

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## OUT OF TOUCH

BY JEAN H. WATSON

Only a smile, yes, only a smile,  
That a woman o'erburdened with grief  
Expected from you; 'twould have  
given her relief,  
For her heart ached sore the while;  
But weary and cheerless she went  
away,  
Because, as it happened, that day  
You were "out of touch" with the  
Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whisper-  
ed, "Speak,"  
But the worker passed onward un-  
blessed and weak,  
Whom you were meant to have stir-  
red  
To courage, devotion and love anew,  
Because when the message came to you  
You were "out of touch" with your  
Lord.

Only a day, yes, only a day.  
But oh! can you guess, my friend,  
Where the influence reaches, and  
where it will end,  
Of the hours that you frittered away?  
The Master's command is, "Abide in  
Me."  
And fruitless and vain will your service  
be  
If "out of touch" with your Lord.

Only a note, yes, only a note,  
To a friend in a distant land;  
The Spirit said, "Write," but then you  
had planned  
Some different work, and you thought  
It mattered little. You did not know  
'Twould have saved a soul from sin  
and woe—  
You were "out of touch" with the  
Lord.

Only a song, yes, only a song,  
That the Spirit said, "Sing to-night.  
Thy voice is thy Master's by purchas-  
ed right;"  
But you thought, "Mid this motley  
throng,  
I care not to sing of the City of Gold"—  
And the heart that your words might  
have reached grew cold,  
You were "out of touch" with the  
Lord.

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**BIRTHS.**

To Rev. Robert A. and Mrs. Jaffray, at Wuchow, South China, on 15th May, a daughter.

At Avonmore, on May 9, 1907, the wife of Rev. H. N. MacLean, of a daughter.

At Black River, on May 10, 1907, the wife of J. D. Murray, of a daughter.

At Cornwall, on May 14, 1907, the wife of James A. Perry, of Montreal, of a son.

**MARRIAGES.**

At the home of the bride's mother, Mrs. McNeely, May 21st, by Rev. A. A. Scott, M.A., Mr. Jas. S. Graham, C.P.R. Fireman, Smith's Falls, to Miss Edith J. McNeely, of Carleton Place.

At the residence of the bride's parents, Balderson, on May 8, by the Rev. Mr. McIlraith, Maggie, daughter of Mr. James Bowes, to James Byres, of Middleville.

**DEATHS.**

At the family residence, 197 Maria St., Sarnia, Ont., on May 14, 1907, Ann Taylor, beloved wife of the Rev. John Renne, in her 77th year.

At his residence, 7 Coolmine road, Toronto, on May 14th, John Logan, in his 79th year.

On May 15, 1907, Mrs. Jane Bell, mother of R. J. Bell, 546 Dufferin St., Toronto, in her 83rd year.

In Tyrone, May 16, Ann Graham, beloved wife of James Wilson, aged 94 years.

At the Western Hospital, Toronto, May 16, James Girvin, in his 84th year, Formerly of Port Hope.

Suddenly at "Cordach," Peterboro, May 20, Isabel Roger, eldest daughter of the late Rev. J. M. Roger.

On May 18, 1907, at 36 Maitland St., Toronto, Elizabeth Ann, relict of the late William Muirhead, aged 67 years.

At Winnipeg, on May 18, 1907, Robert Barclay, brother of the Rev. James Barclay, D.D., Montreal.

At Drumquin, Ont., on May 16, 1907, Edward Coulson, in his 46th year.

At the residence of her brother, Hugh Cameron, First Concession of Kenyon, on April 13, 1907, Miss Margaret Cameron, aged 86 years.

At St. John, N.B., on Friday, May 10, 1907, after a brief illness, Margaret Ellen (Fraser), beloved wife of Walter Hamilton Livingstone, aged 74 years and 6 months.

At Brantford, Ont., on May 15, 1907, of pneumonia, in the 69th year of the age, Mrs. Lothead, wife of the Rev. J. S. Lothead, London, formerly minister of the Presbyterian Church, Parkhill.

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## NOTE AND COMMENT

Many a poor victim of the drink habit, says the Maritime Baptist, longs to keep sober, but what chance is there for him so long as the legalized invitation to drink meets him at every street corner? Prohibition of the miserable traffic gives such men a fairly good chance.

The United Free Church has lost a very able minister of a former generation in the Rev. George Webster Thomson, D.D., senior minister of the West United Free Church, Aberdeen. He was a friend of Dr. Marcus Dods and of Dr. Whyte, and was a sound historical scholar.

With a view to gathering information as to the commercial value and the best methods of utilizing peat bogs of Ontario and Quebec, Hon. Mr. Templeman, minister of mines, has appointed Erik Nystrom, an engineer on the staff of mines branch, to investigate the peat industry of Europe.

A committee is at work in Chefoo, China, revising the Mandarin version of the Bible. Since this version of the Bible will reach three fourths of China, it is a work of great importance and is being done with great care. In most countries the translation of the Bible has fixed the standard of the language for generations.

The increase in church members on our India field last year was twenty-five per cent. This means, you see, that many were saved from their distress as they called unto the Lord. All over the world at the present time men and women are calling on the Lord, and he is leading them out, as he led the children of Israel so long ago.

At the meeting of the Ottawa and Montreal Synod in Brockville last week the several presbyteries of the synod were requested to make urgent efforts to secure, if possible, the following amounts for wiping out the debt on Ottawa Ladies' College—Ottawa, \$7,000; Montreal, \$2,500; Lanark and Renfrew, \$1,500; Brockville, \$1,000; Quebec, \$750; subscriptions to cover three years.

Proof is forthcoming from witnesses, says the Canadian Churchman, whose evidence cannot be lightly brushed aside, that the persistent and self-denying labours of Christian missionaries in China are bearing abundant fruit. The Chinese themselves are acknowledging the signal benefits conferred on their people by their being taught the principles and practice of the Christian religion.

An American contemporary quotes the interesting fact that it is one hundred years since the first savings' bank was established. It was in March, 1807, that the British Parliament passed an act providing for such an institution and inaugurated a system which has spread over a large portion of the civilized world. Nine years later the Philadelphia Savings Fund Association opened for business, and in the same year the Provident institution was started in Boston. The Cumberland Presbyterian says it is worth while to note that the year 1807, in which the first savings bank was established, also witnessed the beginning of Protestant foreign missionary effort.

The United States and Canada give \$8,980,000 a year to foreign missions. Great Britain contributes \$6,973,000, and all other countries, \$3,327,000. The \$21,280,000 now being given is probably enough to evangelize 325,000,000 people. That leaves 675,000,000 of people not now provided for. The total amount needed is \$80,000,000 a year for twenty-five years. America's share should be \$40,000,000 a year for twenty-five years, and 20,000 missionaries, instead of 5,000, or one for each 1,000 of America's church membership.

Columbus, Ohio, has a system of penny-savings banks in connection with its schools, which is meeting with remarkable success in inculcating and encouraging the habit of saving among the children. The system has been in operation about four years, and in that time the savings have accumulated to over \$38,000, or over \$100 for each of the 3,700 children who have taken out bank-books. The deposits are governed by regular banking rules, and the depositors have the benefit of a practical training in elementary business practices, as well as the gain which comes through the saving and the habits of saving that are acquired.

A notable triumph in behalf of temperance has been achieved by The Boston Women's Christian Temperance Union. It seems that what is known as The Eastern Advertising Company controls the advertising in trolley cars for all New England. The W.C.T. Union has been putting forth its efforts to have all objectionable advertising excluded from the street cars—liquor advertisements being chief among the objectionable ones. The secretary of the company has notified the union that orders have been given that from this time on, no solicitation shall be made and no advertising be taken for liquors. Two contracts embodying a damages' clause will be dropped as soon as the contract time expires. On every hand evidence is being furnished that public opinion is steadily and rapidly developing against the liquor traffic.

We note a statement recently published to the effect that from the year 1890 to 1904 no fewer than 75,987 members of the Catholic church in Germany have become Protestants, while only 10,054 have gone from Protestantism to the Catholic communion. From Austria it is reported as something phenomenal that 75,000 Catholics have become Protestants in half a decade; and by a summary of the grand total from the different states of Germany, a marked uniformity of Protestant gain and Catholic loss is made manifest. Protestants account for their success on the theory that their church will naturally attract thinking and spiritually-minded people, and are convinced that the relative proportion of converts in their favor will increase as intelligence, culture and piety advance. Catholic journals, on the other hand, express doubt as to the correctness even of these official figures, and blame their loss generally on 'mixed marriages,' i. e., marriages between Protestants and Catholics, as experience has shown that the premartial promises, exacted by the Catholic authorities, to the effect that children born from such wedlock must be reared in the Catholic faith, are seldom realized. The losses of the Catholic churches through such marriages are phenomenal, as can be statistically shown, at least in Prussia.

The Canadian Mute, a journal published at the Deaf and Dumb Institute, Belleville, contains the following appeal:—Our desire is to enter into correspondence with the parents of all deaf children with the hope of inducing them to send them to our school at Belleville, where they may receive such training and instruction as will fit them to become useful, self-supporting and respected citizens. It is a lamentable thing that any deaf boy or girl should be deprived of the advantages of such an education when it is freely provided for them by the people of the province.

The degraded condition of Mohammedan women is well known and it has been a record with them of retrogression and degeneracy. Yet something is being done. According to a Calcutta journal there are in Turkey 1,500 schools in which girls receive education. There are forty secondary schools having 3,000 girls on their rolls. The learning of Koran is compulsory, and arithmetic, geography and elementary science are taught. Teaching has now become a respectable profession, and young ladies, after passing the normal examinations, elect to become tresses in distant parts of the empire. Those who are in a position to prosecute their studies to the higher standard learn the French, English and German languages, which they speak fluently. In Constantinople there are 300 nurses at the present day.

The Presbyterian Standard tells us that the advocates of temperance are disappointed and grieved because the saloon men will not appeal from the decision of Judge Artman of Indiana—noted at length in the Dominion Presbyterian some time ago. They are now casting about for a case where a contrary opinion by another judge is delivered in order that they may appeal. The thing they want is a direct decision from the Supreme Court unmixed with any other issue setting for all time the unconstitutionality of saloon licenses. It is a noteworthy fact that the saloon people have bowed in acquiescence to the opinion of Judge Artman. It may be taken for granted that this course was not resolved upon until lawyers had been consulted. Saloon licenses, low and high, are doomed, says our contemporary.

Sir Wm. Ramsay, of Aberdeen University, has made special researches in Asia Minor. In a recent lecture the Belfast Witness reports him as saying that when the careful and thorough exploration of Asia Minor was begun, the Book of Acts was the most suspected and discredited Book in the New Testament. Many of the leading scholars had abandoned it, and it was condemned as being made in the second century. The case was now altered. The attitude taken now in regard to the historical credibility of St. Luke had undergone considerable change, as compared with the attitude taken twenty years ago. The reason for the change was that people had begun to study minutely the country in which the story of the second part of the Acts of the Apostles was laid—namely, Asia Minor. It had become clear, and was now free from denial, that the Book of the Acts belonged to the first century. It was now an accepted principle that writing was used familiarly and commonly thousands of years before Christ. That had been proved by the finding of actual documents.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CONCERNING OBEDIENCE.

By George W. Armstrong.

Obedience is a quality that ranks high in the kingdom of grace both under the old and the new dispensations. Under the Jewish economy its teachings were: To obey is better than sacrifice; and yet sacrifices held an important place. Under the new dispensation Love took the prominent place for our Saviour said: If ye love me keep my Commandments.

Obedience is a principle recognized in heaven above and in the earth beneath. By the good it is rendered cheerfully, freely and voluntarily and as an obligation due to the supremacy of the Universal Father of angels and of men. Christ Himself made Himself subject to it: Lo I come in the volume of the Book it is written of me to do Thy will, O God. The unsinning hosts of heaven also delight to do God's will: Bless the Lord, ye His angels, that excel in strength, that do His commandments, harkening unto the voice of His Word. The unredeemably lost are also subject to the divine will: for with authority He commandeth the unclean spirits and they obey Him. Bad men also render obedience, it may be involuntarily and unwillingly, still they do God's will: of this we have ample examples in the case of Pharaoh and the children of Israel prior to the great exodus—after the plagues came the obedience:—Afterwards he will let you go. It was a case of obedience under compulsion. Good men obey joyfully and with reverence and therefore acceptably: Paul wrote to the Roman Christians: "For your obedience is come abroad unto all men. I am glad therefore on your behalf;" and he also tells them that obedience promotes righteousness: whether of sin unto death, or of obedience unto righteousness. Obedience thus becomes the condition of punishment or reward.

