

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

MAY 23, 1906.

Single Copies, 5 cents.

## Gratitude.

By Henry Van Dyke.

Whatever turn the path may take to left or  
right,

I think it follows

The tracing of a wiser hand, through dark  
and light,

Across the hills and in the shady hollows.

I only know that every day brings good  
above

My poor deserving;

I only feel that on the road of life true love  
Is leading me along and never swerving.

Whatever gifts the hours bestow, or great  
or small,

I would not measure

As worth a certain price in praise, but take  
them all

And use them all, with simple, heartfelt  
pleasure.

For when we gladly eat our daily bread, we  
bless

The hand that feeds us;

And when we walk along life's way in cheer-  
fulness,

Our very heart-beats praise the Love that  
leads us.

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## BIRTHS.

At 195 Avenue road, Toronto, on Saturday, May 12, to Mr. and Mrs. W. R. Adams, a daughter.

On May 12, 1906, to Mr. and Mrs. Robert F. Massie, of "Belvidere," Toronto, a son.

On Monday, May 14, at 563 Church street, Toronto, to Dr. and Mrs. R. Lorne Stewart, a daughter.

In Carleton Place, May 11, the wife of Mr. Wm. Thompson, of a son.

In Carleton Place, May 12, the wife of Mr. Daniel Miller, of a son.

At Perth, on Tuesday, May 1, 1906, the wife of Mr. W. J. Patterson, of a son.

At Oshawa, on the 15th inst., the wife of T. W. G. McKay, M.D., of a son.

In Toronto, May 1, 1906, to Mr. and Mrs. E. A. Gunn, a son.

At Avonmore, on May 10, 1906, the wife of John A. McMillan, of a daughter.

## MARRIAGES.

At 7 Collier street, Toronto, on May 14, 1906, by the Rev. Dr. Neil James Roy Weir, of Paisley, Scotland, to Edith Hamlet, Derby, England.

At Knox Manse, Beverton, on May 3, by Rev. A. C. Wishart, Harold W. T. Elliott to Clara Lane, both of London, Eng.

At the residence of John McMillan, father of the bride, by Rev. A. C. Wishart, on May 9, Robert Alexander McDonald to Annie McMillan.

On May 9, 1906, at "Hillside," Hamilton, the residence of Mrs. Gilbert Anderson, by Rev. D. H. Fletcher, D.D., assisted by Rev. J. C. Tolmie, R.A., brother-in-law of the groom, Helen, daughter of the late James Hendry, to Rev. John J. Ferguson, both formerly of Winnipeg, Man.

On May 15, at Westminster Church, Toronto, by the Rev. John Nell, D.D., Constance Louise, daughter of Joseph Henderson, Esq., to Rev. Edwin Henry Kellogg, B.D., of Princeton, N. J., son of the late Rev. S. H. Kellogg, D.D., of London and India.

## DEATHS.

In Charlottenburg, near Marlinton, on May 7, 1906, Daniel Ross, aged 84 years.

On May 12, at 71 Cumberland street, Toronto, Margaret, widow of Andrew Thompson, aged 83 years.

On May 11, 1906, at his late residence, Thamesville, Ont., James Ferguson, aged 92, a native of Strirlingshire, Scotland.

At his home, 19 Simpson avenue, Toronto, on May 15, Peter Ewan, in his 86th year.

In Finch Township, near Crystal, on April 16, 1906, Mudooh McGillivray, aged 73 years.

At South Lancaster, on May 13, 1906, William Gillespie, aged 90 years.

In the Third Concession of Lancaster, on May 8, 1906, Miss Margaret F. McLennan, aged 83 years.

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## NOTE AND COMMENT.

The new Hebrides have become famous through the story of John G. Paton. His work began at Tanna in 1858, and no Christian Endeavor Society should be beyond the reach of those wonderful triumphs of the Gospel as told by Dr. Paton.

Spurgeon once said to a young preacher, his kinsman, "William, never use a hard word when you write or speak if you can possibly find an easy one to express the thought." It was good advice, and his own power was largely due to the extreme simplicity of his words and style.

The average income of the 340 congregations of the Presbyterian Church in England is 700 pounds sterling, and the average membership 250. The communicants have increased from 51,015, in 1876, to 85,215; and the available number of sittings from 134,145 to 175,682. In 1876, the value of the Church's property was 973,485 pounds sterling; today it is estimated at 2,434,260 pounds sterling.

The difficulty of getting suitable men as Synod evangelists in the English Presbyterian Church has of late years been increasing, as ministers are unwilling to leave their congregations for the length of time required. It is now proposed greatly to increase the number of missions, so that one or two missions at the most in the year will be all that will be required of each minister.

Liquor sellers in many places in this province have decided to raise their prices. We see no objection to this. The man that spends all the money he can get his hands on for drink will be so much the better off the less he gets for his money, and the more moderate man may drink a little less when prices are doubled. Of course, no one ever supposed that liquor cost anything near like what was paid for it even under the old prices.

Not long before his death the late Cardinal Manning said: "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year, and have learned some lessons; and the fact is this: the chief bar to the working of the Holy Spirit of God in the souls of men and women, is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink."

Mr. Robert E. Speer, of the American Presbyterian Board of Foreign Missions, has compiled a table which shows the rate per member of contributions made last year by the principal churches in the United States to the work of evangelizing the heathen. The showing is as follows: Methodist, 45 cents per capita per annum; Episcopalians, 48 cents; Baptists, 63 cents; Presbyterians, \$1.04; Congregationalists, \$1.11; Reformed, \$1.25; United Presbyterians, \$1.77.

The Torrey-Alexander meetings in Philadelphia have come to a close. Five thousand converts in all are reported, and it is said that nothing like the present religious awakening has been seen since the Moody and Sankey meetings in the seventies. The crowds attending were so large that they could not all be accommodated, even in monster overflow meetings. Dr. Torrey announces himself as deeply gratified at the results. The Ottawa committee are perfecting all new preparations for the visit of the Evangelists to the city.

The Rev. Dr. Campbell Morgan has promised to preach the sermon at the World's Sunday School Convention at Rome, to be held in May next. Plans for the holding of the great convention are being pushed through. The Central Office in Boston intimates that there is every prospect of a large contingent going from America.

The London Times' annual summing up of church statistics may be taken as, in the main, fairly accurate. According to it, the Congregational churches have made a net increase for the past year of 16,434, having now a membership of 479,112. The Baptists have gained 31,752, and report a present membership of 426,563. The Methodists have 18,385 places of worship, with 954,204 members and nearly twice as many Sunday-school scholars. There is no data to hand to show the increase in the Presbyterian body during the past year, but in the past thirty years it has gained seventy-nine churches and increased its membership about sixty per cent.

The Mormons, whatever their faults, are certainly "hustlers." They claim to have 2,000 missionaries in the field, 1,400 of them being in the Southern States. They also say that they have made 20,000 converts in a year. We fancy that either this estimate is a large one or that some of their converts do not stay made. They are working in many foreign countries. At a recent conference in Berlin 125 missionaries at work throughout the German empire were in attendance. The Mormons are "worth watching" wherever they are; they are also worthy of imitation in some things also. The Mormon question is interesting to Canadians because of the large colony of this peculiar people now settled in Alberta.

The future of Protestantism may be a little brighter than that of Romanism in France, says the Christian Observer. Still there are features of uncertainty in regard to Protestantism. First of all, Protestantism is numerically weak, and by no means rich in this world's goods. Perhaps not more than two of the forty-five millions in France are Protestant. In addition, the Protestants are divided into several bodies. The Reformed Church which had connection with the State, is divided between the liberal and conservative types of doctrine. The Free Reformed Church is quite weak, yet will not feel the recent legislation so much because it never received State aid. The McAll Mission and other Protestant bodies have been at work in France for some time. Still for a long time Protestantism will have a struggle in France.

A summary of the results of missions to the islands may not be amiss. Heathenism with its most degrading and superstitious observance has practically disappeared from every island and group to which the Gospel has been carried. Wherever the Gospel has come, civilization and commerce have followed in its train. That civilization alone could not accomplish this result is seen from the influence of non-Christian civilization in the rum traffic which, in spite of legislation prohibiting it, is carried on. Wherever the Gospel has gone education has followed. The chapel and school house stand by side over the wide Pacific. Christianity has endeavored to secure a trained native ministry, and colleges and institutions are found everywhere. Statistics are not wanting to show the wonderful miracles of grace upon these islands and upon individuals. God has visited the isles with His salvation.

It is not optional whether you pay for the support of the Gospel and the ministers thereof, God has made that as much an obligation as praying. Even the ox that trod out the corn was not to be muzzled. He that feeds a flock may be expected to live of the flock—it is his right.

Western Christian Advocate: Intelligence, like wealth, is often acquired by long and determined effort. Unlike riches it can not be inherited. Some may be fortunate in inheriting a good start, but information and the practice of thought

United Presbyterian: Some churches are trying to save the world with the devil's tools, and when the tools wear out they get a new set, but somehow the Lily of the Valley droops and the Rose of Sharon fails to bloom. No one can cultivate the Lord's field with Satan's methods.

Presbyterian Witness: God for us all, and we all need one another. It is thus life is sweetened and brightened until the last. All bitterness, all strife of classes, all greed of unjust gain must surely be denigrated; and the golden rule must be followed, the rule of doing to others as we would have others do to us.

Herald and Presbyter:—Heaven and the everlasting life at God's right hand are the pleasures that are to be the consummation of the Christian's life of faith and love. The soul that hungrily and thirsts for the things of God shall know what it is to be spiritually filled and satisfied.

Herald and Presbyter: "Enoch walked with God three hundred years." Such a high and holy walk, with such a divine companion, continued without any weariness for three hundred years, is a miracle of divine grace, of which we have no similar record. The age was an age of apostasy. There was little to sustain and much to injure his piety; but he waited upon Jehovah—he walked with God, and his religion suffered no declension.

The Foreign Missions report occupies 118 pages of the newly-issued Synod's "Blue-book" of the Presbyterian church in England. The growth of the work in China has been very encouraging. The communicants in 1855 numbered 25; in 1876 they had increased to 1,974; at the end of 1905 they had grown to 9,573. The number of mission agents has increased fivefold since 1876, and the number of congregations (now 306) fourfold. The native pastors, evangelists, and teachers have increased from 49 to 385. The work is evidently interesting, fruitful, and full of promise.

Maritime Baptist: Quite possibly ministers do not always do as much as they might do to encourage and develop the helpfulness of their people. The pastor has often a large field for the exercise of generalship. Was it not Mr. Moody who said that it is much better for a minister to set ten men to work than to do the work of ten men himself? To be able to make the conditions favorable for helpfulness on the part of his people, to set them and keep them at work without friction, is for the pastor one of the highest tests of ability. But it should not be forgotten that, whether or not the pastor possesses large powers of generalship, there will always be many opportunities for helping him and for serving the cause of which the great Captain of our salvation is the Head and the Inspiration.

Better a sling and a few stones from the brook than the armor of Saul to one who knows not how to use it.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHE ELDER: HIS CHARACTER  
AND WORK.

By A. H. Armstrong, London.

The eldership is the most honorable and important office in the Presbyterian Church. It is divided into two sections, commonly known as teaching elders and ruling elders. The teaching elder is a ruling elder, though the ruling elder cannot lay claim to be a teaching elder. The ordination of both is the same; both being spiritual officers, and both attending to the higher welfare of the members of the church. There is, however, some slight superiority in favor of the minister. The ruling elder "rules well," like the minister, "is worthy of double honor," but Peter says, "especially" they who labor in word and doctrine. Efficiency of service and "teaching" being otherwise on the same footing. Character counts in this high office. In the New Testament the name or title of elder has a somewhat broad meaning; it embraces apostles, bishops, pastors and teachers, and any others who perform spiritual functions.

The Apostle Peter lays claim to being an elder. In his first epistle he says (v. 1), "Who also am an elder."

Both branches of the Church of Christ—the Jewish and the Apostolic—have had their elderships, and we must go back into ancient times, some three or four thousand years, to arrive at the origin of the office. The earliest reference to the "elders of the congregation" being in Leviticus, iv., 15, so the office must be of fairly good antiquity. But this paper has nothing to do with anti-Christian times, but with the church dating from the era of the apostles.

Christ in the strict sense of the term did not establish a church organization. This was left to his first disciples, who are called apostles, and in their early missionary efforts to evangelize the nations, we find that where converts were made a church was formed and elders were ordained.

The first reference to Christian elders is in the Acts of the Apostles, xi., 30, and it is gratifying to know that this reference has to do with an act of benevolence, to provide assistance for the followers of Christ who were in distress through "great dearth." "The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hand of Barnabas and Saul."

My subject is large, my space limited, so I must of necessity only give the barest outline. The subject upon which I am requested to write is: "The Character and Work of the Presbyterian Elder."

