

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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PRAYER

BY WILLIAM WATSON

Three doors there are in the temple,
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient
To touch the print of the nails. [prayer

There are some that pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts su-
[blime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt Thy light to this form of night,
And grant him his needed day.

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BIRTHS.

At Watson's Corners, on March 17th, to Mr. and Mrs. Robt. Bahleron, a daughter.

At Toronto, on Saturday, March 16, 1907, to Mr. and Mrs. Walter McKinnon, a daughter.

On March 13th, the wife of Mr. Geo. B. McClellan, Manager of the Crown Bank of Canada, Comber, Ont., a son.

On March 29, 1907, a son and daughter to Mr. and Mrs. Wm. Russell, Matane, P.Q.

MARRIAGES.

At Bainsville, on March 29, 1907, by Rev. J. U. Tanner, J. T. Thompson of Howick, Que., to Miss Black, only daughter of James Black of Bainsville.

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

DEATHS.

At Mitchell, on March 29, 1907, Christina H. Thompson, beloved wife of Walter Thomson.

At the residence of her son-in-law Mr. W. B. Smith, 86 Wellington street, south, Hamilton, Ont., on March 21, 1907, Harriet Egan, relict of the late Jesse Jones, Doon, Ont., in the 50th year of her age.

At Lowell, Mass., on Feb. 28, 1907, David M. Simpson, youngest son of the late Dr. James Simpson, and brother of John Simpson of Alexandria and Robert Simpson of Finch.

In the Fourth Concession Charlottetown, on March 21, 1907, Robert Robertson, in his 85th year.

In Oshawa, March 8th, William Laidler, native of Dundee, Scotland, aged 78 years.

At L'Arleton Place, on March 19th, Rebecca Clow, widow of the late Robert Leaver, aged 91 years, 1 month and 3 days.

At his late residence, in Wellesley township, Ont., David Small, in his 82nd year. Native of Perthshire, Scotland.

Suddenly, on March 21st, 1907, at 151 Spadina road, Helen Bertram Home, beloved wife of Charles M. Home and youngest daughter of the late John Bertram.

At St. Andrews, on March 19, 1907, Margaret Macdonald, relict of Hugh R. McGillis, aged 91 years.

On March 24th, Charles Stuart, late chief factor of the Hudson's Bay Company, in his 86th year.

In Lanark Township, on March 8th, 1907, Samuel Wilson, in his 90th year.

At Glen Tay, on Wednesday, March 13th, Ralph Dodds, aged 81 years.

At Wilton, 13th March, John Davey, aged 100 years and 3 months.

At Bond Herd, Ont., 16th March, 1907, Amelia, widow of the late Robert Campbell, in her 82nd year.

W. H. THICKE

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NOTE AND COMMENT

The United Presbyterian says: "There is manifestly a rapid increase in drunkenness among women in the United States. It is accompanied in many circles with cigarette smoking. It is asserted that these vices are specially common among the wealthy and well-to-do classes of society."

A bill has been introduced into the Illinois House of Representatives intended to promote Bible reading in the public schools. It provides that portions of the Bible shall be read without sectarian note or comment. There are nine States which now have similar laws.

"I was with the relief column that moved on to Ladysmith," said Sir Frederick Treves. "It was an extremely trying time from the heat of the weather. In that column of some thirty thousand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers."

The United States census bureau has been investigating marriage and divorce in the various States, and preliminary estimates indicate a total of 1,400,000 divorce applications during the twenty years ending with last year. The total for the preceding twenty years was only 328,000, an increase from 33 to about 70 per 100,000.

When Faraday, the great scientist, was dying, some one asked him what he thought would be his occupation in heaven, and he replied, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him. But I will see Jesus and be with him, that will be enough."

Reform in China has proved itself genuine, according to Dr. Arthur H. Smith, as quoted in the Chicago "Interior," by its new attitude toward women. He reports that both the government and private Chinese citizens are beginning to organize schools for the education of girls. A sanguine man might have dreamed a great many other hopeful things about China, but anybody less than an inspired prophet could hardly have imagined a time when any Chinaman outside the Christian church would think his daughters worth educating—let alone anybody else's daughters. But that marvel has come to pass with many of China's representative citizens.

The Christian Advocate of New York City gives this information: During the last year in Spain there were 585 bull fights, thirty-five more than in the preceding year. There were forty-four espadas who took part, one of whom was a woman; and 894 other toreros, whose salaries amounted to \$600,000. The gains were \$700,000. There were numerous accidents and one fatal result. These feasts of blood involved the killing of 2,879 bulls, and the value of the horses killed was \$177,000. At these bull fights, which take place on Sabbath, beginning on Easter Sabbath immediately after the solemn services in the cathedrals, they have a Catholic priest there ready to confess and otherwise prepare for judgment anyone who may be gored to the verge of death.

The Anglo-Chinese college at Shanghai, China, has opened well, 175 pupils being admitted and nearly an equal number were turned away. Rev. J. W. Cline, the president, writes: "It is hard to say how many pupils we might have had if we only had sufficient room and teaching force. We had 240 pupils in Sunday school yesterday, and the college chapel was full for preaching."

A strange accompaniment to a funeral ceremony was witnessed in Chicago. The body that was being committed to the grave was that of a famous singer whose rendering of sacred songs had charmed many church audiences. Her death had been sudden. Not many days before it occurred she had been one of a party of friends assembled around a phonograph. She had been persuaded to sing into the recording. During the service at her funeral the instrument was placed beside her casket, and in the silence that ensued there floated out the strains she had sung: "Nearer my God to Thee." The effect was thrilling and somewhat weird.

The old church at New London, P.E. I., in which the late Rev. John Geddie ministered before going out as a missionary to Aneityum, in the New Hebrides, is still standing and occupied as a place of worship. The outside of the church looks just as it did when first erected, some seventy years ago, though the interior has been remodelled and improved. It is now known as the Geddie Memorial church. Dr. Geddie was Canada's first Presbyterian missionary to heathendom. He left his native land for the South Seas in 1846, in the month of November—from Pictou to Halifax, thence by sailing vessel to Boston, where he secured passage on a vessel which sailed around Cape to the Sandwich Islands, that portion of the voyage occupying 170 days, the distance sailed being 1,900 miles. From Honolulu he went to Samoa, and thence to Aneityum where he was settled in July, 1848. It will thus be seen that the voyage from Pictou, N.S., to Aneityum, occupied one year and seven months—a notable missionary voyage. The Geddie Memorial church is a fitting monument to the memory of the "Apostle of the New Hebrides."

China and other Eastern nations are thoroughly aroused on the opium question. Strenuous efforts are being put forth to diminish the evils of the ruinous drug, and, so far as possible, to stop the use of it altogether. The Chicago Interior has the following: "Reports from the Far East detail a remarkable movement against the use of opium, having its practical basis in the discovery of a plant which appears to be a cure for the habit. A well-to-do Chinaman in the province of Selangor received the plant from China, and on investigation it was found to grow freely in Selangor in a wild state. An anti-opium society was formed in Kuala Lumpur, the capital, and the dispensaries are hard pushed to keep up their supply of the specific, which is distributed free. It is declared that in this district alone over 14,000 persons have been cured, and the sales of opium have fallen off two-thirds. The movement is watched with mixed feelings by the government, which has a profitable monopoly upon the drug, privileges being leased to farmers for periods of three years. If the cure is really permanent, the discovery ought to be a great aid in making effective the anti-opium measures in China."

The good wife of the average pastor is thus happily depicted in the Cumberland Presbyterian: "The preacher's wife is mostly human, only partially divine. She lives on earth and is terrestrial. She may approach the angelic, but never arrives at that point while mistress of a parsonage and parson. She is not an ethereal substance, free from earthly care and worry and temptation. Her duties are not unlike those of many who sit with her in the pews to hear her husband preach. Her children cry just as much as those in other homes, her floors need the same amount of sweeping, and her purse gets empty equally soon. She is needed to dispel the blues of her husband about as often as are the wives of laymen."

A Texas medical man, in a letter published in the Scientific American, condemns the use of sweet milk for persons suffering from stomach troubles, and gives this instance in support of his view: "A patient was sick for years with what is known as dyspepsia and prolapus in its worst form. Former physicians gave her largely a diet of sweet milk, but she received no benefit for either complaint. On beginning my treatment, I had her abstain entirely from sweet milk, not even taking cream in coffee, and in a fortnight she had recovered from nearly all ill effects of indigestion, and possessed the ability to digest three hearty meals per day, and was soon entirely well of both complaints." He adds: "Just why sweet milk has this effect in stomach trouble I cannot say, but would like to find out."

