Goldie scholarship, \$50, J. D. McCrae, M.A.

The Herar scholarship, \$25, and the Cayne scholarship, \$25, B. S. Dicks, M.A., I. M. Wesley, B.A., equal.

Second year results were: R. H. Thornton scholarship, \$100, W. B. Taylor, B.A.

Knox Church, Toronto, scholarship, \$50, F. W. Kerr, B.A.

Loghrin scholarship, \$50, Jane Mortimer scholarship, \$50, W. D. MacDonald, A. H. Barker, equal.

Bloor Street Church, Toronto, scholarship, \$50, S. H. Pickup, B.A.

J. A. Cameron scholarship, \$50, S. H. Mavor, B.A.

Dunbar scholarship, \$25, M. G. Melvin, W. P. Lane, equal.

First year results:—J. M. Gibson scholarship, \$100, J. E. Thompson, B.A.

Central Church, Hamilton, \$60, H. R. Pickup, B.A.

St. James Square, Toronto, \$60, G. A. Little, B.A.

Eastern scholarship, \$50, W. Scott, B.A.

John King scholarship, \$50, and Gillies scholarship, \$50, W. W. Bryden, B. A., H. M. Pallin, B.A., equal.

Mrs. Morrice, \$50, Boyd scholarship, \$25, C. D. Farquharson, F. S. Dowling, equal.

The post-graduate scholarship of \$400 was won by J. A. Sharrard, with honorable mention for J. D. McCrae.

The Bayne scholarship, \$50, with J. E. Thompson and the Prince of Wales prize, \$50, to W. R. Taylor.

The Clark prize (1), P. Taylor; the Clark prize (2), not awarded.

The Smith scholarship, \$50, not awarded.

The Brydon prize, \$25, B. S. Dicks.

The Gordon Mortimer Clark, \$125, P. Taylor.

A SUCCESSFUL PASTOR.

Our morning contemporary, The Citizen, has been dealing in a series of short sketches with "The Men of To-day and To-morrow." Last week it gave the following pen-portrait of one of the prominent ministers of the Capital:

Rev. A. E. Mitchell of Erskine Presbyterian church was born in Mackham township, York county, and received his preliminary education in his native place and in St. Marys.

He afterwards attended Toronto University, being graduated in 1887, and Knox College, in which institution he received his theological training. After his ordination Mr. Mitchell was appointed to Waterloo, where he had previously appeared as a student in several pulpits.

In 1891 Mr. Mitchell was called to St. John's church, Almonte, where he remained for nearly ten years, and in 1901 was requested to take charge of Erskine church, in the capital. During his pastorate Erskine, has made phenomenal progress. Since 1901 the small frame church and Sunday school hall have been replaced by the splendid stone structure that now adorns Bronson avenue. The large brick manse is also a monument to Mr. Mitchell's energy. When the present pastor took charge the revenue for sustentation work amounted to \$1,591. Last year the same fund reached the grand total of \$5,300, with a total revenue of \$9,300. From an adult membership of 90 in 1901, Erskine has grown to 640—the largest membership of any Presbyterian church in the city. In 1901 there were 190 Sunday school scholars and last year the total reached between five and six hundred.

Mr. Mitchell, under whose direction Erskine's great progress has been accomplished, is a member of the A.O. U.W., the I.O.O.F. and the Chosen Friends.

HEALTH AND HOME HINTS.

Lemon Snow—Boil together two tea-cupfuls of sago, four cupfuls water, one cupful sugar and the rind of two lemons. When boiled add the juice of three lemons, and when nearly cold the well beaten whites of four eggs.

If a few grains of salt are sprinkled on coffee before the water is added to the coffee it will bring out and improve its flavour.

Ivory Jelly—Blend four teaspoons of gelatine with one-half cup of cold water, add one cup of hot milk, two-thirds of a cup of sugar, vanilla, one and one-half cups of cream.

If one fears a draught from the open window in the bedroom have the opening at the top covered with a strip of muslin, and keep the window open the year round.

A cheap shoe is always an extravagance. Aside from its wearing qualities, a cheap shoe never fits, nor is it either comfortable or stylish. In point of cost, every one knows that one pair of good quality shoes will outwear two pairs of inferior ones.