But obedience to God's will is not confined to the higher order of created intelligencies, but the conscious lower creations are also subject to the same great will. We have this amplified in the case of Pharaoh's disobedience when objectionable living creatures became God's servants and did his bidding. In the case of Elijah, birds, in obedience to the divine will, fed the prophet: I have commanded the ravens to feed thee there. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening. The denizens of the deep also obey the voice of God: And the Lord spake unto the fish and it vomited out Jonah upon the dry land. Unconscious nature also owns His power and obeys His will: What manner of man is this that after the winds and the waves obey Him?

So we see inferior as well as superior creatures are subject to and obey the divine will and the higher intelligences of heaven as well as the more humble intelligences of earth obey the divine behests, whether willingly or unwillingly—still they do obey and get the reward or punishment accordingly! How much better it is to obey with alacrity and delight rather than reluctantly and under force.

Obedience is essential to law and order, and so God has enjoined obedience among men, to those in authority and who sit in the seats of the mighty.

Without it human society would become chaotic and confusion, rebellion and anarchy would result. Order is said to be heaven's great law and it is equally so on earth. But man's obedience to man is subject to conditions—that the laws are just and right and not tyrannical and arbitrary, nor contrary to the laws of God. This is clearly and forcefully stated by Peter and the other apostles when confronted with the high priest and all they that were with him: We ought to obey God rather than man; thus placing divine obedience on a higher plane than obedience to men. Subject to this condition we are enjoined by Peter: To submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Thus is secured a well regulated and organized state. Paul also teaches the same in Romans xiii. That which is good for the state is also beneficial for the home—for domestic life; hence an injunction bearing upon servants is laid down—Ephesians vi.:5,9, and also to masters in the tenth verse.

Children are also enjoined to obedience: Children, obey your parents for this is right. Honor thy father and thy mother, which is the first Commandment with promise. Paul has also a word of exhortation to man's helmet; he says: That they may be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Thus heaven and earth are subject to one great law—the law of obedience.

London, Ont.

Speaking recently at a meeting in Detroit, Rev. Dr. Pentecost said that out of his extended observation and study of the work of Christian missions he is led to conclude that far more has been done toward the final evangelization of the world than we realize. The measurable advance in the last century, as it can, be statistically stated has been nothing less than marvellous. But after we have counted our thousands of stations and missionaries and helpers and after we have measured the growth of our mission schools and tabulated the hundreds of thousands that are directly and indirectly benefited by their instruction, and after we have marked the spread of our hospitals and dispensaries with their multitude of patients, in short, after we have measured the mission force and equipment we have but begun to realize the force of the Gospel among the nations of the world. There is a Christian atmosphere to consider, electrical with the possible influence of the Spirit on the whole social and religious fabric of heathen nations. Already there is a break with old faiths and customs that is portentous. In India, China, Korea, Japan—everywhere there are social, industrial, economic, and even governmental changes in progress that indicate that the missionary has been steadily and faithfully packing the influence of the Gospel away in hidden borings in the rock bed of paganism much as the dynamite was slowly packed away in the rocks of Hell Gate in the New York harbor. Some day God will touch that latent power and the pagan world will be shivered much as those rocks were, by a child's touch.

## SPARKS FROM OTHER ANVILS.

Christian Guardian: We believe it would pay Canada to get rid of her open bars even at the cost of heavy compensation to every hotelkeeper in the land, but that she is under any obligation to give such compensation seems to us too foolish a proposal to be even considered.

Southern Presbyterian: An admirable step by the last Northern Assembly was to order the preparation and publication of "removal notices." These are blanks to be used on the removal of church members from one community to another. The old pastor is to fill them out and mail them to the pastor at the new location of the member. By means of these, the loss of members by removal is to be diminished. The plan is a good one.

Lutheran Observer: It is worthy of note that one of the regular questions in many of the reference blanks sent out to pastors by firms requesting information concerning prospective employees is, "Is the applicant a Christian Endeavorer?" It shows a growing recognition, even by those who make no religious professions themselves, of the fact that religion is a thing that has a value in commercial life. It is a tribute, too, to the earnestness of the young people who are sufficiently interested in Christian work to reach beyond the absolute duties of church-membership and take part in special activities for the advancement of the Master's cause.

Christian Work and Evangelist: If we truly trust him who wreathes the earth with bloom and makes the hills his temples and rides on the wings of the wind, and who makes all things beautiful in their season, we shall trust him for our loved ones, we shall learn patience, we shall be strengthened in faith. Our God is a strong habitation. If he cares for the grass of the field, which today is and tomorrow is cast into the oven, shall he not care for us and our loved ones? The return of spring should be to us a return to hope, to courage, to patient, uncomplaining work,—to the study of nature in her boundless beneficence, to the devout contemplation of him whose hands have given us the freshness, the buoyancy and the ecstasy which inspire the life of every devout, reverent and grateful soul.

The Chaplain of the Evangelistic Prison Society of New York, Rev. John Munro, has compiled some astounding figures as to the cost of crime in the United States, and publishes them in Harper's Weekly. He calculates that in the whole country the total annual expense of maintaining police forces, criminal courts and prisons is approximately \$750,000,000. The yearly loss occasioned by crimes against property appears to be above \$150,000,000. If to this is added the loss of wages suffered by persons confined in prison, the grand total of crime-cost every year in America would reach the stupendous sum of \$1,076,000,000, which is a tax of more than one per cent upon the aggregate wealth of the nation. Contrast with this, all the moral curative agencies in the country, including churches, schools, hospitals and humanitarian social work, cost only \$550,000,000 a year. From the most calculating material standpoint economy would appear to demand a larger outlay for religious and sociological reform work in order to abridge this crime waste.

## PRESENT DAY THEMES.

By Ulster I. L.

In these days every question affecting church attendance and confidence in those placed at the head of the flock are canvassed openly and frankly. This no doubt is not always pleasing to those set on the grill, but the publicity which is not sought for is nevertheless wholesome. "The wisdom of a discreet man is to understand his way," and "The ear that hearkeneth to the reproof of life shall abide in the midst of the wise," says Solomon. And while I have no desire or ambition of setting up for a teacher, it may be that a few observations on what is recorded in the newspapers may not be deemed impertinent or inexpedient.

Paul says that the overseer of the congregation must be without reproach, not quarrelsome, no striker, but gentle, and not contentious. Now, the other day, in Montreal, a man—meddlesome, it may be, yet one for whom Christ died, asked Dr. Torrey a question—possibly a foolish and irritating question. Forgetful, apparently, of Solomon's admonition: "Answer not a fool—I am assuming that the Doctor regarded the questioner as a fool, not myself offering any opinion on that matter—according to his folly, lest thou also be like unto him," Dr. Torrey gave a taunting reply. And when the aggrieved man threatened an appeal to the courts, the evangelist retorted with a counter threat of making him pay severely if he did. For the present I say nothing of the merits of what was said on either side, but only of the spirit which seemed to animate the preacher of righteousness. It was not such a spirit as becometh the gospel. It was not the mild answer that turneth away wrath, but a harsh word, calculated to stir up fury. It has done much to lessen Dr. Torrey's influence for good. It will encourage men of the world—aye, even some who are of the household of faith, when threatened to threaten again, when railed at to return railing for railing. There is one way—and only one—by which the good Doctor can recover the ground he has lost. It is one at which worldly men may scoff—but it will cause joy in the presence of the angels. It will be found in the sermon on the mount: "If thy brother has anything against thee"—not if you have aught against thy brother, but if he is, or believes himself to be aggrieved. The former is the view generally adopted. "Go first and be reconciled by thy brother."

Dr. Torrey, in some measure weakened his influence in this country at the time of his visit to Ottawa, when it was revealed that he had an arrangement with the publishers of the hymnal he uses whereby he was impelled to force the use of the United States edition upon committees in his own country and in Canada. This savored somewhat of a violation of Paul's admonition that an overseer in the gospel should be "no lover of money." And now, if I understand his statement to the newspapers at Montreal, he intimates that his income from revival services is \$200 or \$300 a day, which Mr. Murray may have to pay.

Of course I do not question the "lawfulness" of either the bargain with the publishers, or the amount of pay he receives. But their expediency may well be questioned. And one can scarcely refrain from contrasting them with the example of John G. Paton, who gave the copyright of his books to the missions to which he asked others to give.

And this brings me to another "current event"—the resignation of a pastor in Toronto because of a reduction of salary—not, I understand, brought about by any lessening of satisfaction with his services, but because of decreasing population in the neighborhood. Preachers tell the people to trust the Lord for

every needful thing; tell them that the Lord is a rich provider, and that He has promised our water and bread shall be sure; that our Heavenly Father knoweth we have need of food, drink and raiment, and if we only seek first the Kingdom of God and His righteousness, all things shall be added unto us. But does God promise all these things to the laity, and leave the preacher to his own devices? It really often would appear so. If a minister is "called," the first question one is likely to hear is "What is the stipend?" then, "Is there a manse?" And a long way down, something may be said of the spiritual needs of the people—the prospect as to winning souls and of edifying those already won. Yet David testified that from youth to age he "never saw the righteous forsaken or his seed begging bread." This was the testimony, not of one born to a life of ease and assured position, but of the son of a shepherd, who, during thirty years, learned faith in the school of adversity. What would Paul say as to the hard and fast bargains between pastor and people of our day? And if we are told of "changed conditions," requiring that a man make due provision for his family, I reply that God not only says that He will provide for His disciples who are men and preachers—not only for the wives of such—but for their children, even when orphans, and for their widows—even unto the end. And He has not left Himself without witness that His promises are "Yea" now as well as when given.

If you desire proof, see George Muller, from the time he became pastor of a small congregation in London until he died at the head of the marvellous Bristol orphanages. Or Dr. Bernardo and his wonderful work in rescuing neglected and destitute children. Or, again, see our own MacKay setting out for Formosa, with a Bible under his arm and not even enough money to pay the ordinary fare to the far-away island, guided, kept, provided for, and gloriously used for and by the Master. How such examples stir the blood—and how happy are those who thus trust and serve! A Scottish missionary, laboring among the black population of a distant portion of our empire, without salary or assured income of any sort, wrote last year to a friend in Canada: "Isa and I are like the birds—living from day to day on what our Heavenly Father sends. And, thanks to His holy name, we have never yet lacked any needful thing."

## IN MAY.

Grief was my master yesternight;  
To-morrow I may grieve again;  
But now along the windy plain  
The clouds have taken flight.

The sowers in the furrows go;  
The lusty river brimmeth on,  
The curtains from the hills are gone,  
The leaves are out, and lo.

The silvery distance of the day,  
The light horizons, and between  
The glory of the perfect green  
The tumult of the May.

I care not for the old distress,  
Nor if the morrow bid me moan;  
To-day is mine, and I have known  
An hour of blessedness.

—Archibald Lampman.

The Living Age for May 4 brings to a conclusion the discussion of "Women and Politics" which was opened by Leslie Stephen's sister, Caroline E. Stephen, and continued by a reply by Miss Eva Gore-Booth. The final instalment comprises two rejoinders, one by Miss Stephen herself, and the other by Theo. Chapman. Miss Stephen's rejoinder, though brief, is clear and forcible, like her earlier article.

## LITERARY NOTES.

Readers of the Living Age will note with satisfaction the appearance of another instalment of the delightful recollections of "Old Galway Life" in the issue for May 18.

Mr. Sair N. Sing, the India journalist, who has been touring the world, and whose instructive addresses many Canadians have enjoyed, has given to the public in convenient pamphlet form a number of "Essays on India." These essays contain the substance of Mr. Sing's addresses delivered before the Canadian clubs in various places in Canada. They are entitled "Self-Government in India," "Defense of the Indian Immigrant," "Missions in India: Why Failures?" "The Status of Indian Womanhood," and "The Indian (♀) Mutiny." Copies of this interesting pamphlet can be obtained from Mr. James Mills, London.