The real growth of temperance sentiment is nowhere more manifest than in the changed attitude in Germany toward alcoholic drinks. Some of the railroads are supplying hot coffee and non-alcoholic drinks for the employees, either serving them free, or at a nominal cost. The American Consul at Kehl, writing in a Consular Report of the results of these efforts, says: "The consumption of alcoholic drinks has materially decreased and the efficiency of the workmen increased. The employees have performed their duties more cheerfully, and have been more faithful. This has been especially noticeable among the workmen in the freight departments. Their powers of endurance notably increased. There were also fewer accidents to the employees, as they had better command of their faculties."

The increase in number of suicides in European countries is attracting much attention. Governmental reports are credited with showing that from 1840 to 1900 the increase in suicide amounted to 400 per cent., while the population has increased only 60 per cent. In England suicides have increased by 200 per cent. in fifty years and by 150 per cent. in twenty-five years. In twenty years there have been more than 50,000 in England and Wales. There have been in the fifty years 16,640 suicides in little Switzerland, 323,600 in Germany, and 274,000 in France. The aggregate of suicides in Europe in the past twenty-five years is said to reach the appalling total of 1,000,000. In America the number is about 3,000 annually, and is increasing. The Salvation Army is announcing its purpose to make a specialty of rescuing persons from committing the crime.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

BODILY SUFFERING.

All who believe in the providence and word of God recognize His hand in sickness or other physical ailments and discomforts. The Lord Jesus did not exaggerate in the least when he said, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Nothing apparently is more casual than the tossing of pebbles into a cap or urn, and yet even these are under divine direction. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." A soldier in the tumult of battle "drew a bow at a venture," but it sped to the accomplishment of Jehovah's predicted purpose. Joseph's brethren threw him into a pit, from which he emerged to enter a dungeon, but God sent him before them to preserve life.

The omnipresence, the omniscience, the omnipotence, the very existence of God makes it certain that He touches everything, everywhere, whether with or without secondary cause; and any other view is as unphilosophical and unscientific as it is unscriptural. It is absurd, therefore, to suppose that sickness or any bodily suffering comes upon us by accident, or by the iron rule of a natural law that knows no master, and has no object. Sometimes it is sent as a chastening. "The Lord struck the child that Uriah's wife bare unto David, and it was very sick." It was well with the child, for it was safely sheltered in the bosom of Him who struck it, but the blow was designed to reach the father's heart. "For this cause many are weak and sickly among you, and many sleep. For if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Men are ready to accept a general providence, while denying a particular, as if there could be any general without particulars, or as if little things were not essential to the production of great results. They admit that God brings about the revolution of kingdoms, which rise and fall like corks struck with feathers in the game of shuttlecock, but they do not perceive that no event, connected with the end in view, can fly beyond the bounds of His providence. He, however is very explicit in asserting His control of all occurrences, either by His positive or permissive decrees. "See now that I, even I, am he, and there is no god with me: I kill and I make alive; I wound and I heal." "The Lord killeth and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich: He bringeth low and lifteth up." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest Thou?" "Shall there be evil in a city and the Lord hath not done it?"

Nothing more, perhaps, need be said to those who bow before the authority of the sacred Scriptures to convince them that their bodily afflictions, no matter how sore they may be, are to be traced directly or indirectly to the will of God. Why He permits them is another question, and what Christians are to do, when smitten under His stroke is a question of very great importance, especially in these days. There are thousands of godly and sincere people who insist that the prayer of faith, if followed by anointing with oil, will rebuke and remove disease, and hence

that all medical or remedial agencies should be discarded, because their use implies a lack of confidence in the power and willingness of God to heal. Many of them claim, and no doubt truthfully, that they have been cured of divers maladies in answer to prayer, and they do not see why the benefits they have received should not be extended to others, and, indeed, to all sufferers.

But if we could calmly, and intelligently consider this subject, which is of vital moment to the sick, it must not be forgotten in the first place that similar claims, substantiated by abundant evidence, are put forth by those with whom the Christian can have no fellowship. Spiritualists, manifestly led by Satan, point with triumph to the numbers healed of deadly diseases by mediums. Christian Science, so called, that is not Christian, but wholly devilish in its blasphemous assertions and teachings, can tell of thousands who have been restored to health by their mutterings. Heaps of abandoned crutches, and other memorials of conquered disease at Lourdes, France, attest the reality of the benefit received by the pilgrims who crowd together for healing from the Virgin Mary. Scores of educated men and women bear witness to the healing power wielded by an utterly fanatical sect, known as "Overcomers," and marvellous cures are constantly reported as emanating from similar sources.

Of course it is not intimated that these indisputable facts disprove the genuineness of the cures wrought by the instrumentality of brethren who stand on much higher and holier ground. But they show that the bellver should not be moved from Scripture by mere success. Long ago it was ordained that if a prophet give a sign or a wonder, and "the sign or the wonder come to pass," his prophesy was to be despised, and he himself put to death when he turned the people from the Lord. He tells us that the time is coming when false Christs and false prophets "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect;" and in the last days, under the Anti-Christ, the false prophet "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he hath power to do in the sight of the beast."

In the second place, most of the cures wrought by faith-healing, as it is called, are of nervous and hysterical character. Persons of morbid temperament can easily imagine that they have spinal disease, or cancer, or tumor, or consumption, or any other malady; and to them it is a horrible reality for a time. Anything that will take their minds away from themselves, and lead them to believe that restoration is possible, is usually an effective remedy. But a true child to God would rather be sick than to resort to methods that dishonour the Lord Jesus Christ, and are contrary to his word. Nor will he permit pious frauds, perpetrated in the interests of a theory, to go unrebuked. Thus when a person arose in a great faith-healing meeting, and declared that a diseased eye had been removed from his head, but as a result of his faith and anointing God had put a new eye in the empty socket, and healed the other eye, which was almost blind, every honest man, and particularly every Christian present, ought to have denounced the impostor.

In the third place, our faith-healing brethren as a general thing go too far or they do not go far enough. They lay great stress upon the power the Lord gave His apostles to heal the sick, but the commission extends much beyond this. "Heal the sick, cleanse the lepers, raise the dead, cast out demons." "In My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those who claim supernatural power in the exercise of faith do not pretend to cleanse the lepers, to raise the dead, to cast out demons, to speak with new tongues, to take up noxious serpents, to drink poison; and yet surely they ought to be able to do these things as well as to heal, if they are acting under the apostolic commission.

In the fourth place, the cures wrought by the Lord Jesus and the apostles were instantaneous and complete. There was no slow and imperfect recovery, as with nearly all modern faith-healers, nor were there any failures, except in one instance of unbelief, when a father brought his son, grievously tormented by a foul spirit, to the disciples "that they should cast him out, and they could not." But the failures in the faith-healing of our day are vastly in excess of the number cured. The public knows only of those who have been restored to health, while perhaps every experienced pastor in the country is acquainted with some who have resorted in vain to this method of restoration. Probably not one in one hundred receives any permanent benefit from the professional faith-healers, and the disappointed sufferers are tempted to despair, lest the failure is to be found in their want of faith.

In the fifth place, the gift of healing is not bestowed upon all, as generally believed and taught. It is plainly written, "To one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another the gifts of healing, by the same Spirit. . . . Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? Admitting, then, that the gift of healing was not confined to the times of the apostles, but that it might be bestowed now if there was faith to receive the power, it does not follow that everyone has the gift, or that every sufferer can be relieved. Therefore, the assertions so often heard or read that anybody who has faith can heal or be healed, is utterly unscriptural, as is the common disregard of the injunction, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." A devout man or a pious woman, going about to call on the sick and to anoint them, often unsolicited, can by no possible stretch of the imagination be converted into the elders of the church. Oil was not only an emblem of the Holy Ghost, but it was a remedial agent constantly employed at that time; nor could the intelligent Christian fear that he is sinning against God in the employment of human remedies, when he remembers that an inspired prophet commanded a plaster of figs to be used for the recovery of a sick king; and that an inspired apostle directed a tired and exhausted preacher to drink no longer water, but to use a little wine for his stomach's sake and his often infirmities.

In the sixth place, in praying for the sick it is easy to lose sight of an essential feature of prayer. The Son of God could pray, when His sweat was as it were great drops of blood falling down to the ground, and as if He would give a touching example to His suffering followers, "Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt."

"This is the confidence that we have in Him, that if we ask anything according to His will He heareth us." Without submission to the will of God as infinitely right and infinitely wise, prayer is not prayer; and one is often shocked by an exhibition among the faith-healers of a rashness and irreverence of demand that would

"Snatch from His hand the balance and the rod,
Re-judge His justice, be god of God."