Elders should be men of prayer and piety, filled with the spirit of God, and walking in the footsteps of Christ. They should be men of sound wisdom, discretion and good judgment; able, willing and ready at all times to help the minister and advise and control the congregation for spiritual edification, and as far as prudence would suggest also be guides in temporal matters. A minister's duties are twofold, teaching or preaching, and pastoral. To neglect either would be a dereliction of duty, and would tend to weaken his influence and lose the respect of his flock. The elders should be watchmen, overseers of the church, in touch with both pastor and people, and reporters of cases of sickness, poverty and trouble, so that the pastor could by prompt visitation be a source of comfort and consolation to those in any kind of distress.

Having such a high, holy and responsible position, what manner of man should

the elder be? A man who "takes head" unto himself, so that his example and his precept should harmonize; his conduct should be transparent and not open to doubt or suspicion. He should have a good supply of common sense and have scriptural precepts as the basis of his conversation; otherwise he would not be in a position to "reprove, rebuke and exhort," which form an important part in the work of an elder. Who is sufficient for these things? None but those who are led by the spirit of God, and who are under his power, guidance and direction.

The Apostle Peter says: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." So that if the work of an elder is one of labor it is also one of reward.

Elders are selected because of Christian character. Social status, financial position, education or any kind of worldly distinction should not be considered—no, not even mentioned. "For by faith the elders receive a good report."—Hebrews xi., 2.

To summarize his work, the elder should be prayerful, pious, pure in life, sound in doctrine, should let his conversation be such as becometh the Gospel of Christ. He should be sympathetic in his nature, kind and gentle in his manner, not affected unduly by discouragements and the indifference of those who should be energetic in the interests of the church. He should be instant in season and out of season, using his best efforts to promote sociability and friendliness among the people, being himself friendly towards all. He should become acquainted with all the families of the congregation, especially those of his own district or parish, and in no case should the children be overlooked, and he should even be a constant attendant upon the sick, helpless and poor.

As a ruler he should be wise with the wisdom that cometh from above; discreet, as he has sometimes to discipline the thoughtless and erring. His manner should be simple, as his duty is to feed and influence the lambs of the flock. He should be humble in his character, after the pattern of his Master; in short, be modelled like the Saviour, who went about doing good, and in all things never forget that he is accountable for his conduct; by so doing he will gain the confidence, esteem and love of those he seeks to serve.

An elder is not altogether without safeguards against unfriendly men. The church is warned: "Against an elder receive not an accusation but before two or three witnesses."

Elders are also not open to rebuke: "Rebuke not an elder, but entreat him as a father," though in case of flagrant sin a rebuke may be administered, and that as a warning to others. "Them that sin rebuke before all, that others also may fear."

An elder is a bishop, and Paul, in counselling Timothy on what a bishop should be, tells him, in 1 Timothy, chapter iii., verses 1 to 7, which you should read.

Elders or bishops, have not only a status in the Church of Christ on earth, but they take a prominent place in the everlasting home of the saints. Revelations iv., 4: "And round about the throne

were four and twenty seats, and upon the seats were four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold."

## SUNDAY AT COBALT.

"B. R.," the clever correspondent of the Toronto News, writes on the religious conditions at Cobalt as follows:

But to return to Cobalt on Sunday. There are already three denominations installed in the town and worshipping in their own buildings. The Episcopalians are already represented here, but they meet, for the time being, in the schoolhouse. The denominations more favored for the moment are the Presbyterians, the Methodists and the Roman Catholics. The Presbyterian clergyman, a young graduate of Queen's University, has possibly caught the spirit of the town more rapidly than have the others, for he purposes constituting himself a Salvation Army, and will shortly commence open-air services to meet the needs of those who either will not go, or do not desire to go, to church.

This new innovation should be productive of much good in a community that is still in its formative stage. All day long, and especially during the hours of the afternoon, large crowds of men congregate on the public square, just as they used to meet in Queen's Park on Sundays, in the old days, to listen to religious exhortations, or to indulge in Socialistic controversies. Nor have these men any more objectionable qualities than had their prototypes in Toronto. They idle about, looking for something of interest in surroundings that—the activities of week-day life entirely gone—are about as prosaic as could well be conceived. There is a certain glamor in the strange attire, and in the moving panorama of a mining camp, but even these qualities are apt to pall full soon upon those who speedily come to recognize in them a stated outlook.

Certain it is that since its establishment Cobalt has succeeded in maintaining a quiet Sabbath. Having abandoned the artificial life of the larger centers, the people here have also, in a great measure, turned their backs upon the various little vices they may formerly have entertained. Gone all thought of restless disputation; they are content to live in amity with their fellows. On every hand are heard expressions of surprise that Sunday in such a new community should be decently observed. Those who have seen many of the old mining camps say that never was one established that is quieter or more orderly than the Cobalt of the present.

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## "BACK TO THE BIBLE!"

Editor Dominion Presbyterian: Kindly permit me to add another letter to you regarding the Sabbath School Publications Committee's present system of Lesson helps. My late communication advocating the publishing of helps without the text of Scripture printed in full, but simply indicating the place in the Bible where the lesson for the day is found, has certainly met with a sympathetic response, which to me has been gratifying. I have had communications, written and verbal, from all classes in our church, Ministers, Elders, Superintendents, and Teachers, expressing approval of this proposal. As it appears to me the universal sentiment seems to be this—that while there are differences of opinion as to how sudden or drastic the change should be all are agreed that the present system of Lesson helps is steadily and surely supplanting the Bible in our schools, and that a change of some kind is needed.

Now I wish in this letter to answer certain objections, and difficulties which have been suggested to me by those, in most cases who were at the same time heartily in sympathy with this contention. A very intelligent and earnest Elder, and Bible class teacher said to me, "I agree thoroughly with you so far as the old, settled central parts of Canada are concerned, but are there not many new, sparsely settled parts of the country, where Bibles are scarce, and where having the full text of the lesson printed on the slip is a great convenience. I went immediately to a gentleman in authority in connection with the British and Foreign Bible Society and asked him, 'Suppose a Sunday School in some out of the way locality was in need of Bibles, and applied to the Society, what could you do for them?' His reply was this—'If such a school applied to the Society, if they could pay for them, the price would be very low, if they were not able to pay a stock of Bibles would be sent them for nothing.' Is not therefore the present action of our Sabbath School Publications Committee, needlessly perpetuating, and unconsciously encouraging a dearth of Bibles in such localities?"

Again a gentleman very prominent in Sabbath School circles objected, that the publishing of two additions of Helps one with, and another without the text, would involve much expense, and labor to the committee. To this, various answers may be suggested. First it might be replied that the object, is one of sufficient importance, to justify some outlay both in money, and energy. It is more important than many matters on which the Sunday school committee are spending a large amount now. Or it might be answered that while it is doubtless true that many schools would still wish to retain the present system of helps, it is very questionable if a baneful habit, which has been fostered till it is strong, should be longer encouraged, and if it would not be better to publish only the one form of leaflet, namely that without the text. But the fact is that there is very little weight in the objection that great expense and labor would be involved in the proposed change. Whether the General Assembly in its wisdom should see well to instruct the committee to publish simply the one form of Help, or to issue two editions, one with, and the other without the text, the matter of expense would really be very trifling. I can state this fact on the very highest authority. A Bible re-arrangement of type, for the second edition can be easily and economically accomplished; and the office work of supplying each school with the edition it prefers would be very simple. If the change is desirable and important surely there is nothing in an objection of this kind.

For my own part, I would much prefer to see only one form of the Helps issued, namely that without the Scriptural text printed in full. I am convinced that teachers, and scholars would soon see the advantage of having the whole Bible in their hands, and thus be able intelligently to go back to previous lessons for the

connection, or to other parts of Scripture for reference, and fuller understanding of the lesson of the day. But if the habit of using these slips in class has become so strong that many schools would give up our own publication, as we are told, and subscribe for other Helps, if any attempt were made to force this change, then the Committee should surely use every form of moral suasion to undo the evil done. Years ago when the two forms of helps were issued, and a choice given I am told that the vast majority of schools by preference, took the leaflet without the text. If years of our present pernicious system has taught a new generation to prefer the leaflet with the text a little judicious training would bring our scholars back to the Bible. By the way would not that be a good motto for this agitation which sooner or later is bound to succeed—Back to the Bible. Yours sincerely

J. F. DUSTAN,

Grove Manse, Halifax.

## W. F. M. S. AT WINNIPEG.

The large auditorium of St. Andrew's Church was crowded on Monday evening at the reception to the Women's Foreign Missionary Society. Rev. Dr. Duval presided at the opening exercises and extended a few cordial words of welcome.

Rev. Dr. C. W. Gordon spoke on behalf of the Winnipeg Presbyterian W. F. M. S., saying the western women were glad to welcome after many years, the first great meeting of the W. F. M. S. in the west. They were glad because it would give easterners a chance to see with their own eyes something of western conditions, to get a breadth of view as Canadians, which could come only from looking across the wide expanse of prairie and to get an appreciation of the peculiar problems of western life. Mr. Gordon mentioned among the graduates of Manitoba College who had obeyed the call to foreign lands the names Russell, Ledingham, Hogg, Irwin, Duval, Mitchell, King, Murray and Mackay.

Rev. J. W. MacMillan gave a welcome on behalf of the city churches. Refreshments were then served, and the delegates had an opportunity of meeting old friends and making many new acquaintances.

## SECOND DAY.

At the opening session on Tuesday the large auditorium of St. Stephen's Church with every seat in the gallery, was filled, and before the meeting closed a part of the Sunday School annex was in use as well.

The singing of the hundredth psalm was followed by scripture reading by Mrs. Rochester of Kenora. Prayer was then offered by Mrs. MacVicar, of Winnipeg. After the singing of another hymn, Miss Dickson, of Peterboro, led the meeting in prayer. Mrs. McEwan, of Brandon, was then called upon for a few opening words. It was singularly appropriate that the speaking of these words should have been requested of the woman who, twenty years ago, organized the first Presbyterian society west of the great lakes.

Mrs. McEwan said it had been borne strongly in upon her of late that the one great thing the women of the W. F. M. S. needed for the greater success of their work, was not more men and women to send abroad, great as this need was; it was not more money, but it was more prayer. The great need was that each member should feel an appointment a call to be an intercessor. She then gave a great many examples from the scriptures, many old, who through prayer and intercession had accomplished apparent impossibilities—Abraham, Moses, Samson and others. It was a high thought that human beings were intercessors with the Highest, and that upon their prayer for laborers would depend the coming of laborers into the fields white unto the harvest. She urged her hearers to make a constant habit of intercessory prayer,

to raise amid all the haps and accidents of life, the sudden news of another sorrow, the quick shocks of disasters at home and abroad, swift prayer for those in the struggle and stress. She asked mothers to teach their habit of prayer to their children. In closing Mrs. McEwan very cordially welcomed the society to the west as one of the earliest of its members.

## The President's Address.

After the singing of a hymn, the president, Mrs. Shortreed, of Toronto, delivered an address in which she reviewed the work of this year, the progress of the society and spoke of future efforts.

It was a long time, she said, since the first proposal had been made of a meeting in Winnipeg. It had been looked upon as little short of an impossibility the western city being so far from the great bulk of the membership. But the difficulties had been removed, the delegates had come, and the meetings had convened. The next step in advance, she predicted, would be the holding of a meeting in Vancouver. She disclaimed the flattering remarks made on Monday evening as to the many things the western delegates were to learn from their eastern sisters, and insisted that the eastern ladies had come to Winnipeg to learn rather than impart though she hoped rather that they might be able to do both. The western visit had been decided upon largely through the advocacy of Mrs. Mackay, of Winnipeg, who had been present at the twenty-ninth annual meeting last year. The president would not speak definitely, but there were certain changes in organization which seemed to be needed, and which not unlikely would soon come about. Instead of having but one board in Toronto, it was not unlikely that three or four branch boards would be formed, covering the widely scattered constituency between Ottawa and the Pacific.

Touching reference was made to workers of the society who had been removed by death during the past year, and to others of the executive, who through illness, were not able to be present at the meetings. These events were continual reminders to all members to do with diligence the work they found to do. Reference was made also to the death during the year of Rev. Dr. Warden, of Toronto, whose duties as treasurer of the church had brought him for many years into very close touch with the women and their work.

Mrs. Shortreed looked back across the thirty years to the beginning of the society, and spoke of the gradual but steady development in aims and methods which had accompanied the increase in membership. Reference was made to mission work in various parts of the world, the progress during the past year having been most encouraging especially in India.

Looking still farther afield, great encouragement for the friends of missions was to be gathered from the movements in the world at large. The upheaval in France with the overthrow of clericalism, the social and political earthquake which was destroying the old and giving hopes for new things in Russia, the victory of the Japanese and the opening of China. In the flowery kingdom new methods were being adopted, new ideas received, and missionaries, as teachers of new things, being valued as never before.