In the current Blackwood's Magazine is a review of "Recollections and Impressions" by Mrs. Sellar, whose husband, William Young Sellar, an uncle of Mr. Andrew Lang, was for years Professor of Greek at St. Andrew's and later Professor of Latin in Edinburgh. One of Sellar's greatest friends was the late Master of Balliol. Referring to the letter Jowett wrote to Sellar on the occasion of his engagement to Miss Denistoun, the writer in Blackwood's adds an example of a letter "written by the same hand to a young man in a like predicament forty years later": ". . . I was very glad to hear of your engagement. It was kind of you to write and tell me about it. I remember an old bachelor Fellow of Balliol addressing a young man under similar circumstances. 'Sir,' he said, 'you will never again be so happy as you are now.' And so I say to you. And in thankfulness for so great and so good a blessing, I know that you will make many resolutions about the life which you will lead, and the good which you will do for others. And you will have one who will listen to you with sympathetic ears. These are the blessed moments of life, and we should make the most and the best of them." All the features of the May number are equally attractive, and Neil Munro's novel—"The Daft Days"—is concluded. Leonard Scott Publishing Company, New York City.

The Gaelic Society of Canada has conferred its Diploma of Fellowship on Messrs. Wm. Mackenzie, Edinburgh; Henry Whyte, Glasgow; Rev. Alex. Maclean-Sinclair, Prince Edward Island, and Alexander Fraser, M.A., Toronto. The diploma is conferred in recognition of eminence in Celtic scholarship, and each of the above recipients have a distinguished record in this special field. Mr. Mackenzie is the principal clerk of the Royal Crofters' Commission of Scotland; Mr. Whyte is a prominent Glasgow litterateur; Mr. Maclean-Sinclair is a retired Presbyterian minister of Prince Edward Island, whose scholarly works have won world-wide fame for him. Mr. Alexander Fraser, M.A., has specialized in Celtic philosophy, antiquities, and literature. His writings have been voluminous and learned, and since the death of the late Rev. Dr. McNish, Cornwall, is regarded as the Gaelic scholar of highest authority in the Dominion.

So says the Mail-Empire. We always looked upon the late Dr. McNish as the first Gaelic scholar on this continent. It would be with no desire to understate or under value our young friend's Celtic scholarship if we feel inclined to give the next place to Rev. A. Maclean-Sinclair, of Prince Edward Island, instead of to Mr. Alexander Fraser.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEMOSES CALLED TO DELIVER  
ISRAEL.\*

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

Moses kept the flock of Jethro, v. 1. The highest call may come to men in the lowliest circumstances. The place you fill may not be a very illustrious one in itself, but it is possible for you to fill it in an illustrious fashion. Look out for the lad who is diligent and painstaking in his work. He will rise to a higher place. He will one day stand before kings: he will not stand before mean men. Moses and David were obscure enough at one time, but their obscurity did not interfere with their faithfulness in the discharge of duty; and because they were faithful in a few things under their charge in an unimportant sphere, they were made rulers over many things. A proud, but weak man, who was envious of a younger rival, said, "You young upstart, do you remember when you filled the position of bootblack to me?" "Yes, I do," said the young man, "and did I not fill it well?" "Honor and shame from no condition rise, Act well your part, there all the honor lies."

See this great sight, v. 3. The wonders of the world never cease. Earth is still "crammed with heaven, and every common bush afire with God." There are countless marvels all about us, but we must have purity of heart, and thoughtfulness, and love, if we are to see them; for, "There is no glory in star or blossom Till looked upon with a loving eye; There is no fragrance in April breezes Till breathed with joy as they wander by."

Wordsworth tells of one who saw no heavenly flame in the flowers around his feet:

"A primrose by the river's brim,  
A yellow primrose was to him  
And nothing more."  
"Consider the lilies of the field" these days of June. They tell of God's power and love and beauty. To those who can read it, God's name is written in the flowers.

I have seen the affliction of my people, v. 7. Alexander the Great came to be the idol of his soldiers, because of his intimate knowledge of them and their needs, and because he was willing to fare like themselves. Once, during a long siege before a walled city, the rations of his army ran very low. The chief article of food was a coarse black bread. The men were complaining of the food, and of the delay in the attack. "Why should we suffer here? Give us food, and let us strike the enemy. The emperor cares little for us in his luxurious pavilion." But he did care for them, and the same black bread was his only food. He was anxious for his men, and was waiting only until the moment of advantage should come. When the men learned of his anxiety for them, and knew that he, too, was living on a diet of black bread, they vowed that they would never again question his treatment of them.

I will send thee, v. 10. Once when Dr. Duff, the famous missionary to India, was speaking in Scotland, he fainted in the midst of his speech. When he recovered he said, "I was speaking for India, was I not?" and they replied that he was. "Take me back, that I

may finish my speech." Notwithstanding the entreaties of his friends, he insisted and went. Resuming, he then said, "Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true that Scotland has no more sons to give to Christ? If true, although I have spent twenty-five years there, and lost my constitution, I will be off tomorrow, and go to the shores of the Ganges, and there be a witness for the Lord Jesus."

Certainly I will be with thee, v. 12. Chrysostom, the "golden-mouthed" preacher of the fourth century, exclaimed in burning words: "I have a pledge from Christ—have His note-of-hand, which is my support, my refuge, my haven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me, what shall I fear? If He is mine, all the pains of earth are to me nothing more than a spider's web." No enterprise is too difficult, no peril too great, no suffering unbearable, no waiting too wearisome, if the Almighty Redeemer and Lord, who never fails and never falters, be with us.

## LIGHT FROM THE EAST.

By Rev. James Ross, D. D.

Shoes—Orientals sit cross-legged, with their feet under them, and not to soil their clothes in doing so, they leave their shoes at the front door. This custom was also required by ceremonial cleanness, since the shoes, coming in contact with all the filth of the street, would of course render any place unclean into which the person walked. The usage of private life was even more necessary in religious worship. I cannot enter any Mohammedan mosque with your shoes on. But as great crowds of tourists are constantly surging in and out, in all the centres of travel, and as it would be very inconvenient to remove the shoes at every place, the attendants have piles of slippers, which are not technically shoes, at every mosque door, which can be hired for a small sum and slipped on over one's own shoes.

Bush—Was some species of thorn bush or dwarf acacia. Among the rocky ridges of the desert these hardy thorn shrubs are the only objects rising above the ground. The monks of the convent of St. Catherine in Mount Siani think it was a bumble bush, and they have planted this in their garden, but it is not found wild in that region.

## PRAYER.

O Lord, enable us to live rejoicing every day, happy in our work, joyous in our home, with the assurance that our names are in the Book of Life. May we walk, not as men-pleasers nor yet as self-pleasers, but as children of light, ever seeking to do Thy will, so that when life's working day shall close, we may each receive the Master's welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord."—Send Thy blessing, O Heavenly Father, on this our beloved Land. Increase in our own and in every Nation the spirit of truth and justice, peace and godly love, and hasten the blessed time when the kingdoms of the world shall become the Kingdom of our Lord Jesus Christ. Hear for the sake of Him who loved us and washed us from our sins in His own blood. Amen.

## LOVEST THOU ME.\*

By Rev. D. M. Ramsay, D.D.

"He saith unto him the third time, 'Simon Barjonas, lovest thou me?'"—John xxi, 17.

Some people said it was impossible to love Jesus Christ without seeing Him. But if He lived, He could be loved, for it was possible to love an unseen friend. They could read Christ's word and learn of His ways. Why couldn't they love Him?

## What Love Means.

What was it to love Christ? Was it that they might have Him in their possession? When they said they loved Jesus they desired to make themselves His rather than to have Him become theirs.

They could have no love for a human being or even for an animal if they only desired that person or animal for themselves. No boy loves an animal or a human being who simply wants to make it his own and not that he might care for it.

The purer their love the more they would desire to have some friend or animal to love that they might serve the objects of their affections and make the world happier for them. The little girl who put her arms around her mother's neck and said "Mother, I want to help you," proved she loved her mother by willingly giving up her play in order to help the mother. As they loved father or mother or brother or sister, so they ought to love Jesus Christ because He was their unseen friend.

Why should they love Jesus Christ? They should love Him because of His loveliness. Jesus was the one perfect flower of the human race. He was perfectly lovely in the best sense of those words. He grew up perfectly spotless in beauty in spite of all the trials that came upon Him, and continued so throughout His whole life altogether lovely.

## Lovely for Humanity's Sake.

How good, how gracious was the life of Jesus Christ. See what moral courage he had. They admired the beauty of the ivy but did they not also admire the strength of the oak about which it clings? In the life of Jesus they saw entwined all tenderness, all strength.

The great point was that it was for their sakes that Jesus Christ wished to let men see His loveliness. It was for their salvation that the Son of man came down on earth to live. Heaven could not be their hope if Christ had not borne His cross.

Why was it that so many refused to love Christ? Because they preferred other gods. There were people in Ottawa who had made a god of money and were willing to become its servants and toil for its sake. They were becoming old before their time, in order that they might pile up heaps of gold and silver. They were making themselves small, were debasing their souls through worshipping silver and gold.

Gold and silver and pennies were very useful, but how many people there were that would not put them to use. Money did much good—built churches, sent out missionaries to heathen lands—but it was often the rival of Jesus Christ and drove Him from His rightful throne in the human heart.

\*Outline of sermon preached to the young people of Knox church, Ottawa, on Sunday morning, 19th May

\*S.S. Lesson June 2, 1907. Exodus 3:1-14. Commit to memory vs. 2, 4. Read Exodus, chs. 3 to 6. Golden Text—And he said, Certainly I will be with thee.—Exodus 3:12.

**Pleasure Their God.**

Another god worshipped to-day was pleasure. The boys and girls that spent their lives wholly in the pursuit of pleasure would grow up to be useless for the pleasure of the wine and card parties. Play was needful to refresh the body and the mind.

"All work and no play made Jack a dull boy." But wasn't it strange that people who spend the winter in the social whirl had to go away to the seaside for the summer? They haven't done any work, but they go to rest. Men and women, boys and girls deserve rest if they work. But so many make pleasure their god. No boy should prostrate himself before a ball and make it his god. It is all right to play if the purpose was to get new strength to serve the Lord.

Another sort of god worshipped was self. The speaker here held up a small mirror, and said, "Some people have only to look into a mirror like that to behold their god. They are lovesick for themselves. They deck themselves in fine dress and stroll about the streets like so many peacocks."

Then there were other people that were proud of their long line of forefathers. They were always telling what fine people their fathers and grandfathers were. The preacher here gave an apt illustration to show that the people who were content to live on the reputation of their forefathers and attempt nothing themselves would eventually become very "small apples." It was too bad that they could not see themselves as others saw them.

"Cast from before you," said the preacher in closing, "all idols that fill your hearts and shut out Christ. He must reign alone or not at all. Love Him supremely. He is worthy of your love. Why not serve Him and love Him always?"

**DISCOURAGED.**

A great many individuals become discouraged because of mental limitations. They say their daily work is so heavy in its demands that no time remains for intellectual advance. Toil forbids the improvement of mind and they grow discouraged that the doors of culture and knowledge are closed against them. This, however, is a great mistake. If you are not developing your mental powers every day the reason is that you are spending time in mental vacuity, torpor. You are asleep, you are dreaming and need to be aroused. The ground that may be covered by the systematic use of even a small part of what we call "idle time" is amazing. I am reminded of the life of George Grote, the great Greek historian. Grote was a busy banker with heavy responsibilities weighing upon him. He improved his evenings, however. By resolutely devoting one-half hour every evening to study, he had in a few years "taught himself Greek, mastered the whole range of Greek literature, filled his mind with the knowledge of Greece and written his history, an imperishable monument of learning and research." Fifteen or twenty minutes each day conscientiously devoted to study will enable a person to saturate himself with the choicest works of English or American literature and give him standing as an expert in that knowledge. We can do likewise with that wonderful library of sixty-six books called the Bible. Knowledge is power, but it is a power in no way exclusive. Every man can steadily advance in intellectual power if only a short time be steadfastly given to honest study. We cannot compass all knowledge, but we can and are religiously bound to master some part of it. We are commanded to "love the Lord our God with all our heart and with all our soul," and we believe this and try to put it into practice, forgetting that other com-

maad, equally imperative, to "love the Lord our God with all our mind."