In the seventh place, even the apostles could not always heal, nor were they exempt from the law of bodily suffering. At one time Paul was used to restore health "that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and evil spirits went out of them." At another time he writes "Trophimus have I left at Mile-tum sick." At one time he shook a viper that had fastened on his hand into the fire and felt no harm. At another time he writes: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness." It may be good to be strong, but it is better to have the power of Christ tenting over us and around us in our weakness. It may be good to be in health, but it is better to have the sweet promise fulfilled, "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

While, therefore, it is perfectly proper to pray about sickness, and to pray with a faith that is no faith unless it is in accordance with God's will, let us remember that sickness is not the worst thing that can befall a Christian. For eighteen hundred years all Christians have passed through death, and millions of them through a death of violence. We are doing no wrong when we pray for ourselves or for others: "Lord, if it please Thee, show Thy healing power;" but we are certainly doing right when we pray: "Father, glorify Thy name."

"Yes, ask it for ourselves, if we need healing,
Pleading those instances of olden cure;

But if He then refuse, we still will trust Him,
And He will make it happier to endure."

"Ay, happier to bear with Him the suffering,
Or even death itself, with Him close by."

For in His presence there is joy forever,
And with Him near, it is not death to die."

He has purposes of love to accomplish through disease and pain, of which we may know nothing at present, and while still praying in the simplicity of an unflinching confidence, we are not to suppose that His omnipotence is a mere servant to obey our wishes, apart from His holier and wiser counsels. If nothing else was gained by our sickness, it teaches us our need, for "they that be whole need not a physician, but they that are sick." It is when shut up in the sick chamber the Christian begins to sing with new meaning:—

"The Great Physician now is near,
The sympathising Jesus."

Whether, then, in active or passive service, let it be our aim to do or suffer the will of God. The sorrowing and silent and submissive children of our Father shall soon find to their everlasting joy, that

"They also serve who only stand and wait."
From the "Mystery of Suffering", by J. D. Brookes.

LESSONS LEARNT DURING MY MINISTRY.

By a Middle-aged Minister.

Among those lessons the first I shall mention relates to the pulpit. Like other ministers, I have frequently asked myself how I could best preserve freshness in my preaching, and the best answer I have been able to give to that question is the one Paul gave to Timothy:—"Give attention to reading." As a rule a minister has to prepare two sermons a week, besides occasional addresses, and he cannot keep giving out at that rate unless he receive. Of course there is a difference in minds. Some are more spontaneous in their operation than others; they give forth thoughts as a spring gives forth water. But even the spring requires the rain and the snow to come, or it will soon be dry, and the most original mind requires to be refreshed and stimulated by the thoughts of other men or its own will become feeble. And as this is true of the gifted, much more so is it of ordinary men. To them Paul's command comes as an absolute imperative.

But a minister cannot read everything, and if he could he should not. Like other men, therefore, he should make his choice, and that should be determined largely by his own mental tastes and aptitudes. If he confine his reading to books which have a specific bearing on his own profession, he will inevitably become narrow in his outlook, and run the risk of remaining or becoming narrow in his sympathies, and he cannot afford to be either. Reading beyond his specific line will also furnish him with illustrations that will enrich his sermons and increase their usefulness, and as they appeal to the imagination, they are often fresh in the mind when the sermon has faded from it.

The books that I have found the most useful have been those which have stimulated and strengthened my own mind. Such books do not belong to one age, nor were they written by men belonging to one church, or even holding the same creed, but by men who embodied the best of their respective ages, and whose words move the soul as the warmth of spring moves the trees to put forth blossom and fruit.

Another lesson relating to the pulpit is the

Importance of Positive Teaching.

The doctrines of Christianity, especially those relating to God and immortality, are so great and mysterious that men not only think differently of them, but in some minds doubts arise respecting them. When this happens to a minister his experience must be terrible, for he regards those doctrines as being associated with man's highest good, and if they fall all fails. At such a time it would be sheer folly to preach his doubts, for that which has chilled and paralyzed his own soul can never warm and strengthen the souls of his hearers. Nay, it would probably lead them to break away from their moorings and to drift on the sea of uncertainty, where they would be in danger of "making shipwreck of faith and of a good conscience," which is the greatest loss a man can sustain. But there is no need for him to preach his doubts. As a rule they refer only to a particular doctrine or to certain phrases of that doctrine, and, whilst the uncertainty continues, he can preach those about which he is certain, and in the light of those truths he will probably lose his doubts respecting others; for contact with

truth enables a man to detect error. Further, the men who have moved the world to goodness and to God were all great believers, and he who would emulate the results of their ministry must also emulate their faith.

I have also learnt that it is of the highest importance for a minister to be charitable in his judgments respecting men. Men are often better than they seem, for no man can fully express himself.

By faith, by love, by hope's transcendent dower,
We feel that we are greater than we know.

Charitable judgments are also necessary because of our lack of knowledge. We know not the burden which some men have to carry, and for which they are not responsible; the tendencies which they have inherited and which at times are so imperious that they spurn the dictates of conscience and the guidance of reason. Such men can be good, but their task is difficult, and if they fail at times we should judge leniently of their failures.

Another lesson I have learnt is that of recognizing the young. This does not mean that the old should be ignored. They have borne the heat and burden of the day, and have largely created what the young inherit, so they should be esteemed highly and loved for their work's sake. Further, long service has in many cases given them "understanding of the times so that they can teach Israel what should be done." But the young have also their gifts—energy, hopefulness and the disposition to labor. If there be only one of these elements in a church, or if both be there but in opposition, that church is sure to fail. There is no need, however, for opposition or even for friction, and when guidance has been given sympathetically, I have never known the young resent it. Young men like to be trusted; they may make mistakes, but those mistakes are nothing compared with that of the Church which gives them nothing to do. I have learnt, therefore, to trust the young, and to secure for them the sympathetic guidance of the aged.

VICTORIA, B. C.

Victoria Presbytery appoints Rev. Dr. Campbell, Rev. W. Leslie Clay, Thornton Fell, and Professor Dyde as its representatives at the general assembly to meet in Montreal in June next.

Rev. W. Leslie Clay, who has the oversight of the home mission department of the Presbytery, submitted a full and very encouraging report as to the condition of the churches throughout the district. Full details of the work at the following places were given:—Sooke, Colwood, Otter Point, Cedar Hill, Knox church, Spring Ridge; St. Columba, Oak Bay; Duncan's, Somenos, Chemainus, Crofton, Wellington, Extension, Englishman's River; Demman, Union Bay; Pender Island, Gabriola Island, Galiano Island and Alberni.

The most interesting matter discussed at a recent meeting of Presbytery was the proposal to establish a Presbyterian Theological college on Vancouver Island, for the education of the youth of the country as ministers. This is a matter which has been occupying the attention of the authorities of the Presbyterian church of this part of the country for some time past, and regarding which some definite decision is eagerly looked for. The purpose of establishing such a college on the Island would be to enable young men desiring to become Presbyterian ministers to accomplish their wish without going to study at a university in the East, as is now the case. The course would at first, at any rate be of a purely religious nature, the idea being to give the students the necessary grounding in theology and kindred subjects rather than to provide a general education.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JACOB'S VISION AND GOD'S PROMISE.*

By Rev. P. M. MacDonald, M.A., Toronto.

And Isaac called Jacob, and blessed him, v. 1. The Gaelic "Good-bye" means, "A blessing be with you." How cheering a word that is to timid souls who fare forth on a journey, when life lies before them "all dark and barren as a rainy sea." When godly parents say such a good-bye to their departing ambitious sons and daughters, and these set themselves to secure the blessing a good and propitious beginning has been made; for the blessing of Christian parents is above gold as a help to starters in the race of life.

And Jacob went out from Beersheba, v. 10. There is no place so dear as home; but young men are forever leaving home. The call of some other place fills their ears, or the wise foresight of parents lays plans which make the break with the old ties inevitable. And it would be a misfortune if this exodus ceased. The migration of young manhood keeps the world awake and active, and binds remote parts close together. When Geddie went to Aneityum, Grant and Morton to Trinidad, MacKay to Formosa, and McKenzie to Korea, the Canadian church followed in sympathy and self-denial, and the lands in which these men labored are sweeter because they, as young men, "went out from" home and country.

He took of the stones of that place, for his pillows, v. 11. The Romans loved to tell the legend that described the hardships of Romulus, the founder of the city of Rome. The wolf and the wild bird were his nurses in the desert where he lived as a child. The ease and luxury of palaces were unknown to him in his growing time. But by the law of compensation, these early hardships made him a man of iron strength, and fitted him for his great work. Stone pillows and blanketless beds are comfortable enough; but there are compensations—dreams filled with angels and daylight deeds that are heroic. Saul came by an easy way and David came by a rough road, to be king; and the law of compensation made David the greater.