One of the striking movements which had gained ground during the past year had been that tending towards self-support in missions in foreign countries. This movement very naturally had been most marked in India and Japan. Native Christians were not only taking upon themselves responsibility in connection with establishing missions, but were organizing to cover effectively regions as yet scarcely entered by the emissaries of the gospel.

The movement looking towards the federation of mission forces of various denominations was gaining favor, too, and

(Continued on Page 12.)

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## FEEDING THE FIVE THOUSAND.\*

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

Told him, v. 30. If you meet an old school friend, the first thing you say is, "Tell me all about yourself. Where have you been and what have you been doing?" And he tells you with pleasure and pride, of his successes and struggles. Do you think that Jesus cares more about your career? Every morning He likes to be told of what you purpose for the day. Every evening He remembers, and wants to be told how you have lived. If there is any special difficulty, any puzzle or injury or temptation you have met, He wants you specially to tell Him of that. For it is His joyous mission to help in every time of need.

Rest a while, v. 41. There is a foolish recreation called, "No holidays in heaven." Its suggestion is that there should be no holidays on earth. Now, we always supposed that it was all holidays in heaven. For rest comes after work. Only those who do no work need no holiday. And only they have a grudge at recreation. A human body is both a machine and an organism. As a machine it needs repair, as an organism it needs recuperation. Sleep is holidays, and the sleep of the laboring man is sweet. Holidays are good things, if you have earned them. The old verse of the school primer is good advice:

"Work while you work,  
Play while you play,  
That is the way  
To be happy and gay."

Sheep not having a shepherd, v. 34. In the old feudal days, a vagrant was called a "masterless man." He was a pitiable object. Nobody exercised authority over him. Nobody set him his task. Nobody protected him from his foes. Such is any one who rejects the rule of God over his life: "king of himself, that heritage of woe." The sheep cannot escape from its own nature. It is forever a creature needing a shepherd. No more can man escape from his human nature. He needs God. His true citizenship is in the kingdom of heaven, and his only chance of happiness lies in obedience to its divine government.

Give ye them to eat, v. 37. Livingstone once told an African chief of Christ's love for sinners. "Did your father know of this?" asked the hearer. "Yes," said the missionary. "Then," replied the chief, "why did not your father come and tell my father about it?" Oh, the world is so hungry of soul for the love of God! What joy to tell those near at hand the message they long for, to carry or send it to the dark hearts and homes of the heathen!

Five, and two fishes, v. 38. It was a boy's lunch, but in Jesus' hands was multiplied into an immense banquet. Our Lord was a practical Arithmetician. He did not work sums on a blackboard, but He worked them in actual stuffs and commodities. With His own life He performed the same miracle of multiplication. His words, spoken to a few people, are in millions of copies of the scriptures. His love is operating in numberless hearts. His blood is washing away uncounted sins.

Did all eat, and were filled, v. 42. There was plenty. Our Saviour never gave but He gave abundantly. He never half healed a cripple, or gave a leper a few years' respite from his plague. No invalid ever tottered away from His presence saying, "I think I feel a slight improvement." When He raised the dead, it was to a life of immediate health and vigor. Never

doubt the power of Christ to redeem your whole life, and to redeem it wholly. He is able to save unto the uttermost; and willing, as well, if we are but willing to put ourselves in His hands.

The fragments, v. 43. There is always something over in God's gifts to us. It is not meant, nor is it necessary, that we shall consume them all ourselves. It may be only a trifle we have to give, perhaps only a cheery word or a pleasant smile, but the poorest can be distributors, as well as recipients, of heaven's kindness. The chief blessedness of God Himself consists in giving without stint the bounties of providence and the riches of grace. Let us covet the joy of the dispenser.

About five thousand, v. 44. A big company to provide for. But Jesus, as Lord of all, was accustomed to providing daily for all the myriad inhabitants of earth. And His plan of redemption is on a gigantic scale. It is a "world" that He came to save, and no mere handful; and it is "into all the world" that He sends the heralds of His cross. The only way in which people can be saved is one by one. But our work is only just begun when we succeed in bringing one soul to Christ. The whole world should be on every Christian's heart.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Green Grass—In the hot Jordan valley grass is never green after April, as the fierce sun and the extraordinary dryness of the air shrivel it up, and thus confirms the statement of John that the Lesson miracle occurred at the Passover season (the second Passover in our Lord's ministry, see John 2:13-25). The place was a plain at the northeast corner of the Sea of Galilee, where the people followed Jesus, and where they were joined by crowds on their way to Jerusalem.

Pennyworth—The Roman denarius, rendered penny, was a silver coin about the size of our ten cent piece, but thicker. The aureus, the standard gold coin of the empire, worth about five dollars at the present price of gold, was equal to twenty-five denarii, each of which would thus be equivalent to twenty cents. The translators of our Bible fixed its value at fifteen cents, estimating it by the value of silver in their day. But not only is there a difference between the value of a coin as bullion, and its value as a legal tender, but the price of silver is a very changeable quantity, and the purchasing power of a coin is its real value. A penny was then the day's wages of a workman, so that it was about equal to our dollar today, and the whole sum to \$200, which would allow four cents worth of bread to each man.

## A PRAYER.

O God, our Father, we thank Thee for the grace that makes poor wanderers in sin hear Thy voice when out and away from all that can call to holiness of life. How we drift. Sin drives the little shaly of life out on the raging seas of separation from heaven and Thee. Human voices are drowned in the noise of the raging storm. Then out to the sinner ready to perish sounds the great voice of love divine, with its tender call, "Come come, come unto Me, for with Me is life and fulness of joy." For this wonderful grace and for its saving power, we thank Thee, O God, in the name of Jesus Christ, our Lord. Amen.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.

## THE CHRISTIAN'S COMMISSION.

By Rev. John W. Little, B.D.

"As My Father hath sent Me, even so send I you." These simple words of our Lord give His conception of what it means to be His disciple. To be a follower of Christ is to be committed to a career whose controlling purpose is the same as that for which He was sent into the world.

This purpose may be separated in thought into two aspects, according as it looks Godward or manward. The same Christ who said He came to reveal the Father, said also, that He came to seek and save the lost. Under the one aspect, we think of personality, character, life; under the other, of influence, conduct, service. Alas! we sometimes try to separate them in experience. There they are indissolubly united. We cannot bind ourselves up to God through the most persistent Bible study, prayer, and praise, unless we, at the same time, give our lives in self-denying service for others. Nor can we become effective workers in the Master's kingdom, if we neglect the personal cultivation of our own inner spiritual life. Our influence increases only with the growth of our personality. On the other hand, our service enriches our own life. The higher the tree grows, the longer its branches become, and the greater the area of kindly shade it furnishes for the weary traveler. So, in the Christian, there should be a growth Godward and manward taking place at the same time. We can become good Christians, neither by private devotions alone, nor by public service alone.

Our purpose in life is, therefore, to reproduce the life of Christ in its double aspect. "Christ in us, the hope of glory," means also Christ in us, the regenerative power of the world. This is the commission that Christ has placed in us, that we will fulfil this purpose. This is the end of all the gracious influences He has brought to bear upon us, that we accept this commission and accomplish it. It is a lofty ideal for weak and erring man. "Who is sufficient for these things?" Yet He who knows what is in man, has commissioned us to realize this ideal, has "sent" us into the world to carry forward His life and work. His authority is behind us, if we make the endeavor, and His resources will avail for us in our need. Because He calls us to it, we can do it in Him. Here is our hope, not in ourselves,—our wisdom, our progress, or in the encouragement of others, but in God as linked with man in Christ, and dwelling in man. Thus does Jesus strive, and, in a very real sense, Christ is born again in every redeemed heart. "He that hath seen Me hath seen the Father," said Christ. "He that sees Me, sees the Christ who is the ideal of the Christian."

"It is not what a man does that exalts him, but what a man would do," writes Browning. If we enter into Christ's conception of our life as His disciples, if we patiently and perseverently and prayerfully struggle onward and upward to its fulfillment, if our present dissatisfaction only acts as a stronger stimulus to "press toward the mark," then, however many our failures and falls, yet the very struggle, with the nobility of its animating ideal, will leave right deposits in our character. Keewatin, Ont.

This world is a place for the training of souls in a Christian immortality. Hence Christ must be the Lord of life and death, of diseases and demons, of every mystery and might.—George MacDonald.

A tear is never too small to mirror the face of God.

\*S.S. Lesson, May 27, 1906.—Mark 6: 30-44. Commit to memory v. 41. Read Matthew 14:13-21; Luke 9:10-17. Golden Text—My Father giveth you the true bread from heaven.—John 6:33.

HE WAS GOD.

The success of Jesus Christ in winning men unto Himself is absolutely unaccountable if He were only a man. He positively refused to lead them to battle. He promised them nothing in return for their absolute submission, so far as this life is concerned, but persecution and martyrdom. He warned them of disapproval of kindred and of excommunication from the church of their fathers. He required them to give up home, and loved ones, and business, and all, and follow Him to a cross. And whom did He seem to be but a man of obscure and humble parentage, without culture, without prestige, without everything that usually draws the multitude? Who would have ventured to predict that such a one would have obtained any considerable following? And yet this man moved in a charmed circle. His beautiful life and matchless speech won men from all the walks of life. Especially did He win to Himself plain, honest, substantial, practical business men. Among that inner circle of followers who never left Him during life, and who died after Him in the behalf of Him, were the fishermen from the lake and the tax collector from the custom house. Although Jesus went to the cross, His adherents multiplied rapidly, among them being rulers, soldiers and scholars. Thousands upon thousands actually died for Him. And even at this far-distant time there are millions of the best and most intelligent people upon this planet who are ready to die for Jesus Christ if the occasion should require it. Has a mere man accomplished all this and in such unique and unheard-of manner? Such would be a far greater miracle than that God actually stood forth a man in Jesus Christ. But this glorious fact makes perfectly plain the secret of the power over men which he possesses.—Selected.

THE STERNER SIDE.

According to a contemporary, that which we expected is happening—the stern side of religion is getting to be recognized. The writer says: "With a sudden change the theology which emphasized the Fatherhood of God and the ultra-benevolence of the Divine Judgment has given place to a type of preaching which strikes a harder note and dwells on the sterner realities of Christian life and living. A fortnight ago it was Mr. J. H. Jowett I heard preaching at Westminster Chapel for more consideration of the angry Christ; on Sunday it was Mr. J. D. Jones, preaching in his own pulpit at Burnenmouth, insisting that Christ came not as the soft breath of even, but as a terrific gale, and exercised not a calm, gentle, soothing ministry, but a ministry of violence and passionate earnestness. Mr. Jowett urged that Christ should be feared as well as loved; Mr. Jones called upon men to storm the Kingdom of Heaven with violence. Is the conjunction accidental, or is the age of comforting preaching ending? Many years ago an English minister (Mr. Rylands, if we remember aright) in "charging" a newly-ordained preacher, charged him thus—"Preach Hell!" Since then a generation of ministers have sprinkled rose water on their people. Now the balance is being redressed. The Gate Beautiful is not the only entrance to the Temple of Religion. Scripture gives both sides of the Truth, "Behold the goodness and the severity of God;" and as always the Scripture is right.

It is a mistake to think that "Everything comes to him who waits." Many are as liable to lose as to gain by waiting. Things are more likely to come to him who is prepared for the future. There are scores of men who are waiting around saloons and on the sunny side of the court house who will never receive more than a ham sandwich at noon and a pauper's bed at night.

THE NEW WESTERN SECRETARY.

After long delay the new Secretary for the West—Manitoba, Saskatchewan, Alberta, and British Columbia—has been appointed in the person of Rev. W. M. Rochester, M.A., of Kenora. Mr. Rochester was the first and the unanimous choice of the committee. He at first declined. The committee, after long and careful consideration and much correspondence, finally decided to offer the appointment a second time to Mr. Rochester, and he has been led to accept it. We feel assured that no better appointment could have been made. We believe the committee has been guided of God in discharging its very serious responsibility, the burden of which its members all felt to be heavy, and we believe that the committee, the Lord's Day Alliance of Canada, and its branches, and the great West, are to be congratulated on the result.

Mr. Rochester is of an exceptionally attractive personality, strong public gifts, above average administrative ability, combined with aggressive courage and good judgment. He has always been found in the forefront of moral reform effort, and not infrequently it has fallen to his lot to be the general of the forces in such effort, and his wise yet aggressive leadership has usually led to victory.

We have pleasure in giving our many readers an opportunity to look upon the features of Mr. Rochester, as well as of supplying the following biographical particulars, knowing that they will be read with much interest by all friends of the Alliance.

Mr. Rochester was born in Burnstown, Kentrew County, Ontario, on June 5th, 1863, educated in the public schools of Burnstown and Rochesterville and the Ottawa Collegiate Institute, where he qualified as a teacher, and spent two years in teaching while fitting himself for the university. He entered McGill, Montreal, in 1882, took the honor classical course, and in graduating in 1886 carried off the gold medal in the face of heavy competition. He took his theological training in Montreal Presbyterian College under the late Rev. Principal McVicar, D.D., LL.D., graduating in 1890 after a distinguished course, having been assistant pastor at the same time during the last year of his course of Erskine Church, under the ministry of Rev. L. H. Jordan, D.D. During two of the sessions in theology he was also tutor in charge of the Latin and Greek classes in the Literary Department of the College.