Discouragements come; of course they will. Who ever heard of a springtime that was all sunshine, of gold so pure that it contained no particle of dross, of prosperity so great that it never met with even the slightest reverse? Every life must meet some disappointments and sorrows. Then, why not meet them with philosophical manhood and womanhood, and seek to overcome their influences by precaution and earnest striving and the determination to make the best of every thing in life? In the lessons of adversity may be found the training that shall fit for future achievements.

Warren Hastings, when a boy, used to grieve over the fact that his family had lost through misfortune their ancestral estate at Daylesford. But in the midst of his disappointment would come a new determination.

"I will buy that back!" he exclaimed again and again. And well did he carry out the resolution of his youth. He grew up to be one of the leading statesmen of his age; he did buy back his old family estate, and ended his days at Daylesford.

Discouraged? Let the word and the thought have no place in your life. Manhood is made for better things. The disheartening trials of to-day may be made the means of greater strength and a more satisfactory position on the morrow. Only, they are to be bravely met and conquered, not shirked and cowardly avoided. Even when sorrow comes, behind it may be seen the kind, loving countenance of a Father who wills well to all his children, and who gives liberally to all such as ask him even sustaining grace and encouragement.

Discouraged? Think not of the burdens, but count the blessings of your life. Do not the mercies far outnumber the trials? The world is not a wilderness of woe, as a hymn unwisely puts it; but it is our Father's glorious workmanship, and his work is always good.

Discouraged? Sit not idly by the wayside in sackcloth and ashes. Be a doer. Strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in carrying happiness to others; learn the gospel of work and helpfulness, and there will be no room left in life for discouragement.—Selected.

**THE HUMBLE WORKER.**

I have no gift of eloquence  
To preach, exhort, or pray;  
I can not point with glowing words  
To Christ, the living Way;  
But I can tell how wondrous dear  
My Jesus is to me,  
And let his light so clearly shine  
That all around may see.

I can not cast the fishers' net  
Into life's deep, dark sea;  
The wisdom for that heavy task  
Was never given to me;  
But I can kneel upon the shore,  
And pray for those who toil,  
And when the boats come slowly in  
Help gather up the spoil.

The Master sees the lowest work  
Of all his children true,  
And in the crowning day will give  
To each his honest due;  
And when the sheaves are gathered in  
From fields that I have sown,  
I then shall take from his own hand  
The palm, the robe, the crown.

There is a time for all things. It was a wise wit who suggested, "If you are going to do a good thing, do it now; if a mean thing, wait until to-morrow."

The richest man is not the one who has the most money. (Prov. 13: 7.)

Many more churches are weakened by inactivity than by heresy.

**HOW TO REALIZE THE PRESENCE OF CHRIST.\***

We do not bring Christ near or make him our life. He is near and he is our life so far as we have any highest and truest life at all. All that we can do is to recognize the facts. We recognize facts by looking at them and meditating upon them and conforming our ways to them. That is the way we recognize the fact of Christ's presence; we look at it, at what he has done in us and for us, the constant education by the spirit of our lives, which must be undergoing such an education or they are blank enigmas. We meditate upon him and his love and his unveiling of the loving character and the loving goodness of God. We live on the recognized fact of Christ's presence and not on its denial. Thus it becomes a real fact of experience to us.

We destroy the sense of Christ's presence by doing what we know is unpleasant to him. If our lives persistently tolerate what is intolerable to Christ there can be but one effect. Christ will not go away, but we will not be able to realize that he is near. We will fill the air with darkness, and while the true light will still be shining there we shall not see it.

To remember Christ's earthly life will make us familiar with his presence. We ought to read the Gospels often, memorizing as much of them as we can, and reproduce by imagination the scenes of our Lord's life. Thus we shall have our minds full of material which the Spirit of God can use in making them consciously aware of his present character and work.

To do what we ought out of love for Christ, and as the experience of a personal desire to please him, will help. The roots of right are in the character of God. We know God better by conceiving all right and truth in this vital relation to him. And all our duty is the will of Christ. To think of it as his living will enable us to realize him, and every deed that we do for his sake and unto him will make it easier for us to know in experience what is true in fact, that he is not far from us.

To pray to God in Christ's name is to pray as those who are in Christ, whose life is in his life, who are closer to him than any two persons can be to one another on earth, and to pray to Christ as we may, is to speak to a friend who is so true a friend that his interests are our interests, and that his Spirit is our spirit. All this we may not at once feel, all this we never shall feel as we feel velvet or pain. But all this is fact, and by acting upon it we shall come to know it and to rest on it.

Memory of his words, fellowship with his sympathies, obedience to his will, participation in his service, faith on him—these are ways of cultivating the consciousness of his presence, because these are nourishment of life, and to know him is life.

None of us can do better than to read again the fourteenth and fifteenth chapters of the Gospel of John, and with them Brother Lawrence's "Practice of the Presence of God the Best Rule of a Holy Life."

Herald and Presbyter: For God's trusting and obedient ones light ariseth in the darkness, the storm becomes a calm, the flame shall not hurt them, the waters shall not overflow them, and God's strength shall be made perfect to them in their weakness. No weapon that is formed against them shall prosper. From sin he will be their Saviour, and from sorrow their shelter. He will guide them by his counsel, and afterward receive them into glory. Heart and flesh may fail, but God is the strength of their heart and their portion forever.

\*Y. P. Topic for Sunday, June 2, 1907. How to Realize the Presence of Christ (John 14:15-25).

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C. BLACKETT ROBINSON

Manager and Editor.

OTTAWA, WEDNESDAY, MAY 29, 1907.

The attendance at the Synod meeting at Brockville was fairly good. Many city ministers did not enter an appearance. This is true of the country districts also. From Ottawa there were present Drs. Ramsay and Armstrong, and Messrs. Turnbull, Anderson, Milne, McLroy and MacLeod; from Montreal, Drs. Campbell, Scrimger, Patterson, MacKay, Heine, Reid and Ross. It is but fair to add that members from the cities—ministers and elders—took an important part in the transaction of business.

The Board of Management of the Presbyterian College, Montreal, has decided to make two nominations for chairs at the approaching Assembly, the Rev. Dr. Welsh of Toronto for that of Apologetics and Church History, and the Rev. A. R. Gordon for that of Old Testament Literature and Exegesis. As these additions will call for an increased revenue of from \$2,500 to \$3,000 per annum, which has been as yet only partly provided for, the board has decided to ask the Rev. J. G. Inkster, B.A., to devote the next six months to presenting the claims of the college in the congregations of the church and to canvassing for an increased endowment of \$50,000. Mr. Inkster is a Canadian, a graduate of Toronto University, who took his theological course in Scotland and was induced to give a few years to mission work in the city of Bristol, under the auspices of the Presbyterian church of England, but has now returned to Canada and is applying to be received as a minister of our church at the approaching General Assembly. We bespeak for him a cordial reception and a sympathetic consideration of the claims of the institution which with its completed staff will offer exceptional advantages to students.

## IMPORTANT GATHERING IN JAPAN.

A World's Students' Conference has just been concluded in Japan, at Tokyo, which in many respects is considered to have been one of the most important gatherings in the world's history. The numbers, the enthusiasm, the generosity, the hospitality, were astonishing. The number of delegates enrolled was 627, and these came from 25 countries, over 400 being from Japanese institutions and 76 from universities and colleges in China. India sent 19, Korea 5, and the other 122 were from practically every nation on the globe. The personnel of the convention was even more remarkable than its enrollment, there being present such well-known leaders as John R. Mott, Bishop Cranston, Sir Alexander Simpson, Bishop Nicolai (of the Greek Church), and professors from Cambridge, Oxford, Leyden and Upsala. Telegrams were read from President Roosevelt, King Edward, King Haakon and the Crown Prince of Sweden. A note from the Marquis Ito inclosed a cheque of \$5,000 toward the expenses of the meeting. Delegates were entertained by American Ambassador Wright, Viscount Hayashi, Count Okuma, Baron Goro and other influential statesmen and diplomats, and courtesies were freely extended visiting delegates by representatives of the imperial family. The newspapers of Japan were with scarcely an exception friendly, and the citizens of thirty-two cities about Tokyo convened in overflow meetings which were addressed by visiting delegates. The tone of the meeting was joyful yet profoundly spiritual, and there was no mistaking the deep religious purpose which had brought together such a notable assembly. Some of the hymns were sung in six different languages at the same time, and prayers were heard in more languages than in the day of Pentecost. Perhaps no one address made a deeper impression than that of Professor E. J. Bosworth, of Oberlin, upon "Jesus Christ our Lord," and the paper of Bishop Nicolai upon "The Scriptures and the Christian Life" was just what one would have expected from this warm friend of missions. President J. F. Goucher, of Baltimore, showed in his address how the churches in America gained in their membership last year 3.41 per cent. upon the population, swollen as that was by immigration, and told his hearers that Christians in the United States gave last year \$227,000,000 to philanthropies, while 18,000 churches were built.

The sin of swearing was denounced in scathing terms in St. Patrick's church, Toronto, last Sunday, by Rev. Father Sheehan. Among other things he said: "The nationality of a man is known by the language he speaks. The language of hell is cursing, and those who curse are on the road to hell. How would you like to have the names of your sister, your wife or your mother bandied around by street corner toughs? To Christians, Christ's name should be more sacred than the names of family, and its abuse should not be tolerated. 'Out of the abundance of the heart the mouth speaketh,' and the user of profane language is stamped by sensible people as an essentially bad man. The profane man cannot succeed in this world, for he will not be tolerated by polite society." Profane swearing is becoming terribly prevalent over the land. Drastic measures must be taken to suppress it. Let every pulpit and every newspaper help to stamp out this vice.

## LAPSING FROM CHURCH MEMBERSHIP.

We note in the Northern Ensign of Wick, Scotland, of a recent date, an address on "Lapsing from Church Membership," the importance and gravity of which is not by any means confined to Scotland. The address was given before the "United Free Church Office-Bearers' Association of Wick, and the speaker, a Mr. Davidson, dealt with facts which he had gathered by personal enquiry and otherwise from a wide field. The startling fact which he presented was that in the first five years of the United Church, the number struck off the communion rolls without certificates amounted to 50,119—or 10,000 a year! These figures include persons struck off through neglect of ordinances; but the vast majority is made up of those who lapse when they change their places of abode, many of whom do not ask for a disjunction certificate. Many of them leave home without any definite plans; their minister's dismiss them with a simple request to let them know when they get settled, which congregation they will join. In too many cases this is the last they hear of them, or they only hear of them again after they have been laid hold of by some other denomination, more on the alert to secure derelicts than Presbyterians are. (This is an interesting and suggestive fact that might be noted in the latitude of Canada.)

A very significant comment on these figures is the fact ascertained by the strangers' committee of Edinburgh Presbytery, that during the five years when 50,119 members lapsed, that committee received just twenty-three intimations of change of membership!

Mr. Davidson then told of his experience in seeking by personal and epistolary enquiry with many people over a wide extent of country, the causes of this state of things. He found that the opinions of these people coincided very largely with his own, and he grouped the results of his correspondence under the following three headings:

"1. Inefficiency of ministers; 2, laxity of office-bearers; and 3, adversity among members. Now when speaking of the inefficiency of ministers I wish it to be clearly and distinctly understood that I am not throwing broadcast indiscriminate censure on the whole body of ministers. There are among our ministers men of whom our nation and race may justly be proud. But, while we make that most willing admission, we have at the same time to admit that there is a minority, I fear we must say a large minority, who are not worthy of the office they hold, and because of the inconsistency, the laziness, the indifference and deadness which the people see in these men they get careless, irregular in attendance and then lapse altogether."