The angels of God ascending and descending, v. 12. The sky is crammed with forces—gravitation, magnetism, the angels of God. Toss a snowball, and you find the first. Sensitize steel, and you find the second. A sensitive soul discovers the third. And the soul is made sensitive by a consciousness of sin, by the act of prayer, by sorrow, by thought of God's nearness. There are angels bright and fair ever around us; but only when we know our need and God's riches and love, do we have these angels as servants.

I am with thee, and will keep thee, v. 15. When the Britanny fisherman puts out to sea in his trim, strong boat, he sings:

"Keep me, great God, close to Thy side,

For the winds are strong and the seas are wide."

It is the unspoken prayer of every earnest soul. And God comes to us with His assurance of protection. Human help, material support and angel ministry are blessed realities, but the chiefest among our ten thousand comforts is

*S.S. Lesson April 7, 1907. Genesis 28: 1-5, 10-22. Commit to memory vs. 13, 14. Read Genesis 27:46 to 28:42. Golden Text—Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28:15.

this word. "I am with thee." We can be calm and free from care on any sea or shore, if this assurance is laid hold of.

This is the gate of heaven, v. 17. In a church in Florence, there are doors famous for their beauty. Michael Angelo said they were so exquisite, that they might stand as the gates of heaven. Repentance, confession, prayer, forgiveness of those who offend us, service of those who wrong us are gates into the righteousness and joy and peace that constitute heaven.

This stone, which I have set for a pillar, v. 22. Sir Walter Scott kept in his desk some little articles his children had worn in their baby days, and he often looked at them to remind him of days beyond recall. The church has a memorial of Christ's great atoning work. When He instituted the Lord's Supper, He said, "This do in remembrance of Me." Dr. Dodds says, "He who despises the aid of external helps to perpetuate impressions, is not likely to succeed."

GOOD-BYE!

"Good-bye!" 'Tis but a little word,

Yet it breathes a tender prayer:

"May God be with you, dear,

And keep you in His care!"

"Good-bye!" Though many leagues apart.

Our separate pathways stray,

God's holy love will keep us near,

And guide us all the way.

"Good-bye!" I know no dearer word

To breathe my heart's fond prayer,

Then, "God be with you, dear,

And keep you in His care!"

—Margaret R. Scollard.

"BEHOLD THOU ART THERE."

The moral teachings of the Old Testament were inseparably linked with three or four articles of faith. A Jew was constantly reminded that a personal God is the author of the law of right, that He is always and everywhere present beholding the conduct of man, and that good conduct will be rewarded by blessings and evil conduct will bring punishment. There never has been found a better basis to inspire right living than such considerations as these. There was no escape from God. There was no possible evasion of His searching gaze. There was no hiding from the penalty of sin except through His mercy. Any departure from these first principles must be followed by a relaxation of moral obligation and an abandonment of conduct to low motives.—Central Baptist.

PRAYING AND SAYING PRAYERS.

Perhaps the chief element in prevailing prayer is consciousness of need. Many people say prayers who do not feel the need of prayer. They do not feel the need at all, or else they are not persuaded that the need can be met by prayer. For this reason many have given over the habit of regular prayer, and others are wont to repeat words which, though devotional enough in themselves, do not express the real thought of the suppliant. Dr. James Hamilton tells of a Scotchman, who had but one prayer, suddenly called upon by his wife to pray for their child that was seriously ill. The man went through his usual form and came at last to his petition for the Jews, "Lord, turn again the captivity of Zion." At this point his wife interposed, saying, "Eh, man, you're aye drawn out for the Jews, but it's our bairn that's deen!"

LIGHT FROM THE EAST.

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

Haran—Was an ancient city and territory colonized by the Babylonians at a very early date. It was situated in Mesopotamia, on the river Belias, a tributary of the Euphrates, about 150 miles east of the northeast corner of the Mediterranean. It was an important centre at the crossing of the great trade routes between the East and the South. The city is now represented by a long range of mounds and a village on the slope of the hill. The well where Eliezer met Rebekah is still shown.

Bethel—Originally Luz, now Bethan, is twelve miles north of Jerusalem and about fifty miles from Beersheba. Jacob's experience made it a tribal sanctuary, and during the time of the Judges it was one of the resting places of the ark, and a religious and military rallying point for the northern tribes. Jeroboam, trading on its former reputation, made it one of his sacred shrines, 1 Kgs. 13:26-29. It is now a village of miserable hovels, containing about 400 inhabitants. It was at the crossing of the roads from North to South and from East to West, and this doubtless gave it an early importance. It has four fine springs and an immense reservoir. Around it are the ruins of many early Christian and Crusader buildings.

PRAYER.

Almighty Father, we again rise to Thee our voice of prayer and hymn of praise. How great is Thy goodness to us so unworthy, and often so ungrateful. Thy loving kindness is better than life, therefore we would praise Thee with heart and lip. Lord be with us this day, and enable us to lead an uncorrupt life, to do the thing that is right, to speak the truth from the heart, and to follow peace with all men. Light of life shine o'er us on our pilgrim way. O God our King, may we use the talent Thou hast entrusted to us with care and diligence. Uphold us in Thy faith and fear, and keep us from sins of temper and tongue. Be our refuge from the storm, and hide us in Thy presence from the provoking of men. Amen.

HER GIFT SAVED LIVINGSTON.

The Rev. F. B. Meyer, in showing how life is linked with life in influence for good in work for the world said: "When Livingstone went to Africa, there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures. With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical position, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely, through all these years, that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.'"—Selected.

TOO STRICT.

It has been well said that no man in this world has a right to all his rights. Certainly no one who professes to be an imitator of Jesus Christ can take his full rights without giving the lie to his profession. He who would stand beside his Saviour must get leagues above the low baseness of insisting upon all his rights, and find keenest exhilaration in the renouncing of that which he is unquestionably entitled to. He must not only be resigned to the inevitable, but to the evitable. In this is far truer glory. He must not only give up that which is of doubtful rectitude, but that which is undoubtedly right so far as he is concerned, but which could not be claimed without probable harm to others. If he has the proper spirit, self-indulgence that threatens the welfare of the weaker will lose its charm for him, and he will get far more comfort from getting it away than from taking it in.

Voluntary surrender of that which belongs to us is a badge of true greatness. Genuine nobility lies along the line of cheerful renunciation. It consists not in getting, but in giving; not in claiming rights and insisting on privileges, but in waiving them that a larger amount of usefulness may be set to one's account. There is much greater joy to the true Christian in duty done at personal cost than in selfish gratification that could be taken without blame. He who cries out, with reference to this or that program of higher living, "Too strict," approaches the matter from the wrong side. Let him first get filled with the mind of the Master, let him tarry long at Calvary, let him meditate a good while on the self-surrender of Jesus, and he will find that he cannot retain his own self-respect without a strictness of walk which to the worldly mind will seem absurd.—Selected.

KEEPING AT IT.

A boy who was reading Stanley's "Through the Dark Continent," was asked what he thought of it. He was a truthful boy, and he answered honestly, "I keep thinking how often I'd have turned back if I'd been Stanley!" Any heroic record, any great biography, makes most readers feel the same way, whether they own it or not. The terminal facilities along every road to great deeds are numberless—and most of us take them, instead of pressing on. When the determination that persists in the utterness of fatigue, that is unconscious of all but the goal, is wanting, the best stroke fails, and the best start is worse than valueless, for a start which ends in giving up makes the next failure easier.

In religion, the fatigue point turns back, alas! many a soul. Faith comes to a trial where it is hard to trust God and be obedient; and there the believer becomes a doubter instead. Love comes to a place where men are unthankful and evil; and instead of bearing all things and hoping all things, it fails and dies. But the hope of the world is in the strong souls that go on—that trust and toil in the dark, that die for the ignorant and ungrateful, if need be. To endure hardness, not to be weary in well-doing, to overcome—these are part of the race the Christian is called to win. Are we practising ourselves in them, and remembering the goal first, and our own feelings last? If not, our method is the method of failure, not of triumph.

Keep true to your best faith and dot the days with deeds which love and kindness prompt. Be just in your dealings, and keep from stain of sin in thought and word, and you shall wear the crown of an approving conscience, and know the secret of the happy life.—I. Mench Chabers.

"AND CAUGHT NOTHING."