In 1891 he went to Prince Albert as missionary pastor. In 1896 he was called to Cowan Avenue church, Toronto, where he remained until 1898, when he was settled as pastor of Rat Portage, now Kenora. He has been exceptionally successful and much beloved and esteemed in every field of labor.

The above information indicates that Mr. Rochester has had thorough training of every variety, that will be of inestimable value in the work of the Lord's Day Alliance with the Great West as his sphere of labor. We bespeak for him a warm welcome and cordial co-operation from all friends of the work in the whole Dominion.—S.

THE BIGGEST THING IN THE WORLD.

There is nothing so big in the world as an individual soul who needs your help. The salvation of an entire world is a minor matter in comparison. The Saviour of the world never hesitated to interrupt his preaching to thousands, or his teaching of twelve, or His own meditation and planning for his world-conquest, when one needy soul crossed his path and claimed his help. The world is going to be won to Christ some day, because Christ puts individual service ahead of all other kinds of service. What He did, we cannot afford not to do.—Sunday School Times.

WHAT FAITH IS AND DOES.

Some Bible Hints.

There is nothing unreal or vague about faith; it is not shadow, it is "substance" (Heb. 11:1).

No one ever obtained honor without faith,—faith in God, in men, in an ideal, sometimes only in himself (Heb. 11:2).

God is a spirit. If He could be pleased without faith, He would be pleased with the unspiritual (Heb. 11:3).

We can do nothing but believe in Christ; we cannot even do that entirely, for Jesus is the author and finisher of our faith (Heb. 12:2).

Suggestive Thoughts.

If seeing the invisible object of our faith would make it more real to us, ours is only a half-faith.

Faith is needed for prayer and prayer is needed for faith. They push each other up the stairway of power.

In the matter of faith, "half a loaf is better than no bread"; indeed, it soon grows into a whole loaf.

Those that emphasize their doubts will soon have more to emphasize.

A few Illustrations.

Faith is like the photographer's sensitive plate, which has become a most powerful aid to astronomy, recording millions of stars invisible through the largest telescopes.

Faith is a bridge over a stream, the further end unseen; but we know it must rest on solid piers.

Every check, coin, and bank-note is based on faith; so faith is the financial system of the kingdom of heaven.

Uranus and Neptune were located by the eye of faith before they were seen by the natural eye. Science is founded on faith.

To Think About.

Is the unseen world a reality to me? Do I occupy myself too much with the things of sense?

Is my faith growing constantly stronger?

A Cluster of Quotations.

arch'dal dadd dkm rth mah roh mah ahh  
No man knows to what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith.—F. A. Noble.

A true faith can no more be separated from good works than the light of the candle from its heat—Jonathan Edwards.

The good which He appoints is good. The good which He denies were ill.  
—Christina G. Rossetti.

Surely it is preferable, if possible, to suspend our bridge of faith from the granite piers of knowledge.—D. J. Hill.

DAILY READINGS.

- M., May 28. Faith is fearlessness. Isa. 41: 10-14.
- T., May 29. Faith is trust. Ps. 37: 1-7.
- W., May 30. Faith is confidence. 1 John 3: 20-22.
- T., May 31. Faith justifies the sinner. Gal. 2: 16-20.
- F., June 1. Faith removes mountains. Matt. 17: 14-21.
- S., June 2. Faith feeds and gives life. John 6: 51-58.
- S., June 3. Topic—Faith: what it is, what it does. Heb. 11: 1-40; 12: 1-2. (Consecration meeting).

All subjects of current interest in international affairs,—the conference at Algiers, the Hungarian compromise, the English education bill, the Russian elections, the relations of Canada and the United States, etc., are ably treated in articles which THE LIVING AGE reprints from the Spectator, Economist, Saturday Review and other organs of English opinion.

When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it.—Marcus Rainford.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 23, 1906.

We learn from a summary published by the Library Journal that Mr. Andrew Carnegie has given to his own and other countries more than \$40,000,000 for libraries. East Ont.

Henry Frowde is about to publish at The Oxford University Press a book of value to English authors. It is entitled "The King's English." It deals with questions of vocabulary, syntax, "airs and graces," punctuation, euphony, quotation, grammar, meaning, ambiguity, and style. Passages are cited from well-known authors and their errors in grammar, syntax, etc., pointed out.

For the moderatorship a number of nominations have been made, the names most prominently before the Church being Dr. DuVal of Winnipeg, Dr. Sommerville of Owen Sound and Dr. Falconer of Picton, N.S.; the last named being mentioned by the largest number of Presbyteries will in all likelihood succeed Dr. Armstrong in the chair of the highest court of the Presbyterian Church.

In Alderman Armstrong's article on "Changes in Eleven Years," in last week's issue, a mistake occurs which demands correction. It will be noticed that among the departed leaders enumerated by the writer, Dr. Wm. Gregg's name is mentioned. We are glad to be able to say that the venerable octogenarian, so far from having passed to his reward, was at the last meeting of Toronto Presbytery appointed a commissioner to the General Assembly at London; and while there our worthy correspondent will have an opportunity of apologizing to Dr. Gregg in person for the error into which he was unwittingly betrayed.

The meeting of the W. F. M. S. at Winnipeg was in every way a great success. The attendance—over 500—was a record-breaker. Of the personnel of the convention The Free Press speaks in the highest terms. On this subject our Western contemporary writes: "They are women with diverse gifts, but with the common gift of eloquence which has been enhanced, perhaps engendered, by exercise of mind and tongue. From the initial address, given by Mrs. McEwen, a talented woman of the Western prairies known for her gracious ways and capacity to toil steadily and blithely, to the eloquent and very able closing words of Mrs. McQueen, of Hamilton, there was manifested a spirit of gentleness, strength and charity, such as no church court ever excelled."

## OBIGATORY VOTING.

We are greatly gratified to observe the question of obligatory voting is coming into practical politics. We do not say "compulsory voting," because we do not think the phrase happy. There is nothing more of compulsion about this proposition than there is in compulsory jury duty, compulsory paying of debts, compulsory leaving park flowers alone, or compulsory avoidance of depositing your garbage on your neighbor's lot.

The great lesson to be taught the un instructed and the venal, is the lesson that every qualified elector is a member and partner in the self-governing community; and that, therefore, the franchise is not a chattel to sell, but a duty to perform. That lesson can be powerfully promoted by making it legally obligatory on every qualified elector to cast his vote (except because of illness or other valid reason) or pain of the stigma of disfranchisement for a certain number of years following.

The bulk of the individual electoral corruption centres about what the expert workers term "getting out the vote." The cure for that is to lay upon each elector the duty of getting out his own vote.

## RUSSIA EMERGING.

During the war between Japan and Russia, THE DOMINION PRESBYTERIAN, like other journals, drew on its stock of philosophy to forecast the course of events. We pointed out the outcome would probably be a severe defeat for Russia; but that it would in a sense be Russia's national salvation; that self-government could only come through an overwhelming humiliation, and the extreme pressure of circumstances. It has turned out as we predicted: A Russian Parliament is to-day in session! Crude, untamed and unsettled this first legislature naturally is, as might be expected, but we are bound to say there have been evinced already a moderation, a courage, and a parliamentary skill which give promise of helpful enactments and sane guidance of public opinion.

It is not always easy to discern the finger of Providence in dark dispensations; but if ever such discernment were clear, it looks to be so in the case and after results of the recent war. The autocracy of Russia needed a strong check; the whip of flagellation was Japan; the result, the rising of Japan (as an ally of Christian Britain) into a powerful international factor; and, quite as important, the dawn of legislative self-government in Russia.

Obedient to directions of the Synod, the following commissioners met on Thursday evening last in Knox church, Moose Creek: Rev. J. Hay, Renfrew; convener; Revs. Dr. Ramsay, Ottawa; Dr. Mowatt and Prof. Cruickshanks, Montreal, and Messrs. John R. Reid, Ottawa; and H. Montgomery, Morrisburg, elders. The only absentee was Rev. D. Currie, of Perth, who was unavoidably detained. Negotiations were continued unsuccessfully till midnight, when adjournment was had till Friday morning. Upon reassembling the gospel of peace was preached, with such good effect that a reconciliation was effected and an agreement signed, by virtue of which Dr. Watts was restored to church membership. This agreement was read to the congregation of Knox church last Sunday morning by Rev. A. A. Morrison, of Kirk Hill; and thus a question, which greatly troubled the local church, the Presbytery and Synod, has been effectually settled.

THE LIVING AGE of April 28 reprinted from The Nineteenth Century a striking but somewhat pessimistic article on "The Reading of the Modern Girl." THE LIVING AGE for May 19th contains a clever consideration of the other side of the question under the title "Do Our Girls Take an Interest in Literature?"

## FAMILY RECONCILIATIONS.

An old grudge of twenty-one years' standing is likely to be just a bit difficult to handle, for it is not likely to improve with age, and especially if it be a family quarrel, the most difficult of all reconciliations to be accomplished. When true love turns, it knows no weapon too sharp or deadly. All former years of loving affection are forgotten, past favors are lost sight of, and all the eye sees and memory recalls is perhaps one single insignificant offence and that, too, unintentional. Alas, how easily once loved ones are separated, how unkind and ungracious words are spoken, all because the devil is allowed to have full sway, and the more Christy nature is held in abeyance!

Thus, there was trouble in the house of Isaac and Rebekah which culminated in a general breaking up of a once happy home, a bitter estrangement of two brothers who had fed from the same breast, and for twenty-one years Jacob and Esau neither spoke together nor saw each other. Think of brothers not speaking together and yet Jacob and Esau were not the only ones who lived to regret the folly of their ways, for death has often come when it was too late to become reconciled. It is indeed, a pitiable sight to behold those who at one time were dearly devoted to each other become enemies, for neither the one nor the other is happy, and both suffer pain, and especially the transgressor. In fact, it takes two to quarrel, and if the one or the other will but keep quiet, the trouble will soon die away. It is better to purchase peace at a great price than to have war. Jacob could well afford to send presents to Esau, for he could no longer bear the thought of difference between him and his brother, and it is better to pay the price of humility, the price of taking the first step toward a reconciliation, than to be at enmity one with another.

Let the innocent take the first step, for it is easier for such to go to the enemy than for the enemy to go to the other. Besides, it is Christ's method, and also his command, for the nearest way to God is by the way of your enemy. If "you bring thy gift to the altar and there rememberest that thy enemy hath ought against thee, leave there thy gift and go first to thy enemy and be reconciled, and then come and offer thy gift." Sometimes God strikes a hard blow in order that he may bring about a reconciliation, just as when he smote Jacob in the thigh and he went forth limping, himself made humble and the heart of his brother Esau touched and softened at his brother's affliction, so that when they met, they met as friends, as brothers. Sometimes the blow of sickness, or of death enters the home, and thereby God brings about family reconciliation. Why wait until driven? Why not be at peace one with the other before God is compelled to strike, the hard blow? Did more like Jacob of old get down on their knees and pray to God, there would be more happy meeting of enemies. Instead of advertising differences to an unsympathetic world, go and tell your troubles to Jesus, and ask him to help you, and peace will be assured. Be at peace one with another.

It is no use asking God to show us the way of life unless we start out in search of it.

Blessed is he that planneth and nurtureth a good thought. It will ever be a pleasant resting place for the children of his brain.

The Lord Jesus Christ would have us think of His salvation as a force within us that makes a man the master of things, the master of circumstances. Listen to the exultant boast of St. Paul, "In all these things I am more than conqueror in Him that loved me." That is the Gospel of Jesus Christ, the finding of an authority that sets the man in his right position towards everything with which he has to do. —Mark Guy Pearce.



RELIGIOUS REVIVALS.

The Manitoba Free Press says: "It is estimated by revival statisticians that one-tenth of those professing conversion remain firm, the revival has been a success, and this is the maximum number."

In reply, Rev. Clarence Mackinnon, minister of Westminster Church, Winnipeg, writes:

"I am interested to know the authorities on which you base this somewhat startling conclusion.

"Prof. James, of Harvard, in 'Varieties of Religious Experience,' page 257, writes: 'The only statistics I know of, on the subject of the duration of conversions, are those collected for Prof. Starbuck by Miss Johnson. They embrace only a hundred persons, evangelical church members, more than half being Methodists. According to the statement of the subjects themselves, there had been backsliding of some sort in nearly all the cases—93 per cent. of the women, 77 per cent. of the men. Discussing the returns more minutely, Starbuck finds that only six per cent. are lapses from the religious faith which the conversion confirmed, and that the backsliding is in most only a fluctuation in the ardor of sentiment. Only six of the 100 cases report a change of faith. Starbuck's conclusion is that the effect of conversion is to bring with it "a change of attitude towards life, which is fairly constant and permanent, although the feelings fluctuate.