## Inefficiency of Ministers.

Some of the replies received by Mr. Davidson in answer to his inquiries are sufficiently interesting to be almost startling. Here are a few of them:

"Members remove too far from church and ministers encourage them to keep up their old connection, thus they become 'paper members.' The distance makes regular attendance impossible, then non-church going sets in, and finally lapsing." "Expense of church



maintenance, seat rents and too many collections make the burden so great that many are glad to remove to get clear of them." "No ring of conviction in pulpit preaching." "The old evangelic note gone, so few have a living message." They cannot speak from experience of a personal Saviour. \* \* \* They see nothing special in the communion. \* \* \* A serious cause of lapsing, I believe, arises from what might be termed bad grafting. In the anxiety to get new members and thus keep up an appearance of success young people are allowed to join and sometimes pressed to join without proper investigation as to their true state and preparedness for the solemn profession they are about to make. Unworthy motives, such as custom, age, fashion, to be considered respectable, to get children baptized, and such like are all allowed to pass without being probed into and exposed. The applicants are not brought to see that love and obedience to their Lord and Saviour are the only motives that should animate them, and because they do not realize what they owe to Christ at this time is a serious cause of lapsing. "We need a cleansed pulpit. We need higher ideals—New Testament ones. The Holy Ghost is ignored. The Church has lost sight of her heavenly calling, and the world has ceased to believe in the divinity of the Church." "Ministers live too much apart and above the people. Do not know their people in their homes. Take little interest in the young. Pastoral visitation neglected. Aged and sick have no care. Dying and dead only have attention. Funeral services over, no consolation shown to bereaved relatives. Parties married and never visited after. Preaching without practice. Inefficiency clause useless as the congregation is scattered before it can be put into operation."

But we have higher testimony than that of ordinary members or elders. Here is a letter of Principal Lindsay of the U. F. College, Glasgow, in answer to the question why men fail in the ministry? "Well, I have to tell you that, as a rule, men do not fail for want of brains or from lack of intellectual ability. They fail from sloth, or from lack of sympathy with others, or from an exaggerated sense of their own dignity, or from that lack of common sense which is denoted by the expressive Scotch word 'thrawness.' \* \* \* He gets lazy or at least he does not see the need of doing un-congenial work; and he becomes a failure and goes to swell the scrap heap of humanity."

Then follows more elaborate expressions of opinion along the same line from Dr. Whyte, Dr. Dods and others, emphasizing the view that a crisis has been reached in the church which demands the very best attention that can be given to it without delay. One of Dr. Whyte's suggestions is that life tenure engagements shall cease, and that every congregation shall have the opportunity of recalling their minister every seven years. "I do not say that they should dispense with his services or like the Methodists make him pass on somewhere else. If he is acceptable to the congregation and if they show their desire to have his services retained by two-thirds of a majority, then by all means let him remain. But if the congregation signify their desire for a change by a like majority, then let them have a change. Such changes generally prove beneficial to both ministers and people. The Wesleyan Methodist body, by reason of their system of frequent changes, extended in the American States at such a rate that they required to build a new church every day in the year for several years. If the British Government are under the necessity of testing the opinion of the country every seven years for the better maintenance of the material interests of the country,

how much more should this be done in the more important spheres of the moral and spiritual wellbeing of the church." The editor of the Edinburgh Evening News in a leading article lately strongly supported this arrangement by saying, "The change would lighten the strain upon an earnest man who is putting his heart into his work, and supply a little more energy to a minister who is played out. After all, the idea of a clergy rooted to the earth is a modern development. It is parochialism run mad. Imagine the fate of the Apostle Paul had he been comfortably settled for life in one of the earliest congregations he founded. Would he have done the work he did as a free lance?" On this point Mr. Davidson says: "Our Presbyterian system, with one species of settlement for all, regardless of their special aptitudes, is an ecclesiastical method of putting round men into square holes. New problems of all kinds, intellectual and social, confront the church, but the church still sticks to the old system. Organizations must be modified to suit the age, otherwise they become a burden upon the people who are seeking to work through them. Presbyterianism has reached the stage of needing to 'scrap' some of its old machinery, and adopt methods which are up to date. When this change is accomplished we shall have arrested the greatest cause of lapsing."

#### Laxity Among Office-bearers.

Laxity among office-bearers was shown in the fact that when members leave a district the elder is not sufficiently alert to follow up the case and get the new address and forward it to the strangers' committee or to the nearest minister, whether the member has gone. Then again when a member is absent from two communions two elders should be appointed to call and ascertain the reason why. If the hindrance has been ill-health show sympathy, if mental difficulties have arisen be prepared to dispel such by appeals "to the law and to the testimony," if unable yourself get some one who can help you. But do not allow the member to rest in doubt which will soon be followed by coldness and indifference. If nothing that ministers or elders can do will bring the member to his proper frame of mind, then you must show him that with him will rest the responsibility of taking his name off the roll, as bogus members have no place there. By the way of infusing fresh blood and fresh interest into the elderships and into the deaconships all office-bearers should be elected every seven years.

#### Adversity of Members.

Adversity of members was the last cause mentioned. Through want of employment members had frequently to go from place to place seeking work, and here we may ask the question, why does the member out of work never think of applying to the church for assistance to help him to get work? Is it not a fact that the church has so alienated herself by her want of sympathy or want of practical interest in the temporal affairs of her members that they give her the go-bye knowing from experience that nothing temporal is to be found there? Can you wonder him that with him will rest the responsibility of taking his name off the roll, as bogus members have no place there. By the way of infusing fresh blood and fresh interest into the elderships and into the deaconships all office-bearers should be elected every seven years.

#### AS SOMETIMES CARRIED OUT.

A correspondent writes as follows as to the operation of Local Option in a township west of Toronto:

Looking at the history of Local Option in the township of East Garafraxa, Dufferin county, we notice that it was first obtained by a majority of 37. In three years' time there was an attempt to rescind the law, and the temperance people, deeming it unnecessary to engage in a campaign, managed to save the law by the small majority of 8. Early in 1907 the question was fought out again and this time Local Option was sustained by a majority of 69.

Concerning this campaign we learn from good authority that the temperance cause suffered severely, not because it had been ineffective in East Garafraxa, but because on the townline to the south and in the village of Orton there is a hotel; and while the license had been taken away, yet scores of people knew that liquor was there; that the drinking class frequented the place; that when a man became drunk he was locked up in a room, and it is officially known that the hotel keeper was fined because of his own actions when drunk, yet no apparent attempts are made to crush such outrages.

Now, we do not feel like attacking the government because it has asked for a three-fifth vote, since public opinion is not as yet very wide awake concerning this evil, but in the face of the above conditions, which are perhaps quite prevalent in other localities, we do with all earnestness affirm that this part of the by-law should also be amended, that no man should sell liquor who has no license.

kind. The demand for money by the church and often from those who have more need to get than to give, makes all such feel that they are not wanted in the church and therefore don't go. Large salaries of ministers also are a great reproach to all who profess to be animated by the Spirit of Him who had not where to lay His head. The keynote of the gospel they preach is self-sacrifice, but the poor see little evidence of that in the lives of those who take seven hundred or eight hundred or a thousand pounds per year for preaching a free gospel.

A cable message from Rome, to the Toronto Globe, announces that Hon. Mr. Justice John J. Maclaren of Toronto was one of the Vice-Presidents elected by the World's Fifth Sunday School Convention. At this convention, which closed its sessions last week were gathered hundreds of Sabbath school workers from all parts of the world. They have spent six days in earnest discussion of the growing problems confronting the religious world of the present age, and their deliberations will have a far-reaching effect. Canadian Sunday school workers will join in congratulations to Mr. Justice Maclaren on his well-deserved honor.

Christian Intelligencer: Calvinism, it is seen, has been the energizing force in the men and measures which revolutionized society and governments, and lifted to their pre-eminence the foremost nations of today.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "FIRST AND BEST!"

By S. R. Crockett.

Sweet, clear and wide as if drawn with the broadest of celestial brushes the twilight of December painted itself above the Galloway hills. Yonder was Bennan—to the left Cairn Edward. The Orchard stretched itself out a long, barrow-like mound. All were streaked in brown and blue, for the first snow had not yet come and gone, sheep were still free to come and go.

John Stoba, herd of Balminnie, came down the hill towards the massive farm-steading which showed itself white and grey out of the mist that filled the valley. He was a slow man, John Stoba, a bachelor of forty years standing, and he knew well his value as a herd and as a man.

Mrs. Colvend, of Balminnie, knew it too. She was John Stoba's employer—or would have been if either of them had ever heard the word. "The Mistress," was what he called her. "Joonh" uttered in one long-drawn monosyllable—that was his title to honor in all the head-end of Balmaghie. Everybody knew John Stoba. He had gone to herd the Hill of Balminnie when he was "but a callant." He had been there before Archie Colvend had married Mary Shand. He even remembered "the auld man"—Archie's father—hale, bowed, keen-faced and grippy of hand, who had so spoiled his only son, refusing him nothing—in reason and out of it—and giving him, as they said in those parts, "money to burn."

John Stoba had been a kind of providence at Balminnie, in the many evil days when young Archie Colvend was going down hill, losing money in foolish speculations, or driving recklessly home on market night with the reins trailing among the horse's feet, himself standing up shouting and threshing, while the gig pitched and tossed like a wave of the sea from one side of the road to the other.

Then when the end came (swiftly, and as might have been expected), John Stoba stayed on in his old capacity. Young Archie his master, had "broken neck-bane" to the Raiders' Brig. But because of that, Balminnie had more need of him than ever.

So John Stoba stayed on at the farm, the same solid, quiet-moving, silent man as ever. Mrs. Archie had been a little older than her husband, a tall, dark, buxom woman of Galloway type, far from uncomely, but reported to be of a most difficult temper. She had no children. So little Aggie Colvend, a niece of her late husband's, had come from Kyle to bear her company, and in time (it might be) heiress of the farm.

In the meantime, however, Aggie certainly endured hardness. She was a bright-faced and winsome maid of ten, who went to school at Bennan when the roads were fit. But her aunt was hasty with her, and tears were more frequent than smiles on Aggie Colvend's face when at home. Indeed, it was generally thought in the district that Mistress Colvend should have had "bairns" o' her ain, before she was trusted to bring up ither folks.

As John Stoba came near the steading of Balminnie, he looked about him for something. No, it could not be his dogs, Glen and Cavie. They were both close at his heels, with their heads hanging low, all their morning gambols run out of their heels and toes scarce a wag left in either of their tails. A long day on the hill and the "ingathering" of the far Whinny Knowes had taken the sport out of them.

No, John Stoba was looking for the small figure of a little girl. Aggie was wont to watch for him as he came leisurely down the hill—from the cow pastures in the summer-time and from the bye door when, as now, it was the season of wintry bleakness.

But to-night he was disappointed. No little girl could he spy—neither in pasture nor yet in the bye, where the breath of a dozen cows made the air pleasantly warm and scented with the breath of the by-gone meadows—from which the hay they were munching had been cut and won.

The cows rattled their chains, and Tibbie Grier, the bye lass, called out a greeting to John. A man of forty with a good wage and "something laid by" was not to be despised. But John Stoba answered not at all to her rustic provocation.

"Where's the bairn?" he demanded. "Wha kens?" said Tibbie, tossing her head, "there's ither lasses forbye in the world."

"Where's wee Aggie?" said John, steadily, with that faculty for keeping on which ultimately compels an answer.

"I heard the Mistress on her tappen a while since," said Tibbie, "but that's nothing new. She's aye ragin' at the lassie; for what I dinna ken. It's nae business o' mine. She's neither better nor waur than ither lasses, sae far as I can see."

John Stoba ordered Cavie, the younger and more troublesome of his collies, to stop sniffing at a milk pail, and as Cavie did not instantly obey his master enforced the order with a "clickie"—with the result that Cavie went out of the bye door in one long yelp, and so far as could be seen in the gloaming, bent in the form of a loop.

Then John himself, showed signs of leaving, but was interrupted by Tibbie, a bold-eyed, yellow-haired, freetongued lass of twenty-five.

"Here, John, what's your hurry!" she cried, "sit doon on the stool there and gie us your crack. Ye will forget how to speak, man alive—oot yonder on the hills since mornin'. I wadna wonder if ye henna spoken a word at this blessed day."

"Some folk," said John, sentimentally, "speak mair words than sense."

"For shame, John; are ye meanin' me?" cried Tibbie. "Surely never! For I declare that I hae hardly had a sowl to talk to since yestreen. And to tell you the truth, John, ye are the only aye about the farm worth wearin' words on."

To this quite life-sized compliment John replied with his usual plain-spoken gravity:

"Aye, I heard ye sayin' thae verra words to muckle Rob Steenson yestreen." And he left Tibbie to rattle her pails and wonder for what purpose a man so impregnable to ordinary wiles had been created.

"It's that bairn," she said at last, as she drew in her stool to attack a fresh cow, and the milk began to sing its merry song in the pail.