We have all known something of the fruitless morning and the weary home-coming; when we have nothing to show for our toil. Gilmour's dairy in Mongolia moans again and again because he has no proofs of successful labour. And many a minister among the poor, and still more, many a minister among the rich, has the same disheartening mornings after heavy and laborious nights. It is even so of many a teacher in the schools; they toil, and toil, and toil, and they have nothing to record; and next week finds them washing their nets, returning again to the waters, and going home again with empty hands. Well now, first of all, we must examine ourselves, and see if there has been any defect or needless incompetency in our methods of work. Were we as skillful and tactful as we might have been? Did we let out the nets with discerning prudence? Or, did we just throw them out in thoughtless heaps? Can we humbly say that, "as much as in us is," we did our duty? There are thousands of faithful workers who, I think, can claim to have given an honest night's toil. And the Lord knows it, and He just sees their estate as He saw Simon Peter's. And, blessed be His name, He is not always to be found in the company of the men with the big load. He comes to us when we have taken nothing!—Rev. J. H. Jowett, M.A.

THE HEART MAKES THE WISH.

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking the other day as to what they would like to be and do when they were men.

One exclaimed, "I wish I could be a preacher. Then I'd do and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything so that the "good things" might "go" to others. Willing to be even the preacher's horse and buggy if he couldn't be the preacher.

The heart will make the wish. Whatever is in it will come to the lips, and make itself felt and seen in deeds of love and usefulness or to the contrary. And I have noticed that whenever the heart is running over with earnest desire, the one to whom the heart belongs is not only wishing all the time to show the love, but is willing, like the little Indian boy, to do anything, to be anything, however humble, to prove its sincerity.—Exchange.

Sorrow teaches sympathy. Only the soul that has suffered can be a brother to the soul that is suffering. Ability to enter into another's feelings and to lift up the hearts that are bowed down as one of the lessons learned in the dark days. Because Jesus was a man of sorrows, every suffering soul that has known his has found him kin.

There is no profit in walking mournfully. All the profit a man ever gets is from his joy. The advantage of the fires of sorrow does not lie in the things which they consume, but in the things which they cannot consume. The sweetest of all the uses of adversity is to show me the joy which it cannot take away. There is a substance which fire will not destroy; it is like the bush Moses saw in the wilderness. I could never have its quality proved except by fire.—George Matheson.

THE CONSECRATION OF ONE DAY IN SEVEN.

We have here a direct command from God delivered in the most solemn public manner to the people, to hallow or consecrate a set portion of their time to the service and worship of the Lord their God. They were to take heed to do no servile work therein, but to keep it holy to the Lord. Every week must have its Sabbath, and every Sabbath is to be a parenthesis between two weeks' work. From the beginning of the world a seventh of time was set apart for rest. The command to keep it holy was embodied in the ceremonial law, and began with the retrospective command, "Remember!" The rest of the Sabbath must be real, must be worthy, and must be complete. It must be refreshment to body, mind, and soul, full and complete to each; neither must it infringe upon the rest of others. It must be a consecration of ourselves to God in our consecration to the highest well-being of each other in complete service of him.

Moral and Spiritual Advantages.

The Sabbath was ordained for our highest spiritual advantages, and these, and these are inseparably connected with our due consecration of the Sabbath to the worship and service of God. And what a blessing is the Christian observance of Sunday now, as was the Jewish Sabbath in the olden times. Happy indeed is that land, and blessed indeed is that household where the Sabbath is kept holy, and where God is loved and served. Imagine for a moment a week without a Sabbath! It would be like a country without the fragrance of flowers or the sweet song of birds. It would be like a year without a summer, nothing but bleak, barren, frozen winter. It would be like a night without a morning; nothing but sorrow, darkness and death. The Sabbath is the embankment which God has built, against which the waves of care and sorrow that for six long and weary days had been rolling over the heads and hearts of anxious men and weary women may break and scatter themselves in harmless spray and fleecy foam. The Sabbath is God's benediction on a troubled world. He stretches out his mighty and loving hand over us, and the gentle benediction falls. He speaks the word of "Peace," and the noise and confusion of trade and strife cease.

The Necessity of the Sabbath.

A period of rest for man and beast is an unavoidable necessity. Even if God had made no positive law on this subject, the necessities of the case would compel the observance of periods of rest. Even among many heathen nations the seventh day was given to rest. The French nation during the Revolution, when they denied the existence of God and despised the Bible, were still obliged to observe a period of rest, and they appointed the "Decade," taking for rest one day in ten. But this was decidedly too long. It has been abundantly proved by many actual tests that men and beasts will accomplish more work in a year by obeying God's law in observing the Sabbath, and many men are now in lunatic asylums just because they disobeyed God by working on that day, and thus failing to give their brain the rest it needed. In breaking God's law of the Sabbath they are breaking his law of health in their own bodies, and are reaping the inevitable results of their disobedience of God's law. Let us consecrate to his service and worship one day in the seven, and his blessing will be in it.

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OTTAWA, WEDNESDAY, APR. 3, 1907.

The directors and friends of the Ottawa Y.M.C.A. are to be congratulated on the successful effort made to raise \$200,000 for the new building. Five thousand dollars more than the required sum was received. The right kind of an appeal was made to our public-spirited citizens and they did not fail to respond. The result was a triumph for good organization.

We note that the sum of \$17,000 is required to complete the endowment of a chair in Queen's as a memorial for the late Rev. D. J. MacDonnell, so long the revered minister of St. Andrew's, Toronto. Mr. MacDonnell's great work for the Church schemes—especially Augmentation, should render it easy, on proper presentation of the cause to congregations, to raise even a much larger sum for such an object. With or without a "memorial chair" Mr. MacDonnell's memory will be lovingly cherished throughout the church.

It is interesting to learn that there has recently been put upon the market in France a new translation of the Bible "par l'Abbe N. Crampou. Edition revisee par des Peres de la Cie de Jesus." The publishers are the well-known firm, Pefebvre et Cie, who are the Pope's own printers in Paris. The work, revised, as will be seen, by the Jesuits, was put upon sale simultaneously in Paris, Rome and Tournay. One book-seller in Paris in the first few days disposed of 10,000 copies. The version is so thoroughly satisfactory that the French Protestants accept the volume with eagerness. And the issue has not waited for any Papal "imprimatur." All of which, says a contemporary, reminds us that in 1713 the Pope, at the demand of Louis XIV., issued the famous bull "Unigenitus," in which Quesnel's affirmation that the laity ought to read the Sacred Scriptures was denied by Papal authority and anybody who would give to the laity the Bible was anathematized. Quesnel's teaching that "women ought to be permitted to read the Scriptures" was in this same Papal bull expressly condemned. So the world does move; and despite its own protests, the Church of Rome is coming out into the light.

THE DOMINION PRESBYTERIAN.

MR. CAMPBELL AND THE "NEW THEOLOGY."

The following is the account of Rev. R. J. Campbell's prayer before his sermon at the Council of the Free Churches, as reported in a Nonconformist paper:—"Then, Mr. Campbell stepped to the front—pale, keen, intense. A hush fell on the vast assembly as he bent forward in prayer. It was a prayer addressed direct to the Lord Jesus Christ, to Whom he appealed as the 'Eternal Majesty.' In this prayer he spoke of our coming to God the Father through God the Son. It concluded with specific and piercing confessions of sin and petitions for forgiveness. In this prayer, and throughout the great sermon that followed, there was reverential, devout recognition of the unique Divinity of our Lord. The language could mean nothing less. I never heard of phrases more entirely inconsistent with Unitarianism, more completely loyal to Christ. It was an immense relief to those who had been expecting something very different." Now, what are simple, single-minded Christians to make of all this, after Mr. Campbell's previous utterances? It would be ungracious to say it was a display of orthodoxy to silence his critics and gainsayers. To us, we must say, it sounds painfully orthodox, this adoration of a Person whom he has declared to be mere man. If the "Unique Divinity" is now confessed, it is impossible to reconcile such confession with his previous pronouncements. It seems all too like paltering with words in a double sense.

The book has now appeared in which Mr. Campbell states his New Theology. It is, as expected, a mystifying attempt to re-state Christian doctrines in terms of philosophy of Monistic idealism. The "Westminster Review" says it is an endeavour to give Christian truth in terms of Hegelian Pantheism. Rev. F. B. Meyer says—"It is a definite break with Evangelical Christianity." That was our expressed opinion some considerable time ago. Sir Oliver Lodge is more favorable, though not quite in agreement. Some of the wildest statements in Mr. Campbell's book are courteously passed over in silence by some papers. For they exhibit the same raw haste and cock-sureness as characterized his extempore sermons.

"Yes, it is a fact," says the Presbyterian Witness, "The Governor of Newfoundland is a Presbyterian, the Governor of P. E. Island is a Presbyterian; the Governor of Nova Scotia is a Presbyterian; the Governor of New Brunswick is a Presbyterian; the Governor of Ontario is a Presbyterian; the Governor of—well we cannot speak positively of the denominational connection of the other Governors." We can help our contemporary as to the denominational affinities of two or three of the remaining Lt. Governors. Hon. D. H. McMillan, of Manitoba and Hon. James Dunsmuir, of British Columbia, are Presbyterians. The Lt. Governors of Quebec and Saskatchewan are Roman Catholics; and Hon. G. H. Vicars Bullock, of Alberta, is, we believe, an Anglican.