In other words the persons who have passed through conversion, having once taken a stand for the religious life, tend to feel themselves identified with it, no matter how much their religious enthusiasm declines.'" (Starbuck's Psych. of Religion, page 357, 360.)

"The great psychological weight of Professor James and Professor Starbuck is on the side of revival though not to the exclusion of the other religious methods you so wisely commended. All reverend persons deprecate 'yellow' revivalism. But, asking for decision is only in accordance with the practice of the apostles, who on the day of the Pentecost baptized 3,000 immediately after preaching to them."

CHRISTIANITY PREDOMINANT.

According to an eminent authority, Christianity in some form or another is now the prevailing religion of the world. Its adherents amount to 477,930,158. The next religious faith in point of numbers is Confucianism, with 256,000,000 adherents. Hinduism is third with 190,000,000, and Mohammedanism is fourth with 176,834,472. Buddhism is given 147,900,000. The various smaller "heathen" faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. In other words, the "adherents" of Christianity comprise just about one-third of the world's population. Of course, some will remark on this estimate that many so-called Adherents of Christianity are not truly Christian at heart. All the same, it is well to find so many even nominally connected; and their children are under better influences than otherwise they would be.

The closing of the leaves of plants at the approach of night was at first supposed by botanists to be due to the difference in temperature; but on transplanting the plants into a hothouse, it was found that the same phenomenon occurred, the leaves closing at sunset.

Rev. Roderick McLean, Valleyfield, P. E. I., has accepted the call extended to him by the congregation of Hampden, Que., when he succeeds the Rev. H. M. MacLean.

St. Andrew's church, Lewis, has fallen vacant through the resignation of Rev. W. W. MacQuig. Rev. J. A. MacFarlane, who supplied St. Andrew's, Quebec, during the winter, is supplying this field for two months. The small congregation seems to be putting forth new energy.

QUEBEC PRESBYTERY.

Rev. J. Clisholm of St. Paul's church, Kemptville, preached the anniversary sermon at the Methodist church at Acton's Corners last Sunday week.

Communion will be dispensed in St. Andrew's church, Martintown, next Sabbath. Rev. A. McGillivray of Toronto, a former pastor, will assist Rev. A. Govan in the solemn service.

The Rev. Moise Menard has entered upon work in St. John's, Que., in succession to Rev. P. Bodreau, who resigned to accept a position as French teacher in the Boys' High School in that city.

Rev. A. H. MacLaren, of Franktown, sails from Montreal on the 7th June and will spend three months in his native land—Scotland. We wish him a good voyage and a safe return to home and friends in improved health.

Rev. J. W. Rae, of Aymer, Ont., lectured last week in First Methodist Church Pictou, on the Sunny Side of Life. The attendance was not large; but the Times says that so good was the lecture that Mr. Rae's next appearance in the town will be the signal for a crowded house.

Leeds congregation, Kinnear's Mills, under Dr. Kellock, is making progress in various respects—one of them being the building of a new and commodious manse, which it is hoped will be ready to be occupied before the cold weather sets in.

Rev. A. T. Love, of St. Andrew's church, Quebec, who has been laid aside for about a year, returned from a sojourn in Scotland, recently, considerably improved. Since his return he has conducted some services. He is assisted for a time by Rev. Mr. MacConnechie.

Rev. C. W. Nicol, minister of St. Andrew's, Sherbrooke, has also been laid aside for some time—tormented and unable to work, as a result of strain and overwork. Mr. Nicol has resumed his work and is endeavoring to carry it on single-handed.

Scotstown mission has been advanced to the status of a congregation, and is now desirous of seeing and hearing a minister who would be available and suitable for the field. Rev. R. Mackenzie, Stornoway, Que., is moderator.

On the first of April Bethel church, Grand Mere, hitherto a mission, became an augmented congregation, and on the first day of May the first pastor was inducted in the person of Rev. H. S. Lee, B.A., who, as ordained missionary, supplied the field for a considerable time. On that occasion Rev. J. R. McLeod, Three Rivers, presided, Rev. Wylie C. Clark, Quebec, preached and addressed the minister, and Rev. H. C. Sutherland, Inverness, addressed the congregation.

Rev. John M. Macalaster, of Iroquois, has accepted the call to Russelltown, Que. He will be released from his present charge on the 27th inst., and the pulpit declared vacant on 3rd June. Rev. Geo. MacArthur, of Cardinal, will be interim moderator of session. Iroquois has a good high school and a church and manse that are up-to-date in every respect.

Rev. W. W. MacLaren, formerly of Pictou, was recently elected president of the Harvard Canadian Club, an organization of Canadian students in attendance at Harvard, having a membership of about one hundred. Mr. MacLaren has also been awarded the Leverett Saltontall Scholarship for 1906-07 with a stipend of \$325 in the department of political economy.

The invocation of Rev. Charles Daly, lately of Lynn, as pastor of St. John's church, Almonte, took place in the presence of a large assembly of the congregation, members of Presbytery, and visitors. In the evening a reception was tendered Mr. Daly by a large number of the congregation and friends from sister churches. Refreshments were served and a very pleasant time was enjoyed. Mr. Daly enters his new field with bright prospects for a successful ministry.

MONTREAL.

Rev. S. J. Taylor was appointed interim moderator of St. John's session, and Rev. Prof. Mackenzie of that of St. Andrew's.

At the last meeting of the Montreal Presbytery two resignations were accepted: that of Rev. Amaron, of St. John's French church, who leaves to take the editorship of Aurora, and Rev. G. F. Johnson, of St. Andrew's, Westmount, who is resigning on account of ill-health. In both cases great regret was expressed by representatives of each session, and by the Presbytery at their resignations, which were then accepted.

Messrs. H. L. Luttrell, A. R. Ross, M. B. Davidson, and W. L. Tucker, four graduates of the Presbyterian College, were licensed to preach the Gospel. The Rev. Messrs. C. B. Ross, G. Corbierne Heine, Dr. Fleck, F. M. Dewey, and Dr. Mowatt reported favorably on the written examinations of the candidates, and stated that the excellent work done in their examinations gave promise of successful life work. Dr. Fleck addressed the newly ordained ministers, telling them of their possibilities and responsibilities, and wishing them the highest success in the future.

HAMILTON.

Rev. D. R. Drummond, of St. Paul's church, is moderator of Locke street and Barton, the charge of which was recently resigned by Rev. Robert McDerment.

Mr. Alex. McKay of Knox College has entered upon his work at Knox Mission in the north end of the city, and the people of that neighborhood are delighted with his services.

The Hamilton ministers welcome to this Presbytery Rev. J. D. Cunningham, lately inducted into the pastorate of Welland Presbyterian church. Mr. Cunningham was assistant to Dr. Fletcher in MacNab street church a few years ago and has many friends in this Presbytery.

Rev. E. A. Henry, of Knox church, preached his farewell sermon on Sabbath, the 13th inst., prior to his going west to enter upon the pastorate of Knox church, Regina. Mr. Henry will be greatly missed in Hamilton. Rev. Dr. Fletcher is interim moderator during the vacancy.

Rev. J. Roy VanWyck was ordained and inducted into the pastorate of Sherman avenue church on Thursday evening the 17th inst. Rev. Dr. Lyle presided; Rev. D. R. Drummond preached; Rev. Dr. Fletcher addressed the minister; Rev. S. B. Russell addressed the people.

KINGSTON PRESBYTERY.

The Presbytery met in St. Andrew's church on the 16th inst., with ten in attendance. The special business was the examination and licensing of students who have recently completed their theological course at Queen's University. Of the twelve, several had been transferred to other Presbyteries, and five were present, viz., Messrs. J. A. Donnell, M.A., D. A. McKeenreher, B.A., J. S. Caldwell, B.A., J. M. McDonald, B.A., and A. C. Cameron, B.A. The Committee on Examination reported satisfaction on five distinct subjects; and the Presbytery heard parts of discourses. After friendly questioning and criticism, it resolved to license them at a public meeting in the evening. This was done in the usual manner, and the licentiates were very suitably addressed by the Moderator, Rev. Jas. Binnie. He reminded them that they were ambassadors for Christ. As such the gospel was their message. They should make much of the cross of Christ, be much in communion with the living Saviour, attend to the devotional study of the Word and prayer. Rev. E. W. McKay, Madoc, followed with an appropriate address. They were entering on the best employment. He briefly noticed three points for their consideration:—The Master we serve; the men we ought to be; and the message

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A MODEST HERO.

By Evelyn Orchard.

William Muir was a youth of no particular distinction. He had had the misfortune at a very early stage in his career to disappoint the dearest expectation of his parents. He was their second child. The first-born, a little girl, had died at the sweetest of all ages—the toddling stage. And both had prayed for another child, with what earnestness can only be understood by those who have been similarly bereft. The baby girl had been an angel of beauty; the new baby, so eagerly expected, and for whom all his small sister's dainty belongings had been longingly prepared, had no beauty. He was squat, featureless, vacuous in expression from his infancy up. His mother cried when she beheld him, and his father turned away. Such had been their attitude towards William from his youth up. Other children followed in quick succession. William remained the outsider of the family. No pet abbreviation of his name was bestowed upon him; he remained as he had begun, plain William. The atmosphere by which he was environed in his childhood and youth had its due effect upon William. He became self-contained, a playless child, a companionship had, who wandered solitary, pursuing his own thoughts. There was not much money spent on his education, it being decided that he had no conspicuous ability. At an early age he was hustled into his father's office, a commercial office, wherein he occupied the humblest stool. And there he remained quietly and apparently contented for two years. At the end of that time he went to his father, being then seventeen years of age.

"I want to go abroad," he said, in that quiet, rather dull way of his.

"I cannot remain here any longer. My life is without meaning. Give me fifty pounds and let me go."

Muir senior started. Never had William surprised him more.

"It is a cool request," he grunted, "I must talk it over with your mother."

He went home to Streatham Common an hour earlier than usual for the purpose, with the result that the following week William said good-bye to his family, and left London. They gave him a good plain outfit, paid his passage to New York, and gave him a bank draft for fifty pounds.

"I will pay it all back," he said quietly. "You speak with great confidence," observed his mother drily. "What if you don't get on? Those who don't get on here don't generally shine abroad."

"I mean to get on," he said quietly, and pretending he had forgotten something he went upstairs again. But it was only to kiss his sister Lucy again. They were passionately attached to each other, and Lucy believed in him.

So William disappeared, and for four years his family heard nothing of him. Then a letter came containing a cheque for fifty pounds, which indicated that he had a banking account. The postmark was a small frontier town in Northern India. Quite evidently, he had not remained in Canada. There was no address, however, so they could not write. Four more years passed.

Colonel Sir Frank Lemoine sat on the verandah of the dak bungalow smoking a very long cigar. A soda-water bottle and a glass stood suggestively on a bamboo table at his side, together with a pair of powerful field glasses, through which he had been examining, off and on for the last hour, the defile which led through the gorge, and so to the desert plains beyond. His brows were knit, his keen grey eyes were troubled, the strenuous face had aged in twenty-four

hours beyond the telling. The thing that had aged him does not happily occur in many lifetimes, nor more than once in one. Suddenly he leaped to his feet. A horseman was in view in the bridle path which cut the defile in two, a few moments more and he saw the white folds of the turban on the rider's head. In less than half an hour the spent steed was at the verandah steps, and Lemoine conversing with the rider thereof. It was a colloquy both brief and unsatisfactory. Lemoine, having dismissed him, passed within.

"Are you there, Una?"

"Yes, Papa." She came to him as she spoke, a young girl, who bore herself well, as a soldier's daughter should, but whose womanly charm far surpassed her dignity.

"Ahmed is here, and his report could not be worse."

She leaned against a chair, and for a moment her face became white as the soft muslin of her gown.

"What does he say?"

"Only what we have feared. They are cut off at Ragoote, and nothing can save them."

His face worked as he spoke these words. And small wonder. At the hill station of which he spoke were his wife, his younger children, a handful of friends; and they were at the mercy, it not now in the hands of a hostile tribe, who, in comparison with the slender garrison, were as the sands of the sea for multitude.

"And we are here!" she cried desperately.

"But Ahmed sometimes lies. I don't trust him. If we had had a trusty messenger Dalton's company would have got to Ragoote in time."

"A trusty messenger!" he retorted curtly. "That is the curse of this cursed country. Outside our own people, there are none."

She was silent a moment, and a faint flicker of colour rose in her cheek.

"Papa, we have forgotten William Muir."

Then did the Colonel laugh in sheer disdain.

"Did we forget him, what's the odds? How could a little civilian, good chap though he is, work a miracle?"

"He has been gone three weeks," she said.

"And dead two of them, I could swear," he retorted. "No, no, Una, there is nothing left but the mercy of God."