Meanwhile, John moved towards the house. He had to cross the litter-strewn square of the yard. The back door was ruddy oblong before him and the collies made for it with a rush. They had their appointed places under the table, and the warmth and prospect of supper attracted them.

John entered, passed the vague out-the-humble-worker lines of pots and pans in the back kitchen, and so found himself within the spacious "house-place" (which was more, oh, so much more than a kitchen) of the farm of Balminnie. His grave eyes rested on the mistress

of the dwelling. She looked up with a smile at his approach, but there was something dark about her brow, a furrow a little more deeply lined between the eyes, a warm oily look about the widened black pupils, that told of anger not overpast—or at least not fully.

The "house-lass" Meg, manoeuvred about the hearth with pots and pans. A stray ploughman looked in to observe how far the supper preparations had proceeded, caught a glimpse of Mrs. Colvend's face, lost his tongue and abruptly vanished. This was that Rob of whom John Stoba had spoken to Tibbie in the bye. He knew where there was an empty stool and a better welcome.

But John Stoba drew in his chair near the fire, after hanging up his plaid. He had his own place, which was the armchair furthest from the door. Mere term-to-term ploughmen might huddle together on the log settle, but for John Stoba it was another matter. His coming to the farm antedated even that of "the mistress" herself.

"All right on the hill to-day John!" said Mrs. Colvend. She had spoken first, which, considering her temper, was itself a sign of the times. John had taught her by not speaking at all. Silence was no difficulty to him. He was in constant practice up among the sheep and the coursing collies.

"Aye," he said gravely, with his eyes on the empty little three-legged stool in the chimney corner, "where's wee Aggie?"

The mistress of the farm compressed her lips. The frown deepened. Her eyebrows drew together, the oily density of black in the pupils seemed to absorb the whole iris. For a moment she did not answer.

"Where's the bairn?" John repeated.

"John Stoba," said his mistress, stamping her foot, "how often hae I told you to mind your own business!"

"I am," said John calmly; "where's the bairn?"

Meg, the house lass, Tibbie's younger sister, let fall a "pingle" of sowners in her agitation, but Mrs. Colvend was too angry even to register this for future punishment. She stood before the slow quiet man of the hills, trembling with anger, and yet with a fierce tiger-like beauty about her, of which even Meg was dimly conscious.

"She looks famous, the mistress, when she's mad—" was her verdict, "that is" (she added) "when she's no mad at you!"

Nor was Meg Grier alone in this opinion, though the herd of Balminnie appeared entirely unconscious of either charm or anger.

"Where's wee Aggie? Where's the bairn?"

The question repeated for the third time, nearly put the mistress "by herself," as they say in that countryside.

"Where she may be is nae o' your business, John Stoba," she cried, setting her hands on the curve of her hips and bending down her face close to his.

John Stoba regarded the angry woman unflinchingly.

"If ye hae been lickin' the bairn," he said, speaking slowly, and with a certain resolute dullness, "I'll lick you! Haena I telled ye."

"And who are you, John Stoba?" cried the mistress of the farm, "my herd nae mair!"

"That's it—nae mair," repeated John, "your herd—nae mair!"

A shiver of pain passed over the handsome woman's angry face. There came a change, strange, unexpected, pitiful.

"Oh, John," she said, catching him by the sleeve, "dinna speak to me that

gate! What wad I do without you, John!"

"Where's the bairn?" repeated John, not a muscle of his grave, strong countenance relaxing at the woman's appeal.

"Dinna-dinna," she cried, "dinna look at me as if—as if—oh, ye think mair o' the wee lassie than o' me!"

And she wept great tears, half in anger, half in agony of spirit.

"I hae nae peety for the woman that's no kind to a bairn," said John Stoba, still more quietly.

"Wee Agnes is no here," said Mrs. Colvend, sobbing. John Stoba rose to his feet. He lifted his broad bonnet from the window ledge, where it lay among the almanacks and advertisements of sheep-dips. He whistled on his dogs, and was half way to the door before the woman could stop him.

She put her arms about his neck, and her face was changed to that strange impersonal, grey anguish, which only comes to women at times of their utmost agony.

"Oh, John," she cried, "ye winna—ye winna forsake me. What wad I do without you, John? I need you, John, My—her—needs ye."

"The bairn, woman, what o' the bairn!"

"The bairn I sent hame, John," she pled with him, "ye were that fond o' her. I couldna bear it, John. Ye looked for her first when ye cam in off the muir. So she's gane hame. I sent Bob w' her to the toon. She's to stop the night w' my sister Ann and her man in King street, and the morn she will gang hame."

Then John Stoba uttered a short command to his dogs which, instantly responsive to his voice, again took their places under the table.

"O, wher are ye gaun, John?"

"To yoke the gig," said John.

"What for—oh, what for?"

"For you and me to drive doon to toon."

"I winna—I winna!"

Then John Stoba stood up towering above her, very strong and very stern. The buxom, bright-eyed woman seemed somehow to shrink and dwindle before him.

"Then ye hae seen the last o' John Stoba," he said, removing her hands one after the other from his neck, without harshness, but rather as in a thick wood one might put aside natural obstructions.

In fifteen minutes more the herd of Balminnie and the mistress of the farm were on their way to Cairn Edward. It was a long drive—nine miles by the nearest road. But the man would not speak, and the woman dared not.

They drove up the street of the little town—then scarce more than a village. All was in darkness. To the moon had been left the task of lighting the burgesses home. Country visitors except on market days, were not looked for—certainly not welcomed. Man, woman, and child in Cairn Edward—all were expected to know the way to their own doors in the dark. For the moon although a party to the contract, not infrequently did not come up to time, owing to stress of weather, temper, and other feminine whimsies.

For the first time since they had jolted out of the farm leaning, Mrs. Colvend laid a hand on John's arm.

"It's here," she said, "that's my sister's door."

John could only discern the white blur of whitewash then the black oblong door.

"I'll get the bairn," she added.

"Haud the reins," the herd commanded. "Bide wher ye are."

Tremblingly the woman obeyed, venturing only the timid remonstrance. "But they will a' be in their beds."

He went to a window and tapped. Then he tapped again. A man's sharp voice barked from within. Then

as the questioner was recognized, it subsided into the continuous quiet of men's business communications with one another. John came back to the gig.

"Hap yourself up, Mary," he said, "there's nae need for them to see that you are here."

It was the first time that night he had used her Christian name, and she nearly dropped the reins in her gratitude. She leaned down to touch him in the darkness.

"Oh, John, ye love me! Ye winna gang awa'!"

"That we'll see when the bairn's safe at Balminnie," he answered, but there was a great kindness in his voice which Mary Colvend caught at once. Still there is no such thing as instantaneous conversion, at least in the affairs of this earth.

"Oh, John," she moaned, "ye loe her mair than ye loe me."

"We'll see, we'll see, Mary," he answered, "row the shawl close about yer head, and I'll hand ye up the bairn when they bring her doon."

"Oh, ye will love her and no me!"

And the mistress of Balminnie rocked herself to and fro in the gig.

"Na, na," said John comfortingly, "there's nae comparison between the woman a man loves, and the bairn she loves. But—" (he put his broad shepherd's hand up till it touched her chill one on the reins), "mind—she is to be ours—your and mine, Mary, You are to love her—as if she were our ain. Hae ye Mary?"

"I hear, John," she said, "I'll do it if ye will only love me—first and best."

She had taken the herd's hand, twisting and squeezing it unconsciously among the reins so that old Grey heaved up his head. He did not understand why they kept him standing there in the cold, and yet tugged so at his bridle.

"Wheest, Mary," said John Stoba, "they are coming—yonder's a light!"

"Say it, John!"

couldna help it. Maybe it was a sin, but I never lo'ed him! How could onybody loe him?"

"Mary," he said, ye are temptin' "Say what, ye foolish woman!"

"That ye loe me first and best"—ye maun say it. Ye ken that I do you! I Providence juist terrible—"

"I did—I do," she said, sobbing. But I could say nae ither—no even afore the Judgment Throne!"

"Oh, Mary, ye shouldna speak sic words," whispered the herd, "ye ken I never gied ye cause."

"Cause!" she laughed hysterically, "was it no cause eneuch juist to see Airchie Colvend and you thegither?"

"But I never spak," said the herd.

"Then speak noo," answered the woman, "say what I bade ye say—quick afore they come."

"Then ye will keep the bairn as oor ain a' your days?"

"I will, John, I promise—as God sees us in the black, black nicht!"

"Then I will say it," said John Stoba, like one taking oath. "Mary, I love ye first and best." And we will put up banns in Bar-maghie Kirk next Sabbath."

He ran to the door. Little Aggie, wrapped for a mighty journey, was put into his arms.

"What's that wi' ye John?" said the man's voice from the dark door in which a solitary "dip" glimmered.

"Juist a friend," said John Stoba shortly. "Here gie me the reins. Tak hand o' the bairn—aye, that way—aneath the cloak. Guid-nicht to ye."

And thus they drove into the deeper darkness—love in Mary's heart, and little Aggie contentedly nestling her cheek against her aunt's shoulder.

The collection of palms in Kew Gardens, London, is much larger than any other in the world, nearly five hundred species being represented.

## SAFETY FOR CHILDREN.

Baby's Own Tablets contain no opiate, no narcotic, no poisonous drug. The mother who uses those Tablets for her children has the guarantee of a government analyst as to the truth of these statements. This medicine can therefore be used with absolute safety, and it always cures such troubles as indigestion, sour stomach, constipation, diarrhoea and colic. The Tablets cure simple fevers, break up colds, destroy worms and make teething easy. Mrs. W. H. Young, Roslin, Ont., says:—"I have used Baby's Own Tablets as needed for more than a year and would not be without them in the house. They are just the thing for teething babies and other minor ailments." The Tablets cost only 25 cents a box and may be had from medicine dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

## FOR TIRED LITTLE FOLKS.

"Auntie, please tell me something to do. I'm tired of Sabbath. It's too late to go out, and it's too early for the lamp, and the wrong time for everything."

"Well, let me see," said Auntie. "Can you tell me of any one in the Bible whose name begins with A?"

"Yes; Adam."

"I'll tell you a B," said auntie; "Benjamin. Now a C."

"Cain."

"Right," said Aunt Sarah.

"Let me tell D," said Joe, hearing our talk. "Daniel."

And so we went through all the letters of the alphabet, and before we thought of it we were called to supper, the house was lighted, and we had a fine time. Try it.

## THE SNOW-SHOE RABBIT.

Nature has tried many means of saving her own from the snow death; some, like the woodchuck, she puts to sleep till the snows shall be over. Others she teaches to store up food and to hide—so she deals with the woodmouse. To still others, as the moose, she furnishes stilts. The last means she employs is snow-shoes. This, the simplest, most scientific, and best, is the equipment of the snow-shoe rabbit, the *Wabasso* of Hiawatha—a wonderful creature, born of a snow-drift crossed with a little brown hare.

The moose is like a wading bird of the shore that has stilts and can wade well for a space, but that soon reaches the limit beyond which it is no better off than a landbird. But the snow-shoe is like the swimmer—it skims over the surface where it will, not caring if there be one or one thousand feet of the element below it. In this lies its strength.

*Wabasso* has another name—the varying hare—because it varies in color with the season; and the seasons in all its proper country are of two colors, brown for six months, white for six. So all summer long, from mid-April till mid-October, the northern hare is a little brown rabbit. Then comes the snowy cold, the brown coat is quickly shed, a new white coat appears, the snow-shoes grow fuller—and the little brown hare has become a white hare, the snow-shoe hare of the woods.—Ernest Thompson Seton, in *May Everybody's*.

A thermometer, when being purchased, should be tested by inverting it and allowing the mercury to fall to the end in a collected mass. If it separates into two or more parts the tube contains air, and therefore will not register accurately.

A caterpillar will, in one month, devour about six hundred times its own weight in green food. It would take a man nearly three months to eat a quantity of food in proportion. The caterpillars of moths usually eat more than those of butterflies.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Next Sunday evening, in St. Paul's church, Dr. Armstrong will speak of the conversion of the Jailer of Philippi, and give an exposition of Psalm xxiii.

Rev. A. E. Mitchell of Erskine church has been given a two months holiday in Europe by his congregation. This is good for the congregation as well as for the minister. At the end of his holiday season Mr. Mitchell will return to his work refreshed and invigorated by the change, and as a result better fitted for the performance of his arduous duties. We hope to hear of many congregations giving their ministers prolonged vacations this summer.