THE CHRISTIAN WALK AND CONVERSATION.

Through Asaph God asks the wicked and those who forget Him to consider His offer to show His salvation "to him that ordereth his conversation aright." Among those converted at Cambuslang, Scotland, in 1742, was a young man, James Tennant by name, who twelve months later wrote: "Through grace.... I can say my conversation is in heaven, whence I look for my Saviour." On this 19th of March, 1907, the world is one hundred and sixty-four years older—but it is—the Christians of to-day wiser, or as wise as was James Tennant? Is it now, as it was in the days of Peter and John—when men of the world are in company of "unlearned and ignorant men," who profess Christ; are they led to marvel and take knowledge of them, "that they have been with Jesus?"

It is well to be joyous and happy. But does that require that we be frivolous? Do we grow in grace by diverting references to the peculiarities of those about us? Do funny stories, however "innocent" of malice—they can scarcely be wholly free of uncharitableness, since they direct attention to the weaknesses of our brethren and for those for whom Christ died—benefit the teller, the hearers, or the one talked about? "Whatever is not to the glory of God cometh of evil." Let us bring everything—our mirth as well as our trials, and those of our fellows—to this touchstone.

Through Solomon the Holy Spirit says, "There is a time to laugh and a time to dance." But is that the loud laugh that "speaks the vacant mind?" or the dance whose "time" is between Easter and Ash Wednesday? Sarah was a God-fearing woman, and we are told of her having laughed twice. No doubt the first was mirthful, but it was born of unfaith—was ill-timed. In the second case, "Sarah said God hath made me to laugh," and this time there is no desire to hide her laughter, but she tells of God's goodness, and everyone that heareth "laughs with her." The daughter of Herodius danced before Herod and his company, and they applauded her performance, but it was fearfully "ill-timed" mirth. David danced and played before the ark, in joyful thanksgiving, and "the world," represented by his wife, Michal, despised him; but he had the blessing of God's approval. He was willing to be anything—even a fool in the eyes of those who did not know God—if it were to His glory.

Happiest is he who is not merely a "joyful Christian," but who drinks with Christ the bitter cup—whose mirth is "burdened" with an ever-present longing for the salvation of souls, and who sees not the human peculiarities, deformities, or amusing oddities of those about him, but in each and every one a brother whom Christ deems worth dying for.

ULSTER PAT.

The statement made by the Minister of Railways in reference to the Intercolonial Railway shows a surplus on last year's operations of \$93,834 as compared with a heavy deficit for the previous year, and a surplus of \$370,656 for the first six months of the current year. These results are all the more satisfactory because they have not been obtained at the expense of the road or its equipment. On the contrary the Intercolonial is now said to be on a par with the best roads on the continent, while the wages of the employees have been increased by a million dollars a year. Mr. Emmerson is to be congratulated on this very satisfactory result; and his efforts to manage the country's railway on business principles, and outside of party politics, should enlist the hearty support of the press and people.

THE PULPIT VS. THE BAR.

By Knoxonian.

Why don't our ministers drop their stiff, professional style of preaching and speak more like members of the Bar? Why don't they hold the attention of their hearers as counsel do the attention of jurors? The story of King Charles and the egg comes in here. As a matter of fact some lawyers do speak in as stiff and stilted a style as ever grated on the ear of a long-suffering pew-holder. As a matter of fact counsel do not always hold the attention of jurors. Just the other day a prisoner in one of our courts, when asked to give reasons why sentence should not be passed upon him, complained that two or three of the jurors who had found him guilty were sound asleep during his trial. We have even heard of a learned judge who takes an occasional nap during the delivery of long addresses by counsel.

But supposing it were true that gentlemen of the long robe were able in all their efforts to keep the court and jury spell-bound by their eloquence, it would not even then follow that the oratory of the bar is superior to that of the pulpit. The work of the preacher is so utterly unlike that of the pleader that no analogy will hold. To begin with, the lawyer's audience take a solemn oath to hear all that he has got to say, and to come to some conclusion about the merits of the case immediately after the case has been heard. They have a judge set over them who may rebuke and punish anything like marked inattention on the part of a juror, if noticed. If a congregation could be sworn at the beginning of each service to listen to the sermon and "a true deliverance made" concerning it, probably a very small number of them would be inattentive. There is no precedent, however, for "swearing in" a congregation, and we are not aware that any ecclesiastical reformer is taking steps in that direction. As long as jurors are sworn to attend to a case, and hearers can do as they please about attending to sermons, lawyers will always have the advantage in this regard. There are other circumstances too in favor of the lawyer. The jurors who listen to him do not probably serve more than once or twice in five years. His task is simply to address them at intervals of several years in connection with certain matters which they are sworn to investigate. The preacher often addresses the same people one hundred and fifty times a year, and continues at his work for twenty years. Assuming that he preaches twice every Sabbath and conducts a weekly meeting and remains in his congregation twenty years, he addresses the same people 3,000 times! During these twenty years a barrister practising in the same town would not in all probability address the same jurors more than a dozen times. Let the average lawyer address the same jury three times a week on the same case for twenty years, and both he and they would most likely die of sheer wear-

ness before half the time had expired. Holding the attention of the jurors for 3,000 addresses on the same case, however, is a small matter compared with some other things which must be done to make the work of the preacher and the pleader anything like analogous. The preacher's audience come voluntarily. The lawyer's are summoned by the sheriff and fined if they don't attend. To make both alike in this regard jurors must be allowed to remain away if they wish so to do, or congregations must be fined for not attending church. The preacher's audience have to pay his salary. How would a lawyer get on if he had to "dun" the jury for his fees? The preacher's audience build the church and keep it in repair. What would the gentlemen of the long robe think if in every town they were charged with the duty of collecting money from jurors to build a court house? The preacher's audience are asked to give liberal collections for various objects during the year. Would it not interest slightly with the effect of the most brilliant effort ever made at the bar if the orator had to close his address by taking up a collection from the jurors on behalf of the Law Society or some other institution? When we find a lawyer whose jury voluntarily attend court, and who addresses them three times a week with a reasonable degree of interest for ten or fifteen years—who induces them to contribute towards his fees with a reasonable amount of liberality—who gets them to build and keep in repair a court house, who asks a special collection from them at the close of every court, then we will admit that there is some analogy between the work of that lawyer and the work done by many of our ministers.

We have not alluded to the fact that the preacher has often to address his hearers on subjects that are most distasteful to them, while the lawyer is never put to any such serious disadvantage. Nor have we said anything about the fact that the faithful discharge of pastoral duty and the administration of discipline often put the preacher at a great disadvantage with some of his hearers. Enough, however, has been said to convince any reasonable man that the talk which we occasionally hear about superiority of lawyers over clergymen as public speakers is unmitigated rubbish. Law is a noble profession, and some of the most brilliant statesmen and purest patriots the world ever saw have been lawyers; and some of the best citizens Canada ever saw have been members of the bar.

We have no sympathy with the vulgarity, about the dishonesty of lawyers, often raised by men who never saw as much money in their lives as many a lawyer could make by betraying his trust once. We have just as little sympathy, however, with the thoughtless ignoramus who goes away from listening to a first-class special spread himself for half an hour in good style under the stimulus of a hundred dollar fee, asking "why don't our ministers speak like that?" All lawyers are not "specials." There was only one Blake at the Equity bar, and there is perhaps not a common law lawyer in Ontario who has not his peer in some pulpit within a mile of him. As an effective speaker the average Presbyterian minister is head and shoulders over the average lawyer, and we cannot think of a locality in Ontario in which there is not a Presbyterian minister quite the equal, as a public speaker, if not greatly the superior of the best of his legal neighbors.

MONTREAL.

The Rev. W. J. Clark, who has come from London, Ont., to be the pastor of St. Andrew's church, Westmount, preached his first sermon in his new charge last Sunday morning. The church was filled. The Rev. Professor Mackenzie, of the Presbyterian College, conducted the first part of the service and introduced Mr. Clark to his congregation just before the sermon. Mr. Clark's discourse was on pastoral duties, and, although he did not, strictly speaking, take a text, he referred to the second epistle to Timothy ii., 14, as the keynote of his exhortation. He spoke of the work of the late pastor of the church, of his character, and his death, remarking that he would not wish to rob the church of one thought or remembrance of him. Then Mr. Clark asked what a church had a right to expect of its pastor. It had the right, he replied, to expect preaching thoughtful, earnest and interesting, which would strengthen the members in the knowledge of things eternal. There must be times when such preaching, if it were faithful, would call forth dissent from some members of the congregation, but in the fair discussion of any such question might be found strength. The members had a right to expect that their pastor should be glad in their prosperity, and sympathetic in their adversity, while the sick and the aged had ever a first claim upon him. The congregation, in their turn, Mr. Clark said, must help the pastor. They must notify him when sickness and trouble were abroad in his congregation; as a congregation they must be ambitious; they must plan for years to come, and in such plans he looked for the assistance of those members of the congregation who knew the situation and who would offer suggestions which would prove helpful to him.