He went back to his chair and his solitary, desperate musing, which was interrupted once more by the apparition of another horseman in the defile. He stood up and raised his glasses to his eyes, and his face began to work. He did not wait the arrival, but took the compound in a series of long steps, and went swiftly forward. A haggard man on a foam-covered and weary horse drew rein close to him, and bent from the saddle, after he had saluted.

"All's well at Ragoote, sir."

The Colonel started.

"Muir, you must have gone mad! The thing's impossible!"

"No, Sir Frank. Is got to Del Pindi in time, and then rode on, because it was deserted, to Washmak. I caught up with Dalton in time, nine miles out, and he arrived at Ragoote five hours ahead of the enemy. I did not wait to hear the result, but I know by the outpost signs as I rode back that they had been beaten, and that probably the trouble is wholly over for the present."

The man spoke modestly, and his tired voice had a certain melodious sound. Also his face, though covered with the dust of the plains, seemed to shine.

The Colonel continued to stare. Relief and wonderment struggled for the mastery on his handsome face.

"Muir, by God, you're a hero; a hero,

I tell you. I'm dumb. I don't know how it's been done. Would you mind telling me how as we go back? It's not ten minutes since I told my daughter you'd been dead a fortnight. She was trusting to you."

Muir bent down under pretence of fastening a loose end of his puttees. They came to the bungalow at the moment; a servant took the horse, and the two men were alone together.

"I'm astounded, I tell you. When they hear in England it'll be the V.C., Muir, and Heaven knows what else. You take it very coolly. Personally, I owe you a debt which will never be repaid. You understand without my telling?"

"Yes, Sir Frank, I fully understand."

"You'll get recognition, don't fear. Chaps like you are only born once or twice in a while, and we generally know what to do with them. But you are so quiet with it all, just as Una says. You have a champion in her, Muir. You and she seem to understand each other."

The Colonel's keen eyes on Muir's face read his soul. It was a revelation to the old man, and for the moment a quenching of hope. For she was a very rare creature, concerning whom he had dreamed his dreams. But that unworthy moment passed, and he offered his hand.

"You have given me back all I prize in this world save her, and you have the right to speak. You will find her within."

\* \* \*

Three weeks later the story of the peril and the salvation of Ragoote was told in the home papers, and read at many breakfast tables. In a certain middle-class morning paper a *Streatham Common*, in the columns of the *Daily Telegraph*, William Muir, senior, now grown portly and bald, read the brief despatch which conferred distinction on his son.

"Mother, read that," he cried excitedly, and passed it over.

Someone leaned upon her shoulder and read with her the words with which all England was ringing.

It was Lucy. She burst into tears.

## THE CUCKOO CLOCK.

"I learned a lesson last night," announced the chattering girl, "A few of us were spending the evening at Olive Brown's, and I was talking as usual. Somebody had mentioned cuckoo-clocks, and I said that they belonged to the barbaric ages; that I thought they were in horrible taste, and I didn't see how any civilized family could tolerate them outside of the nursery. The words were no sooner out of my mouth than a clock on the wall behind me sang out 'Cuckoo!'"

"Bad enough, wasn't it?" she went on, as the laugh subsided. "But I wouldn't have minded it half so much if that Goldsmith girl hadn't been there. She enjoyed it in such a supercilious way! I can't bear her style, anyway—the strong-minded kind that isn't afraid to go out alone nights and all that!"

Just here the other girls glanced involuntarily at Bertha, who was one of the listening group. Every one of them—except the chattering girl—knew that Bertha had been son and daughter to her parents from babyhood. They knew her fondness for being called "Bert," and her independent habit of making evening calls without an escort.

"Well, that is, anyway," pursued the chattering girl, vaguely feeling that something was wrong, "I don't like it unless the woman is a nurse or a doctor, and obliged to go out that way. The kind of girl—that just glories in not being afraid, and goes out alone evenings when it isn't absolutely necessary—I think is odious!"

Again the others glanced at Bertha, and this time she spoke.

"Cuckoo!" was all she said.—Selected.

## FOUR CENTS.

By Harriet Paulin Fenton.

Bobbie took his "pig" bank down from the shelf, and shook out the pennies one by one. Bobbie kept shaking until the clink was all gone. Only four pennies, and Sister Lou's birthday was coming in just three days.

Bobbie was ten, and Lou eight. "What are you thinking about, son?" said mother from her rocking chair, where she was sewing. Bobbie's forehead was all puckered up in tiny wrinkles.

"Lou's birthday's Wednesday, and I did so want to give her a handsome present," said Bobbie. "But there are only four pennies."

"Come here, Bobbie, I want to whisper in your ear," said mother, smiling in such a way that Bobbie found himself smiling, too, as he ran by her side. Mother's secrets were always so pleasant.

"Do you really believe I can do it?" said the excited little boy when he had heard mother's plan.

"Yes, of course," responded mother. "You have your little tool-chest, you know."

"But won't Lou see me?"

"No, dear; you can go up in the garret and lock the door."

"Won't she be surprised!" whooped the little boy, dancing around. But just then Lou came in, and he had to be still for fear she would guess.

Next day, when Bobbie saw the grocer's wagon drive up, he rushed out joyfully to get the first part of Lou's present. With much bumping and scraping he got it up in the attic. The coast was clear, for Lou had gone to play with Mary Burton after school that afternoon, so Bobbie pounded busily for an hour.

When mother was dragged up to inspect the work by a flushed-faced little boy she saw a coverless soap-box, standing up on one end, divided into four compartments.

"See, mother," cried Bobbie. "This is the kitchen, and this is the dining-room. Upstairs are the bed-room and parlor."

Bobbie was making a doll-house for Lou, and, oh, the fun he had fitting it up! Mother found bits of wall-paper, with which Bobbie papered every room. Pieces of green blotting-paper of a dark shade made handsome rugs for the floors. When one of the painters at work on a house next door found out what Bobbie was doing he put a lovely coat of red on the outside of Bobbie's doll-house.

It looked very fine with the red paint on the outside and gay papering within. Mother had hemmed some tiny muslin curtains which Bobbie had tacked up over the tiny windows he had made with his jack-knife.

"Now if I only had some furniture to put in it!" sighed Bobbie; "wouldn't it look great?"

"But you still have your four cents," suggested mother.

"Yes," said Bobbie a little doubtfully. "I know a store in this town," began mother musingly, "where furniture can be bought for one cent a set. All a housekeeper requires is a pair of scissors and a bottle of glue."

"Oh, you mean paper doll furniture!" shouted Bobbie joyfully. "I'll get it!" He seized his hat, and started down the street, his pennies jingling in his mitten. At the store he selected with care a sheet each of kitchen, dining-room, bed-room, and parlor furniture. He had just pennies enough.

The next day was Lou's birthday. Bobby could hardly wait until Lou was safely in bed before he commenced to snip and glue with mother's help. At last the little house was all complete, even to a pasteboard chimney and a tiny looking-glass which mother had contributed at the last minute.

"I've had such a good time making it that I'd like to begin all over again," said Bobbie, tired, but delighted with the result of his work. "And to think it cost only four cents! I guess other boys wish they had a mother who could tell them

how to make such nice things out of four cents," he added, giving his mother a hug.

Mother smiled. "Sh!" she said. "We'll carry it in and put it by Lou's bed so she'll see it the first thing in the morning."

Bobbie took a last peep at his work. A big placed with "From B" on it was pinned to the chimney. He hopped into bed, and when he finally traveled into the land of Nod there was still a pleased grin on his freckled face. Nobody knows the nature of Bobbie's dreams, but when Lou, with delight, rushed into his room early the next morning crying:

"Oh, Bobbie, it's beautiful! It'll make the very best house for Ellen Clemence, and Adelaide Florence," Bobbie sat up in bed, rubbed two sleepy eyes with two fat fists, and said:

"Yes, four cents."

## A LITTLE THING.

By William Thomas McElroy, Jr.

It was a little thing—the word I spoke  
To thee in thy distress.

But still it cheered a heart that might  
Have broke

Had I said less.

A leaf, a rose is but a little thing  
When there is only one.

Yet Heaven were further off than poets  
sing,

If there were none.

A snowflake and a star—these, too, are  
small,

But one makes blackness white.

And one far, far above helps give to all  
The world its light

So thou, if thou see'st sadness or should'st  
know

One who knows not joy's breath,  
Give to one soul thy love—the small

but lo!

It conquereth death.

## AN EXPERIENCE OF DR. PATON.

The narrow escape of Dr. John G. Paton from losing his life in a fight between hostile tribes of cannibals on one of the unevangelized islands in the South Pacific, calls to mind one of the most interesting of his early experiences. It is a story of the well he dug, and the effect on the natives. These heathen, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain, and during the dry season they drank the milk of the coconuts—as long as it lasted. When the "rain-god" delayed his answers to their prayers, there was much suffering.

After examining the ground carefully, Dr. Paton believed a well might be sunk that would yield fresh water. With much prayerful thought, and many misgivings lest the water, if he found any, should prove to be salt, Dr. Paton chose a spot, and began to dig. The savages supposed he was crazy. His unheard-of way of searching for water aroused their superstitious fears. All he could persuade or hire native hand to do was to pull a windlass rope and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands.

After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure, fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain," and now the people believed that all he told them about Jehovah and Jesus Christ was true. Then follows a wonderful story of success; of the destruction of idols, the building of a church, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well-ordered community.—Ex

If there is no beneficial Providence controlling the forces of nature a worse dream awaits the world than was ever dreamed of at Vesuvius or the Golden Gate.

## MEDICINE FOR CHILDREN.

A medicine which keeps babies and children well, or restores them to health when they are ill, is a priceless boon to humanity. Such a medicine is Baby's Own Tablets. These Tablets cure all stomach and bowel troubles, allay the pain of teething and give sound, healthy, refreshing sleep. And the mother has the guarantee of a government analyst that this medicine does not contain one particle of the poisonous opiates found in so-called soothing mixtures and most liquid medicines. The Tablets are equally good for the newborn baby or the wellgrown child. Mrs. Robt. Currie, Loring, Ont., says: "I have found Baby's Own Tablets a splendid medicine for curing constipation and other ills of little ones." You can get these Tablets from any medicine dealer or by mail at 25c a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

## OUT OF THE WAY NOTES.

No bird of prey has the gift of song. Alexandria possesses the largest artificial harbor in the world.

In Norway less than one acre in every hundred is used for grain growing.

The ordinary sparrow can fly at the rate of seventy-two miles an hour.

A number of flowers open during the day, but shed their fragrance at night only.

Mr. Chamberlain has a great aversion to slippers, a kind of foot-gear he never wears.

Frog's skin when tanned, though one of the thinnest, is one of the toughest leathers.

The pansy can be grown black, white, and all intermediate shades, except scarlet and aimed hues.

Steamers on the Yukon River are now burning oil instead of wood, as the latter is becoming scarce.

Trees which grow on the northern side of a hill make more durable timber than those which grow on the southern side.

In India elephants over twelve and up to forty-five years of age are accounted the best to purchase; they will generally work well until they are eighty years old.

The municipal authorities of Dresden have ordered plates to be affixed at three hundred street corners, explaining briefly the derivation of the name of the street.

In South Greenland the colour of the hair-ribbon which a woman ties round her head denotes the social condition of the wearer—whether she be maid, wife, or widow.

Dogs are slaughtered for culinary purposes in considerable numbers in Munich. The friend of man comes to table dressed in various forms, and with divers sauces, without any attempt to resort to incognito.

An out-of-the-way flag, the only one of its kind in Scotland, flies over Mr. Andrew Carnegie's mansion, Saibo Castle. It has the Union Jack on one side and the Stars and Stripes on the other. It is made of the two flags secured together.

The deepest hole in the earth is near Ketschau, in Germany. It is 5,735 feet in depth, and was made for geological research only. The drilling was begun in 1887, and stopped six years later because the engineers were unable to go deeper.

In the churchyard of a Welsh village there are four large yew trees, and a hollow in one of them, which is protected by a door, is used for storing coal needed to heat the church during the winter months.

The small town of Verda, in the kingdom of Dahomey, is celebrated for its temple of serpents, a long building in which the priests keep upwards of 1,000 serpents of all sizes. These they feed with birds and frogs brought to them as offerings by the natives.

The biggest beehive in the world is a natural one, in Kentucky, known as the "Mammoth Beehive." It is in reality a huge cave, the main compartment of which is 150 feet high, the floor covering ten acres in extent. The beehive is of solid rock, the roof having been entirely honeycombed by bees.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The pulpit of St. Paul's will be filled next Sunday by Mr. Mc. Davidson, of the Montreal Presbyterian College, a promising theological student, whose home is in this city.

Rev. Dr. Herridge conducted the one hundred and twenty-second anniversary services of St. Andrew's church, St. John, N.B., last Sunday. The Sun describes his sermons as "able and eloquent." Mr. Mc. Davidson occupied the pulpit of St. Andrew's.