At the recent thankoffering meeting of the Senior and Junior Mission Bands of Mackay church there was a large attendance and the gathering proved of much interest. An address on Manners and Customs in India was given by Mrs. T. D. Patton. Mrs. F. E. Perney and Miss Margaret Askwith were heard to advantage in vocal solos, accompanied by Miss Naomi Holt. Rev. P. W. Anderson, pastor of the church, presided. The offering was good. The Senior and Junior Mission Bands have each a large membership. Mrs. R. Ralph is president of the Senior Band and Miss Elsie Rankin of the Junior Band.

The Men's Association of St. Andrew's church at its recent annual meeting reported a very successful season, having realized the handsome sum of \$700 from entertainments. This amount has been distributed among deserving institutions. Dr. Herridge complimented the Association on its helpful work; it relieved him from many responsibilities. All members of the congregation wished them Godspeed as they entered on another year's work. Officers for the 1907-8 term were elected as follows: Honorary president, Dr. Herridge; president, Thos. H. Blair; vice-president, C. G. Cowan, Geo. H. Ross; secretary, James G. Davies; treasurer, George Kydd; executive, Geo. I. Dewar, E. A. Linton, H. I. Thomas, J. Wilson, G. A. S. Gillespie; W. L. Currier; D. F. Cruikshanks, W. H. T. McGill and E. A. Oliver.

## EASTERN ONTARIO.

Rev. A. E. Camp, B.A., of Havelock, has been called to St. Paul's Church, Steilton, Sault Ste. Marie.

In St. Andrew's Church, Appleton, last Sunday, a collection was taken in aid of the famine sufferers in China.

The Rev. J. H. White, M.A., of Uptergrove, and the Rev. N. Campbell, of Oro Station, exchanged pulpits on a recent Sunday.

The loss to the congregation of St. Luke's, Finch, by the recent fire, was on church and contents \$4,000; insurance \$2,000, in the Royal.

Rev. George Mingie, of North Lunenburg preached at St. John's church, Cornwall, a week ago last Sunday. Rev. N. H. McGillivray took Mr. Mingie's work on the same day.

The members of St. John's Church, Farran's Point, desire to thank John S. Eamoe for his generous gift to the church of a burying ground, which is located alongside of the Woodlands cemetery.

Mr. Berlis, student of Knox College, Toronto, who has been engaged to supply the pulpit of the Coldwater church during the Rev. Mr. Fowle's six months' leave of absence is preaching in such a way as to attract large congregations to all the services.

## EASTERN ONTARIO.

Mr. R. Drysdale, of Knox College, Toronto, took the services in the Woodville church on the 19th inst.

Rev. Mr. Kannawin, of Woodsville, preached in St. Andrew's church, Smith's Falls, on a recent Sunday.

Barrie Presbytery appointed Rev. Dr. Grant, of Orillia, and Rev. W. M. Morris, of Bond Head, to present the name of Rev. Dr. MacLeod to the General Assembly for moderator.

Rev. D. W. Best, M. A., of St. Andrew's church, Beverton, after visiting several points in the West in the interest of the Endowment Fund of Queen's University, has returned to his pastoral work.

Immediately on his settlement at Beverton, Rev. W. W. McRae had the misfortune to lose by fire a valuable horse, cutter and harness. The members of his congregation promptly presented him with a purse of \$300 to make up the loss. The Beverton people are noted for their liberality and thoughtfulness.

No mention was made at the time of the induction of Rev. W. W. McRae into the pastoral charge of Knox church, Beverton, and Gamebridge. A few weeks ago Mr. McRae entered on his work under happy auspices, and with bright prospects for a successful pastorate. At the social reception given to the new minister a couple of pleasing incidents happened. One was the presentation to Rev. J. A. Ferguson, of Glenora, moderator of session during the vacancy, of a substantial cheque in slight acknowledgement of his services during the vacancy; and to Rev. D. W. Best, minister of St. Andrew's church, was given a handsome combined bookcase and secretary, accompanied with a kindly worded address, for many kindnesses to the congregation while without a pastor. Both gentlemen responded in fitting terms.

The Presbytery of Kingston met in Kingston on the 21st inst., in the afternoon and evening. Twelve ministers were present. The special business was the examination and licensing of students who have recently completed their theological training at Queen's University. These were: Messrs. Brown, M.A., B.D., Munro, B.A., B.D., Watts, B.A., B.D., Beveridge, B.A., and Stewart, B.A. These had been examined by the committee and were recommended for further trial. On hearing discourses or essays, the Presbytery agreed to grant them licenses. This was done at a public meeting held in the evening in Cook's church. Messrs. Munro, Watts and Beveridge were also ordained to administer word and ordinances. All were then suitably addressed by Rev. W. Shearer, Picton, on soul-winning. This was the first and chief object of the preacher. Inducements to this work were seen in the biographies of ministers, the results on themselves and others; and he should himself be saved, be consistent, be humble, self-reliant and courageous. Rev. H. Gracey followed with wise counsel. The spiritual was as much needed to-day as ever. Materialism has tremendous power. So of other evils with hurtful results on many. The preacher should hold the Gospel firmly and declare it boldly. Be sure of your facts. Intensity of conviction has great power. Let the Bible be the source of your message.

## WESTERN ONTARIO.

Rev. Peter McNabb, for over fifteen years pastor of the Kilsyth church, has resigned.

Rev. Mr. Scott, of Burford, was the preacher at St. Andrew's church, Muir, last Sunday.

The congregations of Kemble, Sarawak and Lake Charles have tendered a call to the Rev. Mr. McEachern, of Glamis.

The trustees of St. Andrew's church, Barrie, have been granted conditional leave to sell the old burying ground belonging to the congregation.

Mr. Wm. Grant is to be married on the 1st of June to a young lady of Walkerville. His father, the Rev. R. N. Grant, D.D., of Orillia, is expected to perform the ceremony.

Rev. W. J. Booth, moderator of Paris Presbytery, has been kept busy with inductions within the bounds of the Presbytery—no fewer than three in two weeks, and more to follow.

As Rev. R. E. Knowles is still unable to resume work, Rev. E. Cockburn, M. A., of Toronto, will continue in charge of Knox church, Galt, to which he has already given most efficient service.

Drummond Hill church, Niagara Falls, extends a call to Rev. Frank E. Harper, of Pickering. The pulpit of this church has been vacant since Rev. W. B. Finlay was called to Toronto.

Rev. R. J. MacAlpine, M.A., pastor of Knox church, Owen Sound, has accepted a call to the pastorate of North Presbyterian church, Cleveland, Ohio. He will preach his farewell sermon on the 9th June.

Guelph Presbytery sustains the call of Zion church and Cummock, to Rev. Mr. Reed, of Mount Forest, and the induction will take place on the 3rd of June. The call of Rev. Mr. Stewart, of Oil Springs, to the Hespeler church was also sustained, and the induction there will take place on June 18th.

At the May meeting of Guelph Presbytery, Dr. Dickson, of Central church, Galt, was appointed a Commissioner to the General Assembly in room of Mr. Monds, who had removed to the bounds of another Presbytery, and Mr. Thomas Hepburn, of Preston, in room of Mr. Naismith, who had resigned.

At a special meeting of the Owen Sound Presbytery held on the 21st of May, a very hearty and unanimous call from North Presbyterian church, Cleveland, Ohio, in favor of Rev. R. J. McAlpine was presented. Representatives from Knox church, Owen Sound, were heard, who on behalf of the congregation made the strongest possible plea that their minister should not leave them. They said that he could not possibly do more anywhere than he was doing, and that they did not know where they could find one so suited to the work to be done. Mr. McAlpine, while deeply affected, decided that it was his duty to accept the call and he was released from his charge which will be declared vacant on and after June 16th. Dr. Fraser at the request of the session was appointed moderator during the vacancy. A call from Sarawak, Kemble and Lake Charles was reported but was set aside as being insufficiently signed, and Mr. Boyle, the moderator, instructed to moderate again when the congregation was ready.

In response to a petition from the congregations of Daywood and Johnson for services on alternate Sabbaths, a committee was appointed to visit the field and report to the next regular meeting of presbytery on the 2nd of July.

The N. P. church, Galt, having complied with all the legal formalities was gladly welcomed into the Presbyterian church in Canada by Guelph Presbytery at its recent meeting. Rev. R. E. Knowles was appointed interim moderator, and the congregation was granted permission to secure its own pulpit supply.

At its recent meeting, the Presbytery of Guelph took up the Resolution on Union, which was "express our appreciation of the results already obtained and approval of a continuation of the negotiations in the direction of union," which had been held over from a previous meeting. It was unanimously agreed to adopt the resolution as read.

The corner stone of the new St. Andrew's church, Brantford, was laid with befitting ceremonies in the presence of a large crowd. The alterations will be effected at a cost of about \$10,000, and already half of this sum has been subscribed. The corner stone was laid by Hon. Mortimer Clark, Lieutenant-governor, who made an appropriate address. Congratulatory speeches were also made by W. F. Cocksbutt, M.P., T. H. Preston, M.P.P., and leading city clergymen.

Last week at a social held in the lecture room, the Orillia congregation extended a hearty reception to Rev. Donald C. MacGregor, who recently commenced his duties as assistant to Rev. Dr. Grant. Addresses of welcome were given by Dr. Beaton and Mr. J. E. Dickson on behalf of the Session; by Mr. E. B. Alport for the board of managers; and by Dr. McLean for the adherents of the congregation. Mr. MacGregor replied, very happily. There was a large turn out, and the evening was most enjoyable.

#### TORONTO.

The congregation of Knox church decided to appoint an assistant to Rev. A. B. Winchester.

The Rev. Edward and Mrs. Cockburn, Brunswick avenue, announce the engagement of their eldest daughter, Mary Gould, to Mr. John C. Ross, M.A., Montreal. The marriage will take place on the 19th of June.

The choir of St. Mark's church, an organization of 40 mixed voices, under the leadership of Prof. A. Y. Grant, and assisted by several soloists, and Mr. George Drinnan, reader, gave a Scotch concert to an overflowing audience, in the church last week. It was a great success.

Rev. Prof. Ballantyne declines to be placed in nomination for the Principals of Knox College. The nomination of a principal will be held meanwhile in abeyance, pending the securing of a capable financial agent, who will organize the campaign for the raising of funds for the erection of new college buildings fronting on the University lawn. A committee, consisting of Messrs. J. A. Macdonald, W. A. J. Martin, Prof. Kilpatrick, Wm. Houston, W. R. MacIntosh, Alex. Macgillivray and Hon. R. F. Sutherland, was appointed to report on the question. Principal MacLaren continues in his office. He is in his 80th year, and is anxious that his term should not continue beyond another session. No meals will be served in the dining hall the coming college session. Students may, however, procure rooms in the college for \$1 per week.

#### MONTREAL.

Arrangements for the entertainment of members of the General Assembly is in the hands of an excellent committee with Rev. W. R. Cruikshank as convener. Mr. Cruikshank has the work well in hand, and with him at the helm everything will run smoothly. To this end commissioners should give all the assistance in their power.

The members of the Montreal Protestant Ministerial Association held their closing meeting for the year at Ste. Anne de Bellevue. Professor Robertson met the preachers at the station and conducted them to the large hall of the Macdonald College where he gave them a most interesting address on the work to be undertaken by the college. After inspecting the buildings they were entertained to luncheon at Prof. Robertson's residence. A vote of thanks was tendered the professor on motion of the Rev. Messrs. Reid and Pedley, supported by the Rev. Messrs. Young and Gordon.

In commemoration of centennial of China Missions, Crescent Street church will hold a series of meetings as follows: June 3rd., Young People's Rally; June 4th., Missionary Mass Meeting; June 5th., W. M. Society Celebration at 3 p. m.; and at 4.30 p. m. a General Sunday School Gathering. The two first meetings will be held at 7.45 p. m. Each day may be seen in the church rooms an interesting display of curio and literature connected with Foreign Missions; and doubtless the addresses at the meetings and the exhibition will attract large numbers of people.

#### WINNIPEG AND WEST.

Rev. Professor Hart, D. D., who had been called East by the death of his mother, has returned to the city.

Rev. W. G. Fortune, of Red Deer, Man., preached the annual sermon to a large gathering of Oddfellows on their anniversary.