Cocoa is an excellent beverage for children. It is not stimulating like tea and coffee, and contains a good proportion of tissue-building material; so it is food as well as drink. Chocolate and cocoa are both made from the seeds of the South American chocolate tree.

Curried Salmon—To one cup of canned salmon add one cup of white sauce (made from one cup of milk, two table-spoons of flour, and two of butter). Flavor with one teaspoon of curry, shake of pepper and salt. Heat, add two hard-boiled eggs cut in small pieces.

Prune Souffle—Cook one pound prunes until soft. Remove stones. Mash the prunes, adding a quarter of a cup of sugar while they are warm. Beat the whites of four eggs stiff, and fold into the prunes. Bake in the oven one-half hour in a buttered baking dish. Make a soft custard with the yolks.

HOW MANY EGGS DID HE GET?

Just as Jones was leaving his house in Harlem the other day his wife called after him: "Don't forget to drop in at the corner and order some eggs sent up to the house right away. You know the Smiths are coming over to dinner this evening, and I've really got to bake some cake." "All right," answered Jones, and mindful of his promise he stepped into the grocery. "Hello," said Jenks, "we grocers don't often see you. What can I do for you this morning?" "How much are your best eggs?" asked Jones. "Well," said Jenks, "two more than I am now selling for twenty-five cents would make them two cents per dozen less than they now are." "All right," said Jones. "Send twenty-four cents worth over to the house right away. My wife is waiting for them." How many eggs did he buy? After he had reached the office he started to figure it out, and before he got through he was nearly crazy. Then he gave the problem to his bookkeeper, who also came to grief over it. How many eggs did the grocer send Mrs. Jones?

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SPARKLES.

Dispensary patient, who worries doctor with a succession of doleful tales—"Doctor dear, but O'm mortal bad wid me head." Doctor—"Faith, and ye'd be worse without it."

A small boy, just old enough to go to school, came home one day and said, "Papa, I don't like to go to school." "Why?" replied his father. "Because it breaks up the day so."

"So you've refused my brother Dick?" "Yes," he had the audacity to propose to me by telephone. "What did you answer?" "I answered, 'Ring off!'"

"Taking them one with another," said the Rev. Sydney Smith, "I believe my congregation to be most exemplarily observers of the religious ordinances; for the poor keep all the fasts and the rich all the feasts."

Intrepid Widow—"Speaking of conundrums, Mr. Slocum, 'here's a good one—Why is the letter 'd' like a wedding ring?" Procrastinating Bachelor—"Oh, I'm no good at conundrums." Intrepid Widow—"You, give it up? Why, because 'we' can't be 'wed' without it."

A small boy, after watching some builders making mortar, said: "My! What a lot of dough you make."

"Do you enjoy going to church now?" asked a lady of Mrs. Partington. "La, me, I do," said Mrs. Partington. "Nothing does me so much good as to get up early on Sunday morning and go to church and hear a populous minister dispense with the gospel."

Overheard on the ice at Ocheltyre—A clerical player said if a rink had not lost five shots they would have won. "If," replied a skip, "the devil was dead there would be no need for ministers."

Teacher—Now a monologue is a recitation in which one person takes part; a dialogue is one where two persons take part. Now can any one give a further example?

Bright Boy—Is it a catalogue where a cat takes part?

Sheppard's Pie.—Take one pound of minced beef, three cups of cold mashed potatoes, salt, pepper, onion juice, tomato catsup or worcester sauce. Mix lightly together the beef and two cupfuls of potatoes; add the seasoning to suit the taste about one-quarter to one-half cup catsup being sufficient. Turn into a baking dish. Pour over this one-quarter to one-half cup of gravy. Cover the top with mashed potatoes. Bake in the oven. Serve hot.