Rev. J. W. H. Milne, of the Glebe church, has resigned as convener of the committee appointed to arrange for the evangelistic services, to be held next month by Messrs. Torey and Alexander, and has been succeeded by Rev. H. T. Horsey, of Zion Congregational church. It is understood that Mr. Milne desired the change as he might not find himself in full sympathy with the methods of the evangelists, and therefore would be unable to go about the work with that enthusiasm so necessary to the largest measure of success.

## WESTERN ONTARIO.

Rev. Robert Atkinson, of Chesley, has been preaching in St. Andrew's, Guelph.

Rev. Mr. McIntosh, of Mitchell, conducted preparatory services at Cromarty last Friday afternoon.

At the recent meeting of Guelph Presbytery a call from St. Andrew's, Guelph, to Rev. W. G. Wilson, M.A., of Smith's Falls, was sustained.

The next meeting of Owen Sound Presbytery will be held in the Lecture Room, Division street church, Owen Sound, on 3rd July, at 10 a.m.

Professor Jordan, B.A., B.D., of Queen's University, Kingston, was the guest last week of Mr. and Mrs. J. Ross Geddes at Strathclair, Sarnia.

Rev. W. A. Amos, who was also called to Mt. Pleasant and Bærford, has accepted the call to Allandale, where his induction took place last Tuesday.

Rev. F. Mattheson, M.A., of Chatsworth, has been appointed convener of the Home Mission Committee of Owen Sound Presbytery in room of Rev. S. Acheson, resigned.

Last week Rev. A. Logan Gaggie, of Parkdale Church, Toronto, gave his famous lecture on "Scottish Wit and Humour," to a delighted audience in Stanley street church, Ayr.

On Sunday, 13th inst., in St. Andrew's church, Stratford, Rev. E. W. Panton dispensed the sacrament of the Lord's supper at the morning services; and in the evening he preached his farewell sermon.

Rev. S. Acheson of Warton has accepted a call to Qu'Appelle, Sask. Dr. McRobbie, Kemble, was appointed interim Moderator of Session, with instructions to declare the pulpit vacant on the 1st Sabbath of July.

Next meeting of Guelph Presbytery was appointed to be held in Chalmers church, Guelph, on Tuesday, 17th July, at half-past ten o'clock in the forenoon.

A committee was appointed by Guelph Presbytery to arrange a course of lectures on the history of Presbyterianism in Switzerland, Germany, France, Ireland, England and Wales, Netherlands, United States and Canada.

The anniversary services in connection with the Melville church, Fergus, last Sunday were a great success, a voluntary contribution of over \$100 being received. This congregation in some way seems to have the knack of raising money without a canvas, for any purpose they see fit. Prof. Kilpatrick, of Knox College, was the speaker morning and evening. St. Andrew's united with Melville at night.

Rev. Mr. McAlpin and wife, of Owen Sound, have gone West on a six week's trip. In the absence of the pastor, on Sunday last, the Rev. Mr. McCullough, of Brookholm, preached in Knox Church in the morning, and the Rev. Dr. McRobbie, of Kemble, in the evening.

Mr. D. H. Marshall has accepted a call to St. George, and his ordination and induction has been fixed for the afternoon of Thursday 28th inst. A reception for the pastor and the annual concert will be held in the evening and special services will be held on the following Sunday.

At Guelph Presbytery an overture was submitted by Dr. Dickson, considered and approved, and ordered to be transmitted to the General Assembly to meet in London on the 6th June next, asking that count to appoint an Historical Society for the collecting and safe-keeping of facts and early records bearing upon the history of the church throughout the Dominion. A motion was also submitted and adopted for the appointment of a similar society for the Presbytery, to collect and preserve facts of interest and value in the history of the congregations and stations in the bounds.

Mr. J. D. Cunningham, M.A., was ordained and inducted by Hamilton Presbytery as pastor of Welland Church. Dr. John Rose, Fort Dohouse, preached the sermon; Dr. Fleicher, Hamilton, gave the charge to the minister; and Rev. J. H. Jacciff, addressed the congregation. After the service the new pastor was given a hearty welcome by the people. The church management showed their appreciation of the services rendered by presenting Rev. Mr. Crawford, interim moderator, with a substantial cheque and, at the same time handed Rev. Mr. Cunningham a cheque for his salary in advance.

Owen Sound Presbytery, in parting with Rev. S. Acheson, placed on record a resolution expressive of high appreciation of his services. Among other things it said: "When called to St. Paul's, Warton, over twelve years ago he found the congregation very much disorganized, with considerable friction among the members. Only a man of tact, wisdom and experience would manage the work and carry it on with such success as he has done. He also did noble work outside his own field, acting as convener of the Home Mission Committee for some time and he was always ready to come to the help of his brethren when called upon. It is with sincere regret that we part with Mr. Acheson.

Mr. Wilson, Convener, reported from the Special Committee appointed to consider some scheme whereby Guelph Presbytery could carry on better work in connection with Sabbath schools, recommending as follows: (1) That the Presbytery be divided into the following districts: (a) Acton, Nassagaweya, Rockwood, and Eramosa, with Mr. Wilson, Convener, (b) Guelph and Puslinch, Mr. Glasford, Convener, (c) Galt, Berlin, Waterloo, Preston, Hespeler, Hawkesville, Mr. Bradley, Convener, (d) Elora, Fergus, Alma, Glenallan, Belwood, Mr. Macvicar, Convener, and that the work of these groups be to look after Teacher-training and Home Department work. And (2) that the first half hour of the afternoon sederunt of the September meeting of Presbytery be given to the discussion of Teacher-training. The report was received and its recommendations adopted.

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia, is publishing "The Book of Common Worship," for use of pastors in the regular and extraordinary services of the church.

(Continued from Page 5.)

its progress, the speaker said, seemed to be due to the guiding hand of God.

Organization, however perfect, was not all that was wanted. The study of the Bible, a habit of reading missionary literature and constant prayer were necessary. In these respects members had not risen to the height of their privileges. The president closed with an earnest request that the members should give large place to these things.

After the singing of a hymn reports from about half of the twenty-nine presbyterian societies were given in order. These were brief summaries of the work done and the progress made during the past year. Gain in number of auxiliaries and mission bands, in total membership, and in funds collected, were noted, with losses for the year through death or removal. Something was indicated of new methods pursued, or new schemes tried. The following presbyterian societies reported: Brandon, Brockville, Bruce, Guelph, Glengarry, Guelph, Hamilton, Huron, Kingston, Lanark and Renfrew, Lindsay, London, Maitland, Ottawa, Owen Sound, Paris and Peterboro.

Possibly the greatest progress, as would naturally be expected, had been in a western presbytery, in Brandon, which had grown in twenty years from four auxiliaries to twenty. In no case had a presbytery failed to hold its own and in practically every case progress in every part and aspect of the work was reported. In addition to presbyterial reports, Mrs. McLeod, a former pupil of Beulah Indian school, gave an account of a society of Indian women, which met every week for work and which during the past year had raised for foreign missions \$76.

Mrs. McCrae, of Willow Grove, offered prayer, and the meeting closed with the doxology.

A little after 5 o'clock special cars were in waiting to convey the delegates to a reception tendered them by the Hon. Colin H. and Mrs. Campbell. Fully 500 delegates attended and spent a pleasant hour or two, returning by special cars to the evening meeting at half-past seven. They were received by Hon. Colin Campbell and Mrs. A. D. MacKay president of the Winnipeg presbytery. A number of Winnipeg people were present to meet the delegates among those invited being Sir Daniel and Lady McMillan, the city ministers and their wives, Lady Schultz, Mrs. J. A. M. Aikins, Mrs. D. K. Elliot and Mrs. George H. Young, president of the Methodist Missionary society.

## THIRD DAY.

After devotional exercises on Wednesday morning there were reports from presbyterian societies which had not reported at Tuesday's meeting. Among these were the societies of Portage la Prairie, Sarnia, Saugen, Stratford, Toronto, Westminster, Whitby and Winnipeg. These reports were all encouraging, progress being noted in almost each department in each presbytery. A message was read also from Maitland presbytery though no representative was present, and a summarized report of auxiliaries not connected with presbyterials.

## Foreign Work at Home.

The report of work among Indians and Chinese in the Northwest Territories and British Columbia was then presented by Miss Craig. There were, she said, 17 stations in which work was carried on in the Northwest and four in British Columbia. There were in the Northwest 12 schools, four of which were boarding schools. In British Columbia two of the four schools were boarding and two day

schools. In the schools of the Northwest were 332 children, and in those of British Columbia 100, a total of 432. Miss Craig pointed out that in spite of all the work done among the Indians, the larger number of them were still entirely pagan. Yet this was not considered so very discouraging for it was not more than 25 years since Miss Baker had begun her work at Prince Albert, the first work done by a woman of the church for the Indians. The speaker referred to the generations needed for the elevation of the British people out of savagery and asked for patience with the Indians and optimism in connection with efforts made. The curse brought in by white men was denounced in strong terms.

The work among Chinese women in Canada was being carried on with energy by Miss Gunn, of Victoria. Miss Craig asked that more attention be paid by members of this work and more interest taken in it.

The report of the traveling secretary, Miss Jameson, was presented by Mrs. Jeffray. A full report of her work was in the hands of the delegates, but this was supplemented by Mrs. Jeffray, who paid a tribute to the ability and tireless energy with which Miss Jameson has done her work.

#### Finances.

Miss Smith presented the report of the treasurer, Miss George. The total receipts for the year were \$63,735.45, a gain over the preceding year of \$5,156.68. Of this gain, \$4,094.40 was in connection with auxiliary funds, and \$552.80 in connection with mission bands.

At this stage of the proceedings greetings were received from representatives of other missionary societies; embracing Methodist, Congregational and Church of England organizations of a similar nature.

At the afternoon session a paper was read upon Mission Band work, by Mrs. Gardiner, of Ottawa. It dealt in a practical and helpful manner with the difficulties of carrying on the work among those being mentioned the frequent change of leaders of the Bands and the difficulty of getting workers willing to engage in this work. The chief requisite in leaders were consecration to the cause and a prayerful spirit. In discussion of methods, it was pointed out that many children, little suspected of ability in the line of art, could contribute very considerably to the interest of the meetings in this way. The speaker gave a sketch of a model mission Band telling the many things a member should see in coming to a Band meeting. The raising of money and the matter of taking part in the meetings were also discussed. The importance of training children properly in mission work was duly emphasized.

Mrs. Hamilton, of Boissevain, led the meeting in prayer after which Mrs. Counsell, of Winnipeg sang very beautifully "Come Unto Me." All the missionaries present were then called to seats upon the platform while Mrs. Griffith, of Honan, China, delivered an address. On rising to speak, Mrs. Griffith was given a very hearty welcome, all delegates standing to receive her, then applauding vigorously.

#### Work in Honan.

Mrs. Griffith in opening her address, spoke of a friend who said she was not very fully in sympathy with foreign mission work on account of the urgent needs at home. But while it was true that there was great need at home, it was true, the speaker pointed out, that there were many Christian workers in this land, while beyond the broad Pacific were millions of women in the deepest darkness with few or none at all to do anything for them.

Speaking particularly of Honan, Mrs. Griffith said that in northern Honan, a province about one-quarter the size of Manitoba, was a population of six or seven millions. The women and children there alone were 40 or 50 times as many as the population of Winnipeg.

The women in Honan needed Christ's word, needed it first because of their poverty. The most abject poverty any of those present had even seen could be observed in Honan any day. Poverty was due to the congested population and thus in turn was related to ancestor worship. The greater the number of male descendants the greater number to worship at the graves of their ancestors. Hence early marriages were unduly encouraged. In connection with the custom of betrothal were various abuses, some growing out of sheer greed on the part of soulless men who made a business of arranging betrothals upon commission. Another cause of poverty was found in the vices of the people, notably opium smoking, which was indulged by women as well as men. One of the miracles of Christianity in China was the reform of many of these opium fiends.

The women needed Christianity, too, because of the impurity of thought of word and action almost universal in China. Many words in the Chinese language were entirely untranslatable. This impurity was the cause of many of the diseases from which the people suffered.

Because of the defects in home life, too, the Chinese needed Christianity. Sons brought their wives home, until many families in some cases were under one roof and forming one household. The youngest daughter-in-law was the drudge of the whole household. The most bitter quarrels were of the thought of deliverance and with but the almost daily occurrence and revenge a young wife very often would be driven to suicide. A change was beginning to be noted and the evil customs of years were being broken by Christian converts.

The women of China needed Christianity, too, on account of oppressive customs. Among these was footbinding, which, though it is being less practiced than formerly in some parts of China, holds sway as rigidly as ever in Honan.

The teaching of Christ was needed, also on account of the cruelties practiced in attempts at the cure of ill physical and mental. One fruitful source of the horrors perpetrated in this connection was the almost universal belief in demons by which even fond mothers come to believe their own children possessed. Children were even cast out to die, when ill, in the belief that they were possessed of demons.