With reference to the litigation over the union of the Northern and Cumberland Presbyterians in the neighboring republic it is interesting to note the difference between the decision of a judge of the Superior court of Indiana and the finding of the House of Lords in the case of the United Free church in Scotland. We quote from an American exchange: The decision was on two cases, one from Washington, Ind., in which the anti-unionists sued for possession of the church property, and the other from Vincennes, Ind., in which the unionists ask for an injunction to prevent the anti-unionists from interfering with the possession of the property. The issue turned upon the legality of the union and the constitutional right of the two Presbyterian churches to enter into the union. In all elaborate decision the Judge recounts the history of the many Presbyterian unions in the last two hundred years and decided that such uniform action amounts to an inherent constitutional right to form any union that the churches might adopt, if action is taken in conformity with their own law. This he decided has been done in every particular in these two cases.

The Legislature of British Columbia has before it a bill for the setting aside of two million acres of crown lands within three years, and further enacts that the university shall include faculties of arts, medicine, law and applied science. It is stipulated that no part of the revenues shall be devoted to any purpose which is not strictly secular and non-sectarian.

No person is without influence. Why not make the most of what you have? Since you cannot grasp that which you wish, why let what you have slip through your fingers? No person in the world is exactly like you. You have your own faults, but you have also your own excellencies, individual to yourself.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MISS ABBEY'S INFLUENCE.

By Kate S. Gates.

The great church was filled to overflowing, and it seemed as if one could have heard a pin drop, had one fallen to the floor, while Dr. Denison was speaking.

"Isn't he wonderful! And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came out. "A life like his makes one glad to be alive, even if one can not attain to such heights oneself. He makes you feel, though, that, no matter how insignificant you are, you can do something worth while."

And yet, if Miss Abby Foster had not been found faithful in her little hot kitchen one summer day so long ago, Dr. Denison might not have been Abby's faithfulness had much to do with his greatness though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired! oh, so tired! It had seemed to her she could not get through the day; and Maggie, her one helper, had taken this day of all days to have one of her worst sick headaches.

There were twelve boarders to be fed, and the Saturday baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stepped for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow, I know, and I've only got to live a minute at a time. I can't work for him as others can, so I must try all the harder to be patient and faithful in my weak corner, even if it is out of sight. He will see."

Then she went bravely and patiently about her work.

The mercury moved steadily up, the kitchen was almost breathless and, as Mrs. Gummidge would have said, "everything seemed to go contrary." Miss Abby's face grew wan and weary, but not once did she falter.

I can not do anything worth speaking of, but God helping me, I will be patient and cheerful all day long, she kept saying to herself. "And it's only a minute at a time."

Out in the front yard, under the trees, where one got all the air there was to get, Mabel Denison, lay in a hammock, half asleep, when her twelve-year-old brother Jack appeared.

"Oh, dear!" she exclaimed, impatiently. "What have you come for? I was half asleep. It is too hot to live!"

"I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out here in the shade what do you think of poor Miss Abby working in that hot kitchen all day long? It's a shame. I think—and—say Mabel, couldn't you help her a little? I would, if I was a girl, and knew how."

The boy hesitated a minute, then went on: "You see, I've made a mess of it, as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of fummary stuff she'd made for dessert out of the icebox. She didn't hear me, and I didn't hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and then patted me on

the shoulder, and said, so comfortingly: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her a little? Maggie's sick, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heart-sick and almost at the end of her strength, heard a little tap on the kitchen door, and there stood Mabel and Jack.

"You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing touch on. But he is sorry, and I'm going to help him atone. So you are just to go out to the hammock and stay while I get dinner. You tell me your plans, and see if Jack and I can not execute them."

And Miss Abby went out. It was while they were all three doing the dishes together that Jack heard Mabel say:

"How could you keep from being impatient when Jack upset the cream?"

"Why, dear," replied Miss Abby, "it's the only thing I can do for the Lord. My life doesn't count for much of anything worth while; so I just try hard to be patient and faithful every day."

"If ever I am a Christian," said the boy, "I'll try to be like Miss Abby. She may say she doesn't count for much, but I think she is a saint."

All the years of his life the lesson of that summer day followed him. When a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when, at last, he was ordained a minister, it was still his prayer that he might help his people to be "true, faithful, every-day Christians."

And in the little country churchyard, Miss Abby's last resting place is marked by a simple white stone with this inscription: "To be great, there is no need to do singular things. What is needed is, to do common things singularly well."—Zion's Herald.

ANIMALS THAT WEEP.

Travelers through the Syrian desert have seen horses weep from thirst, a mule has been seen to cry from the pain of an injured foot, and camels, it is said, shed tears in streams. A cow sold by its mistress who had tended it from calfhood wept pitifully. A young soko ape used to cry from vexation if Livingstone didn't nurse it in his arms when it asked him to. Wounded apes have died crying, and apes have wept over their young ones slain by hunters. A chimpanzee trained to carry water-jugs broke one, and fell crying, which proved sorrow, though it wouldn't mend the jug. Rats, discovering their young drowned, have been moved to tears of grief. A giraffe which a huntsman's rifle had injured began to cry when approached. Sea lions often weep over the loss of their young. Gordon Cumming observed tears trickling down the face of a dying elephant. And even an orang-outang when deprived of its mango, was so vexed that it took to weeping. There is little doubt, therefore, that animals do cry from grief or weep from pain or annoyance.—Harp'er's Weekly.

We ask God to forgive us for evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for our sadness. Joy is regarded as a happy accident of our Christian life; an ornament and a luxury, rather than a duty. —R. W. Dale.

THE CONSTANT RAPID GROWTH
OF CHRISTIAN ENDEAVOR
SOCIETIES.

It is sometimes said that the earlier years of Christian Endeavor were its years of progress. In reality, it has grown far more rapidly and spread far more widely over the earth during the last half of its existence than during the first half. Nor is there any indication that this momentum is weakening; rather, it is increasing with a still stronger impetus.

Editor Amos R. Wells, editorial secretary of the United Society, has investigated the record and reported the growth of the second half of the history as compared with the first. The United Society has issued this report in substance as follows: 1893 is the exact half-way point between the founding of Christian Endeavor and the present.

At that half-way point, we find the United States containing 21,630 societies. The figures now are more than twice as great, namely, 44,500. Canada then had 1,832 societies, now it has more than twice as many, namely, 4,301. Alaska then had 2, now it has 20. Mexico had 21, now it has six times as many, —133.

Central America had none, now it has 24. South America had only 3, now it has 105. The West Indies then had 221, now they have 287. Cuba then had no societies, now it has 15. Porto Rico had none, now it has 5. Panama, of course, had none, now it has 2.

In the Madeira Islands there is one society, where in 1893 there were none; and one society in Iceland, where before none existed.

The great surprise is the British Isles. At the half-way point they were proud of their enrolment of 587 societies. Now they rank second only to the United States, with a total of more than 10,000 enrolled, with several thousand not yet on their official lists.

Surprising strides have been made by the countries of Europe. France, for example, has grown from 4 to 141; Spain from 2 to 53; Norway from one to 23. In 1893, these were the only European countries that contained any Christian Endeavor societies at all. Since then, Switzerland has gained 23, Austria 9, Hungary 23, Italy 13, Crete 4, Russia 49, Portugal 4, Gibraltar 3, Bulgaria 10, Holland 1, Denmark 2, Finland 25, while Germany has made the growth of 358, and Sweden of 374.

Turkey alone, of all the countries in the world, has fallen backward instead of advancing. Its societies have decreased, owing to the repressive policy of the Sultan, from 22 to 18.

There are 17 societies in Egypt, where in 1893 there were none; and 450 in the rest of Africa, where thirteen years ago there were only 22.

In the Pacific Islands in 1893, Christian Endeavor had occupied only two centres—Samoa, with 9 societies, where now there are 31; and Hawaii with 5 societies, where now there are 54. The following Christian Endeavor centres have sprung up within the last thirteen years: 6 societies in the Philippines, 25 in the Loyalty Islands, 21 in the Marshall Islands, 4 in the Gilbert Islands, 3 in the Caroline Islands, 9 in the Ellice Islands, and one in Formosa.