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Cold winter months, enforcing close confinement in over-heated, badly ventilated rooms—in the home, in the shop and in the school—sap the vitality of even the strongest. The blood becomes clogged with impurities, the liver sluggish, the kidneys weakened, sleep is not restful—you awake just as tired as when you went to bed; you are low-spirited, perhaps have headache and blotchy skin—that is the condition of thousands of people every spring. It comes to all unless the blood is enriched by a good tonic—by Dr. Williams' Pink Pills. These pills not only banish this feeling, but they guard against the more serious ailments that usually follow—rheumatism, nervous debility, anaemia, indigestion and kidney trouble. Dr. Williams' Pink Pills are an ideal spring medicine. Every dose makes new, rich, red blood. Every drop of new blood helps to strengthen the overworked nerves; overcomes weakness and drives the germs of disease from the body. A thorough treatment gives you vim and energy to resist the torrid heat of the coming summer. Mrs. Jas. McDonald, Sugar Camp, Ont., says: "I was badly run down, felt very weak and had no appetite. I could scarcely drag myself about and felt that my condition was growing worse. I decided to try Dr. Williams' Pink Pills and before I had used a dozen boxes I was as strong as ever. My appetite returned and I am now able to do my housework without feeling worn-out. I think Dr. Williams' Pink Pills the best tonic there is."

It is a mistake to take purgatives in spring. Nature calls for a medicine to build up the wasted force—purgatives only weaken. It is a medicine to act on the blood, not one to act on the bowels, which is necessary. Dr. Williams' Pink Pills are a blood medicine—they make pure, rich, red blood, and strengthen every organ of the body. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. All other so-called pink pills are fraudulent imitations. Sold by medicine dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, from The Dr. Williams Medicine Co., Brockville, Ont.

BRITISH AND FOREIGN.

The Commission of the General Assembly of the Free Church of Scotland on the 6th inst., adopted a motion calling attention to the need of better observance of the Lord's Day throughout the country. Reference was made to motorists and cyclists, and to the magic lantern entertainments.

Mrs. Brown, the granddaughter of the poet Burns, with her husband, Mr. Thomas Brown, and her daughter, Miss Jean Armour Burns Brown, have decided to remove from the Burns House at Dumfries, where they have resided now for about four years, since the building was taken under the joint control of the town council and the Burns Club. Experience has proved that the duty of acting as caretakers is too taxing, more especially during the tourist season. Every succeeding year has brought an increased number of visitors, and 1906 witnessed the largest record—about a thousand more than in 1905.

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6.57 p.m.	Albany	5.10 a.m.
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5.55 p.m.	Syracuse	4.45 a.m.
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Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Knox 5th Mar. 9.30
Glengarry, Cornwall, 5th Mar.
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', 5 Mar. 9 a.m.
Lindsay, Woodville, 5th March, at 11 a. m.

Toronto, Toronto, Monthly, 1st Tues.

Whitby, 16th April, 10.30.

Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

North Bay, Sundridge, Oct. 9th., 2 p.m.

Algoma, S. Ste. Marie 27 Feb. p.m.

Owen Sound, O. Sd., 5 Mar. 10 a.m.

Saugeen, Drayton 5 Mar.

Guelph, in Chalmer's Ch. Guelph, Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.

Paris, Woodstock, 5 Mar. 11 a.m.

London, St. Thomas 5 Mar. 10 a.m.

Chatham, Chatham 5 Mar.

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

Maitland, Wingham, 5 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.

Fun and Yar.

St. John.

Miramichi.

Bruce, Paisley 5 Mar. 10.30

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

Synod of Manitoba.

Superior.

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

Rock Lake.

Glenboro', Cyprus River 5 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.

Arcoia, Arcoia, 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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**Synopsis of Canadian North-
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HOMESTEAD REGULATIONS

ANY even numbered section of
 Dominion Lands in Manitoba,
 Saskatchewan and Alberta, except-
 ing 8 and 26, not reserved, may be
 homesteaded by any person who is
 the sole head of a family, or any
 male over 18 years of age, to the
 extent of one-quarter section of 160
 acres, more or less.

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

The homesteader is required to
 perform the conditions connected
 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 for 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.

Six months' notice in writing
 should be given to the Commissioner
 of Dominion Lands at Ottawa of
 intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the In-
 terior.

N.B.—Unauthorized publication of
 this advertisement will not be paid
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 will be received at this office until
 Wednesday, April 24, 1907, inclu-
 sively, for the erection of a Drill
 Hall at Belleville, Ont., accord-
 ing to a plan and specification to
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 Aylsworth, Esq., C.E., Belleville,
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 Public Works, Ottawa.

Tenders will not be considered
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An accepted cheque on a char-
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 itself to accept the lowest or any
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By order,
 FRED. GELINAS,
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Department of Public Works,
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