Ignorance furnished another reason why, the women of China needed the word of the gospel sent to them. One woman in 10,000 in north China, it was estimated, was able to read her own language. The women were eager to learn, even the aged, when they became converts, learning to read.

Having spoken of the needs, Mrs. Griffith went on to speak of what Christianity was doing to relieve the needs of the women of China. The emancipation of women among the converts, their training in the treatment of disease, the joy that had come into hundreds of lives were but a few things that might be mentioned. Some said that the Chinese were happy enough as they were and should be left alone. Even if this were so—and it was not so by any means—the speaker thought this no reason why the higher teachings should not be sent to supplant the lower.

The need of work at home was not a reason for denying nor even for postponing support to foreign work. Revivals were heard of in India and elsewhere and the prayer of workers in Honan was for a similar work of grace there.

At the close of Mrs. Griffith's address Mrs. Jameson of Carman engaged in prayer and the session closed with the singing of a hymn.

At the close of the afternoon session, the delegates attended a reception tendered them at government house by Lady McMillan.

At the evening session in St. Andrew's Church, Dr. Hart, who is one of the oldest western members of the Presbyterian foreign mission committee, presided, with him on the platform being Rev. Clarence Mackinnon and Dr. Griffith, of Honan,

China. After a brief introductory address by Dr. Hart, Rev. Mr. Mackinnon, speaking on behalf of the W. F. M. S., summarized their report of the past year's work, telling of the 1,138 auxiliaries and mission bands and commented upon great advances made during the past year and upon the well known and fully tried loyalty of the women to their cause. What were these 1,138 societies doing? he asked. They were fighting apathy, overcoming indifference, spreading zeal, enthusiasm and knowledge. He defined scattered helpers, of whom there were 2,000, as helpers, scattering and yet increasing. There was a definite gain of the progress of the society, a thermometer, in fact—the contributions. These were not only valuable in themselves, but also as an indication of healthy spiritual life in the societies. The total income of the year had been \$92,461, a gain for the year of \$5,157.

Rev. Dr. Griffith followed with an inspiring missionary address, which we shall try and give out readers in next issue.

#### FOURTH DAY.

This morning an announcement was made of the various officers for the ensuing year. The officials are the same as last year with one exception, Mrs. Hamilton replacing Mrs. G. H. Robinson as one of the vice-presidents. All the officers reside in Toronto.

A dedicatory prayer was then offered by Mrs. Johnstone, Paisley, after which an interesting missionary address was given by Miss Kate Gillespie, of File Hills, Sask. The speaker dwelt chiefly on the work of the missions among the Indians of the Northwest. In speaking of this, Miss Gillespie noted the wonderful progress that had been made among the Indians during the last quarter of a century. Some have said that you can do nothing with the older Indian. A few were often met with who adhered to the old traditions of superstitions, but the majority were amenable to the teachings of the missionaries.

Among young people the work of the auxiliaries was especially noticeable. Speaking of the File Hills Indian school, the speaker gave some interesting facts. During the last year the communion ranks were swelled by fifteen recruits, all of whom were young Indian friends, except three. Another cause for gratitude was the evident good-will of the older Indians. They seem very proud and satisfied with their school home. They themselves are slow to accept Christianity, but are quite satisfied to have their children brought up as Christians. The total savings for the field amounted to \$151.60. The young people enter actively into the work and take their turns in leading the meetings.

#### Thanks to Winnipeg.

The closing words of the session were spoken by Mrs. McQuesten, of Hamilton, in which she briefly narrated the history of the progress of the society. On behalf of the eastern delegates the speaker desired to thank the representatives in Winnipeg for the encouragement they had given the eastern workers. Mrs. McQuesten made an eloquent appeal on behalf of the work of the auxiliaries in her closing words. She exhorted those present to regard highly the work they were called upon to perform in the home, the family, and society, where the truths of religion were to be taught, divine laws to be obeyed and reverence for God's laws inculcated.

Votes of thanks were passed to the ladies of Winnipeg for their cordial welcome and hospitality in endeavoring to make the visit of the delegates a pleasant one.

After the singing of the final hymn, prayer was offered by Mrs. Shortreed, the president, and the convention was brought to a close.

The annual convention for the next year will be held in Brandon.

What God wants is men great enough to be small enough to be used.—H. Webb-People.

## HEALTH AND HOME HINTS.

**WELSH CROQUETTES.**—This dainty is a combination of rice croquettes prepared and cooked as usual, but served with a rabbit dressing. Cook them at the same time, allowing one beaten egg and one ounce of grated cheese to three croquettes. Turn the rabbit dressing over the croquettes just as it is served.

**PRINCESS PUDDING.**—Beat the yolks of three eggs until thick and lemon-colored, and add, gradually, while beating constantly, one-third cup sugar; then add grated rind one-half lemon, two table-spoons lemon juice and three-fourths table-spoon granulated gelatine dissolved in three table-spoons boiling water. As mixture begins to thicken fold in the whites of three eggs beaten until stiff. Mold and chill.

**CRYSTAL PALACE PUDDING.**—Three parts fill a mold with layers of sponge cake, chopped almonds and jam of some kind. Make a custard with a pint of milk and the yolks of four eggs, with sugar to taste. Dissolve one-half ounce of gelatine in a little milk and add to the custard with a few drops of almond flavoring. Pour this over the cakes in the mold and leave till next day, when it will turn out.

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

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

## HONOR THY PARENTS.

At the risk of being considered old-fashioned and unsophisticated I must confess that I regret the passing away of the good old days, when the art of gentle courtesy and noble chivalry was cultivated and practised.

Twenty or thirty years ago, when education was beginning to leaven the black ignorance of the lower classes, women were treated with some respect, old age was venerated, and parents enjoyed the filial regard of their children. Then parents ruled over their own house, and their authority was recognised; nor were they listened to with unrestrained impatience should they offer the advice of practical and matured experience.

Now, alas! the modern schoolboy is apt to look upon his parents as "a bit slow," "uneducated." In these days of advanced learning he thinks they have but little knowledge of the world and its ways.

With a modicum of culture, and a smattering of Latin, they say "pater" and "mater," talk of the "old folk" to their friends, and glibly refer to their father as the "old man," and the mother who has dangled them upon her knees—although they do not care to be reminded of this fact—as the "old woman."

Yes, education and the amelioration of the masses has helped the nation to make wonderful advances during the last two or three decades, but it has evidently failed to teach the rising generation that the first and chief duty of children is to honor one's father and mother.

## SPARKLES.

"What dat, Judge, yer ax me what my wocashun am?"

"Yes, what is your vocation? I mean, what do you do for a living?"

"Ah, yesser, yesser, I understands yer ncw. Wat's I does for a livin' is—my wife takes in washin'."

There are two things you never need to pay any attention to—abuse and flattery. The first cannot harm you and the second can't help you.

A man never seems to value his hat so highly as he does when a frisky wind keeps it rolling along the pavement just three feet in front of him.

"Well, I believe old Slyman is beginning to make his pile." "Why do you think so?" "He's always holding forth now about how much happier a man is when he's poor."

Judy.—Will you give me your promise, Dennis, that ye'll love me forever? Dennis.—Sure, on O'd loike to do that same, Judy, but O'm hardly of the opinion that O'll last as long as that.

Hetty.—Looking over the dictionary again? Evidently you find it intensely interesting. Bertha.—No, not interesting, but amusing. It spells words so different from the way I spell them, you know.

"Look pleasant, please," said the photographer to his (more or less) fair sister. "Click! It's all over ma'am. You may resume your natural expression."

Morrison.—"What 's the matter, Dumley? You look terribly mystified."

Dumley.—"No wonder. I was talking with Jinkins just now. We were speaking of the Joneses, and he said that the elder was the younger and the deacon the elder. I can't get at the rights of the thing to save me."

## WHAT THE CROW SAID.

By Atwood Miller.

Mary found a hen's nest robbed;

The robber was a crow.

She said, "I'll bring another egg

That you'll not take, I know."

She ran and brought a glass nest egg.

Then hid to see the fun.

She didn't have to tarry long

Till crow came on the run.

At first he tried to break it

By pecking with his beak;

And then he thought to take it,

Some hiding place to seek.

Alas! he couldn't hold it.

It slipped right from his claws.

She cried, "What made you drop it?"

He answered her by "caws."

A boy who swims may say he's swum; but milk that is skimmed is skeldom skum, and nails you trim, they are not trum. When words you speak, those words are spoken; but a nose is tweaked and can't be twoken, and what you seek is never soken. If we forget, then we've forgotten; but things we wet are never waten, and honess let can not be lotten. The goods one sells are always sold; but fears dispelled are not dispelled, and what you smell is never smoled. When juvenile, a top you spun, but did you see a grin e'er grun, or a potato neatly skun?—The Technical World.

In some French quarries stone is sawn by means of steel wire cables moistened with wet sand and passing in an endless rose over a series of pulleys. The wire, which runs from 1,000 feet to 1,200 feet per minute, is charged as it enters the cut with a jet of water and sand, which forms the cutting material. A running cable of 500 feet can make a cut 100 feet long.

## DEATH SEEMED NEAR.

## Three Doctors Baffled but Dr. Williams' Pink Pills Came to the Rescue.

Just a few months ago: the home of Mr. James Beers, of Emerson, N.B., was filled with sorrow. It seemed that death would claim the life of their bright little girl. Today this gloom is changed to joy. The little one is no longer ill, but is now bright, active and happy. Dr. Williams' Pink Pills brought this change after three doctors had failed. Concerning this illness and cure, Mrs. Beers says: "At the age of six my little girl became very ill. At different times for the next year and a half three doctors treated her without benefit. She was terribly run down and her blood was nothing but water. Then dropsy set in. She would swell so that her clothes were much too small for her. Her legs and feet were nearly twice their natural size. To make her torture worse rheumatism set in. Her state was pitiable. Sometimes we thought she could not live much longer and for three months she could not walk a step. To touch her was to cause her the greatest agony. The doctors were baffled—they could do nothing for her and as a last resort we began the use of Dr. Williams' Pink Pills. She took the pills several weeks when we saw there was a slight improvement. The improvement gradually became more marked and by the time she had taken twenty-one boxes her cure was complete. It is now nine months since she took the pills and she is now as well as she ever was and goes to school every day. I cannot speak too highly in favor of Dr. Williams' Pink Pills, for I feel they saved my little girl's life."

Watery blood is the cause of half the sickness which prevails today. To have health, strength and happiness you must have rich, red blood. Dr. Williams' Pink Pills have this anemia, nervous troubles, heart palpitation and all the ailments peculiar to growing girls and women. Sold by dealers in medicine or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## BUILDING SENSIBLY.

He builds best whose building lasts. That is why those who make their dwellings of imperishable materials are wiser and happier than those who build on the earth what with the earth must pass away. Shelley tells us in one of his sonnets of an ancient king, who built in pride a mighty city, and at its gate set a giant image of himself with this engraved upon its pedestal:

"My name is Ozmandias, king of kings: Look on my words, ye mighty, and despair!"

And now one looks and there is nothing but a broken statue, and a waste of tumbled stone, and desert sand. Yet of that same day there were a few—a philosopher here, a saint there—whose words of wisdom or works of mercy are as high and fair in the world of today as when they first appeared. Did not Paul speak wisely when he said: "If any man's work shall abide . . . he shall receive a reward."—Selected.

The Pilgrim is not a new magazine, but an old favorite under new management, and fully up to date. In its pages will be found all the departments usually appearing in a modern, well conducted magazine. The Pilgrim and The Presbyterian, \$1.50 for a year. See advertisement on last page.

The man who has begun to live more seriously within, begins to live more simply without.—Phillips Brooks.

# CANADIAN PACIFIC

TRAIN SERVICE BETWEEN  
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NORTH SHORE FROM UNION  
STATION:

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

VIA SHORT LINE FROM CENTRAL  
STATION:

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

BETWEEN OTTAWA, AL-  
MONTE, ARNPRIOR, RENFREW  
AND PEMBROKE FROM UNION  
STATION:

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p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday;  
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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1885.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

SYNOD OF THE MARITIME  
PROVINCES.

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

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

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

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

SYNOD OF MONTREAL AND  
OTTAWA.

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

Law and Ren., Carl. Pl., 19 Feb.,  
7.30 p.m.

Brockville, Brockville, 29 Jan., 2.30

SYNOD OF TORONTO AND  
KINGSTON.

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

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

Toronto, Toronto, Monthly, 1st Tues  
Orangeville, Caledon, 14 Nov. 10.30

Barrie, Barrie, 6 Mar., 10.30.

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

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

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

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

SYNOD OF HAMILTON AND  
LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.  
Paris, Woodstock, 9 Jan., 13 a.m.  
London, London.

Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov.

Huron, Seaford, 14 Nov., 10.30.

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

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

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

SYNOD OF MANITOBA AND  
NORTHWEST.

Superior.

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

Arcoia, Arcoia, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA  
AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo

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

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