Rev. Dr. Barclay, of St. Paul's church, Montreal, has been in the city attending the funeral of his brother, the late ex-Alderman Barclay.

At a recent meeting of presbytery at Red Deer, Rev. H. T. Wallace, B.D., of Owen's university was licensed and his ordination was arranged to take place at Blackfolds on May 28. The presbytery session was marked by able addresses by the moderator, Rev. Mr. McLeod, and Rev. J. E. Hogg, of Wetaskiwin. This was the last meeting of the present presbytery, as the general assembly has been asked to divide it into two, Lacombe and Red Deer.

A joint meeting of Presbyterians and Methodists was held last week for consultation with a view to co-operation in carrying on mission work among the classes of the population speaking foreign languages. Rev. Dr. Patrick was appointed chairman and Mr. G. N. Jackson, secretary. Rev. Dr. Woodsworth, Rev. J. V. Kovar and Rev. H. Wible, outlined the work done by the Methodists, and Revs. Dr. Bryce, Dr. Farouharson and Dr. Patrick, gave account of the various movements promoted by the Presbyterian church. The spirit of denominational union was manifest throughout, and strong desire was expressed on all sides to do everything possible in the way of practical co-operation, without waiting for the completion of the negotiations for organic union. A committee of six was appointed to recommend a general policy to be pursued in further extension of the work.

Rev. John Currie of Toronto has been visiting relatives at Nottawa.

#### ROCK LAKE PRESBYTERY.

The Presbytery met at Swan Lake and inducted into the pastorate charge there the Rev. J. H. Hutchinson, late of Prince Albert Presbytery. Rev. Mr. Caldwell, Pilot Mound, presided, preached and inducted. Rev. F. J. Hartley Roland, addressed the minister and Rev. C. C. Whiting, Rosebank, addressed the people. After the induction service was over a musical programme was rendered by the choir, and the ladies served a dainty lunch.

At Miami on Tuesday last the Presbytery held its regular meeting. There was a large attendance of ministers and several elders. Miami and Nelson were separated and Nelson given into the hands of the Home Mission Committee. The committee dealing with the Killamey case reported. The report was adopted and the petition was dismissed. A public meeting was held from 8 to 9 o'clock. The discussion was on Congregational Progressiveness. Addresses were delivered by Messrs. Hartley, Whiting and Clarkson.

The Patterson case was adjourned till the September meeting and a committee appointed.

Arrangements made for dispensing ordinances in mission fields. The conveners of the various standing committees were elected: Home Missions; M. C. Rumball; S. Schools, E. Mason; Man. College, A. Hood; Church Life and Work, Chas. McKay; Church Property, Peter Wright; Statistics, Wm. Caver; Y. P. Societies, Clarkson.

A large amount of routine business was transacted and a resolution on Mr. Beveridge's resignation, expressing the loss of the Presbytery and the hope that soon he would be able to take up work again.

Rev. R. McDarment, of Bala, has accepted a call to Duart, and Rev. A. W. Craw was appointed interim moderator of the Bala session.

The anniversary services of Burns church, South Delaware, were largely attended. Rev. J. W. Orr, B.A., of Dorchester, conducted the services, preaching very instructive sermons. Rev. Robert McIntyre, of Tempo and South Delaware, occupied the Dorchester pulpit, preaching to an immense congregation in the evening on "King Saul and the Witch of Endor." The stirring sermon will not soon be forgotten by those who heard it.

Rev. James Thompson, Durham, N. S., has now reached his 91st year and is still enjoying good health. During his pastorate at West River, 17 young men of his congregation studied for the ministry.

#### General Assembly of the Presbyterian Church in Canada.

The General Assembly will meet in Erskine Church, Montreal on Wednesday evening June 5th, 1907, at eight o'clock. The opening sermon will be preached by the retiring moderator, Rev. Alex. Falconer, D.D.

The clerks of Assembly, the clerks of Synods and Presbyteries who are commissioners will meet in Erskine church at 4 o'clock p.m. on the opening day to arrange the business of the first sederunt. Travelling arrangements have been made for commissioners, and others who have business with the assembly, and notice has been sent to all commissioners through the clerks of Presbyteries. Commissioners will receive standard railway certificates at the starting point where ticket to Montreal is purchased, and these with a card giving the name and status of the commissioner will be handed in at the General Assembly office in Erskine church, and a copy of the stitched reports will be given to those entitled to receive them.

JOHN SOMERVILLE, } Joint Clerks.  
ROBERT CAMPBELL, }

## HEALTH AND HOME HINTS.

A little milk added to the water in which potatoes are boiled will make them whiter and taste better.

If a lamp wick sticks and will not work easily pull out a thread at each edge. This will often mend matters without any more trouble.

The nails of two fingers never grow with the same rapidity, that of the middle finger growing the fastest, while that of the thumb grows slowest.

Don't forget the importance of milk for children if you want them to grow strong and vigorous. Nothing can take its place as a builder of blood and bone.

In case of whooping cough a milk diet is necessary. Two or three pints may be taken daily, but not very much at a time should be given. Vomiting is very frequently a serious complication in this disease; but however unwilling a child may be to take food, he must be made to do so in order to keep up his strength. If the vomiting be very severe solids are better than food in a liquid form.

In airing a room there are two things to be remembered—first, that the impure air must be allowed to escape; and, secondly, that fresh air must be admitted. Impure air in a room is almost always warm, and will therefore rise towards the ceiling, when it will escape if the window be opened at the top; while cold, fresh air will enter through the lower part of the window if given a chance.

For round scones take one pound flour, two ounces butter, one ounce sugar, one-quarter ounce carbonate of soda, one-half ounce cream of tartar, one-half pint sweet milk. Mix the dry things on a sheet of paper, and pass through a sieve into basin, then rub in the butter very finely. (This point is particular.) Divide the dough into three pieces, make each piece very smooth on top, and the size of a small dinner plate. Glaze over with yolk of egg mixed with a spoonful of milk and a very little castor sugar. Quick oven for ten minutes.

For orange pudding peel and cut half a dozen oranges in slices (removing all the pips) and sprinkling them with full-half a pound of sugar. Make a paste of a little cold milk and a tablespoonful of corn-flour. Beat the yolks of two eggs thoroughly, and add to the paste. Stir well together and pour into a pint of boiling milk. Allow this to simmer gently until it thickens, then pour over the fruit. Beat the whites of the eggs to a stiff froth with a tablespoonful of sugar, spread over the top of the pudding, then place in the oven for a few minutes to harden.

Cyclists in many parts of Russia are bound to have fixed to the back part of the machine a metal plate, on which a registered number is displayed in figures large enough to be seen from a fair distance.

## LIQUOR AND TOBACCO HABITS.

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## SPARKLES.

Muriel—"You haven't washed your neck, you dirty little boy."

Harold (indignantly)—"Well, it isn't neck morning."

"I'm afraid I'll disagree with you," remarked Jonah as the whale swallowed him.

"Perhaps," replied the whale, "but it won't be a circumstance to the way the theologians disagree when they come to discuss this incident."

"Oui, madame is ill, but ze doctor haf pronounce it something very trifling, very small," said the French maid to an inquiring friend.

"Oh, I am so relieved, for I was really anxious about her," replied the friend. "What does the doctor say the trouble is?"

"Let me recall. It was something very little," answered the French maid. "Oh, I have it now! Ze doctor says zat madame has ze smallpox."

Tourist (in Ireland)—"I should like a room with an iron bedstead."

Hotel Proprietor—"Sorr, Ol haven't an iron bedstead in the place—they're all soft wood. But you'll find the mattress noise and hard, sorr."

An Irishman was suddenly struck by a golf ball. "Are you hurt?" asked the player. "Why didn't you get out of the way?" "An' why should I get out of the way?" asked Pat. "I didn't know there were any assassins around here." "But I called 'fore,'" said the player, "and when I say 'fore,' that is a sign for you to get out of the way." "Oh, it is, is it?" said Pat. "Well, thin, when I say 'foive,' it is a sign that you are going to get hit on the nose. 'Foive.'"

Tar—"On my last voyage I saw waves 100 feet high!"

Old Salt—"I've been a sailor forty years and never seen 'em over fifty."

Tar—"Praps not. But everything is higher now than it used to be, mate."

It was a noble tribute which President Roosevelt paid to womanhood in his address at the dedication of the equestrian statue of Gen. Geo. B. McClellan in Washington on Thursday. "One person," he said, "in this country ranks ahead of the soldier. She is the really good woman, the good wife and mother, who has done her full duty. She often has a pretty hard time, yet the woman who thus with labor and anxiety brings up her children is blessed among women; blessed among men. I respect and admire her and hold her worthy of admiration and honor."

Salt is a luxury in Central Africa. The long-continued use of vegetable food creates so painful a desire for salt that natives deprived of it for long often show signs of insanity.

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MONTREAL

## PALE AS A CORPSE.

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Thousands of young growing girls have pale, pasty complexions; distressing headaches, backaches and sideaches. Sometimes they are unable to sleep; their nerves are unstrung; they are languid; breathless and the heart palpitates violently at the least exertion—that's anaemia—and it may develop into consumption unless promptly attended to. Anaemia means bloodlessness. Dr. Williams' Pink Pills make pure, red blood—that's the secret of their success; Miss Winnie Allen, Montreal, Que., says:—"I was so weak and run down that my friends thought I was going into consumption. I was as pale as a corpse, had no appetite, and did not sleep well. The least exertion tired me out and if I walked a few blocks I was almost breathless. My sister advised me to take Dr. Williams' Pink Pills and after using them for a few weeks I am again enjoying good health and have a good color. I think every weak, sickly girl should take Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills make new, rich blood and in this way strike right at the root of such troubles as anaemia, indigestion, rheumatism, St. Vitus' dance, the secret ills of girlhood and womanhood and a host of other every day troubles and cure them. But you must get the genuine with the full name, Dr. Williams' Pink Pills for Pale People" on the wrapper around every box—imitations never cured any one and sometimes they do much harm. If your dealer does not keep the genuine Pills they will be sent at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

## AN ELEPHANT BURIAL.

A Ceylon planter tells the following remarkable elephant story: On one occasion I went after a herd of eight wild elephants. After stalking I got a chance at the biggest of the herd and dropped it at the first shot. About two hours afterward I had the tail and feet cut off and taken to the bungalow. Next morning I went to the spot to look at the elephant and to my surprise found no trace of the body. After searching round, I saw that the herd had been sick during the night, and I soon discovered a track where they seemed to have retired with the body. Following this up, I eventually came upon the dead elephant, lying at the bottom of a rocky stream. From the tracks it was quite evident that the body had not been rolled, but carried to the bank, and it was plain that it had been taken through the long grass which grew on the bank into the stream. My neighbors were incredulous, until I showed them where the elephant's tail and feet had been cut off, and where the body lay in the stream, which proved conclusively that by some means or other the body had been got over the intervening space during the night. It is difficult to understand how elephants with their trunks and feet could raise and support the dead body of a comrade. However, they seemed to have managed to do it, and it is a pity no human eye saw that strange funeral.—London Telegraph.

The British Islands are better provided with rivers than any other country of the same size on the globe.

It is Britain's moist climate that makes British linen the finest of all. Moisture is needed to spin fine thread.

Great Britain is crossed about a hundred times a year by earthquake waves having durations from three minutes to three hours.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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MONTREAL

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"The keynote of the convention was loyalty to  
God and the Church. Its most noticeable feature  
was not size, though it was larger than the General  
Assembly; nor was it eloquence, though the  
speeches, both prepared and extempore, were fine.  
It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."  
*Herald and Presbyter.*

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## PRESBYTERY MEETINGS

### Synod of Montreal and Ottawa.

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

### Synod of Toronto and Kingston.

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

### Synod of Hamilton and London.

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

### Synod of the Maritime Provinces

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

### Synod of Manitoba.

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

### Synod of Saskatchewan.

Yorkton.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert, at Saskatoon, 18th  
Wed. of Feb.  
Battleford.

### Synod of Alberta.

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

### Synod of British Columbia.

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

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ing 8 and 29, not reserved, may be  
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the sole head of a family, or any  
male over 18 years of age, to the  
extent of one-quarter section of 160  
acres, more or less.

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

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

(1) At least six months' residen-  
ce upon and cultivation of the land  
in each year for three years.

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

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

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