Australia has marched from 410 to 2,900 societies.

The survey is closed with Asia. Thirteen years ago Syria had no societies, and now it has 17; Laos had none, now it has 29; Korea had none, now it has 12; Japan has grown from 27 to 147; Persia from 2 to 65; China from 22 to 372, and India from 69 to 592!

Editor Wells says: "It will continue to increase, we confidently believe, until Christian Endeavor has spread as far as the church of Christ."

THE STOLEN CAP-STRINGS.

By Arthur Robb.

Polly Ann had washed them, and hung them over the branches of a little sassafras-tree to dry, and mama herself had gone out to see the dear little cap-strings fluttering daintily in the gentlest of morning breezes. And had not Budge insisted on mama coming out to see them go to sleep, just like "rock-a-bye-baby," in the branches of the tiny sassafras-tree?

Budge wasn't four years old yet, but he was intensely interested in Baby Ned's things, and these were baby Ned's first cap-strings. How dainty they were—the soft linen ribbons with the bits of delicate lace on the ends. And all this on a bright, sunny morning in spring. Then Polly Ann went on with her work, and mama took up her sewing-basket, and Baby Ned went to sleep in his carriage on the front porch, and Budge went out to his great, fine sand-pile to play, and the cap-strings went—well, they did go to sleep, for there was not now even the tiniest bit of a breeze to keep them awake.

But after luncheon when mama went out to get the drowsy little cap-strings they were gone. Polly Ann said she had not touched them, and as the tiny sassafras-tree was just beyond the sand-pile, Budge stoutly declared that no one could have carried them off without him seeing them—not even Gudge, Mrs. Timmons' "dish-rag" poodle dog, who lived down the road a wee bit. And Mr. Wind did not take them away because he himself had been asleep all morning. The yard was hunted from fence to fence until there was not a square foot that had not been carefully scanned, and mama even looked through every room in the house, though she knew it was useless. After every corner, indoors and out, had been searched mama gave up, and the mystery deepened,—the cap-strings were gone! So the summer days went by, and the little cap-strings that went to sleep in the tiny sassafras tree were forgotten.

One bright October day, when the maple-leaves were showing their gorgeous reds, and the tall tulip poplars were dressed in beautiful yellow, and the chestnuts were trying to imitate the graceful poplars' dress, mama heard a queer little shout from the front yard, where Budge was at play under the rusty-yellow-leaved chestnut trees. Going to the front porch where baby-brother Ned was sleeping, mama met Budge running to the front steps with something in his hands, and his eyes shining with suppressed excitement.

"Look, mama, look," he shouted, as he handed mama an empty bird-nest he had found beneath a sturdy young chestnut-tree. And there, woven in and out in the nest, were the missing cap-strings where mama robin had placed them after taking them from the tiny sassafras-tree. And who knows but maybe she expected to use them for her own little babies. At any rate, the mystery of the missing cap-strings was solved.

Many of our troubles are God's dragging us, and they would end if we would stand on our feet and go whither He would have us.—Henry Ward Beecher.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspooled when the world praises him.—Balzac.

The wine cup is not large as compared with the sea; but more treasure lies dissolved in its fathoms than has ever gone down to the depths of all the oceans. The sea holds its wrecked ships; but the wine cup contains more sunken riches than would fill the sea with navies.

CUDDLE TIME.

As the evening shadows gather,
Then 'tis cuddle time, I know,
When my baby, dressed for dreamland,
Comes a romping to me so;
Comes and begs of me to hold him
On my knees and "rock-a-bye,"
As the purpling sun sinks lower
In the gleaming western sky.

And he cuddles to me nearer,
As the firelight softly glows,
And across the dusky portals
Ghostly flickering shadows throws;
And two dimpled arms about me
Are clasped tighter for a kiss—
Ah, was richer, rarer necklace
Placed about one's neck than this?

And I clasp and hold him closer,
Little toiled head of gold,
As he begs dad for a "tory"
Which a hundred times I've told;
Begs to have me "tell it over"—
Of the quaint Red Riding Hood,
Of the bears—that happy family
Living in the deep, dark wood.

Soon the drooping, drooping lashes
Cover up two eyes of brown,
And the touched head so golden
On my breast sinks lower down;
Lower yet, till deep in slumber,
Cuddled close to me he lies,
With the glory of the sunset
In his sleeping, dreaming eyes.

In his eyes, in whose luster
Shines the beauty of the dawn,
Till I know that into Dreamland
My wee golden head has gone.
Ah, the sweetness of the pleasure,
Making life one golden rhyme,
With a dimpled babe to fondle
When it cometh cuddle time!

—Selected.

THE ANT AND DOVE.

A little Ant had fallen into the water.
"Oh, help! help! I shall drown!"
cried the Ant.

A Dove in a tree near by heard the little Ant cry for help.

"I will throw down a leaf," said the Dove. "Here, little Ant, is a leaf. Climb upon it and you will float ashore."

"Oh, thank you, kind Dove!" answered the Ant, as he reached the shore. "You have saved my life."

A few days later the Dove was busy building her nest. Near by was a man with a gun.

"He is going to shoot the Dove!" cried the Ant. "I must stop him." So the Ant ran up to the man and bit his heel.

"Oh, my heel, my heel!" screamed the man, and he dropped his gun. This startled the Dove and she flew away.

When the man was gone, she flew back and said, "I thank you, little friend. To-day you have saved my life."—Kindergarten Stories.

HINTS FOR YOUNG GIRLS.

Not every young girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everyone's reach:

Never come to breakfast without a collar.

Keep your own room in tasteful order.

Never let a button stay off twenty-four hours.

Close the door, and close it softly.

Never let a day pass without doing something to make somebody happy.

Never go about with shoes unbuttoned.

Learn to bake bread as well as cake. Always know where your things are;

in other words, have a place for everything and keep everything in its place.

Never fidget (or hum) so as to disturb others.

CRYING BABIES.

Babies do not cry for the fun of it, nor is it always because they are hungry as so many young mothers think. Nine times out of ten baby's cry indicates that his little stomach is out of order. Mothers will find instant relief for their suffering little ones in Baby's Own Tablets. A few doses will cure the most obstinate cases of constipation, indigestion or vomiting and a Tablet given now and then to the well child will keep it well. Mrs. Mary Pollock, Glasgow, Ont., says: "Baby's Own Tablets have been a great benefit to my baby. They have made him happy, peaceful and contented, when before he used to cry all the time. I have more comfort with him since giving him the Tablets than I ever had before. He now sits and plays and laughs while I do my work. What greater praise can I give Baby's Own Tablets?" For sale at druggists or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

A NEW BOGOSLOV ISLAND.

In the Bering Sea are two well known volcanic islands known as the Bogoslov group. Both of these are of comparatively recent origin, the older having emerged from the sea in 1779, while the second popped up in the same way in 1833. Both islands still have hot springs and steam vents which are constantly in action. The islands are uninhabited except by sea lions and by millions of sea birds, of which the murre are by far the most numerous. Dr. C. Hart Merriam has written interestingly of the Bogoslov group. Last spring the Indians on the western end of Unalaska Island were astonished by a tremendous commotion in the waters of Bering Sea to the northwest of their home. By day the water smoked, by night flashes of light were seen; there were tremendous noises and deep rumblings from time to time, and finally great numbers of dead fish, birds and seals drifted ashore. The reports brought the Aleuts were not at first believed, but a little later they were confirmed by stories told by other neighboring natives. The result of all the talk was that an expedition was organized to go to the Bogoslov group and see what foundation there was for the persistent reports. When the party had come to within a few miles of the island dense clouds of vapors were seen hanging over the sea, and later large numbers of dead fish and other marine animals were found floating in the water. The investigators were unable to get very near to the islands, but did approach them near enough to see the land at intervals. When this was possible, they saw to their astonishment that instead of two islands three were standing up out of the water. For the most part the islands were nearly hidden by vapor, the water about them was very much disturbed and its temperature was several degrees above that of the sea.—Forest and Stream.

THE KILLARNEY OF AMERICA.

Nestling in a frame of beautifully wooded shores lies a series of beautiful lakes 145 miles north of the City of Toronto, Ontario, and known as the "Lake of Bays Region." O chain of seven studded with lovely islands, with hotels throughout the district and a good steamboat service to all points attracts the tourist, angler and sportsman. Just the out-of-the-way sort of place to visit during the summer months. For all particulars and free illustrated publications apply to J. Quinlan, Bonaventure Station, Montreal, Que.

Let us try and make patience and hopefulness contagious, so that everybody will "catch" them, except the cranks and the criminals. Thy art, immune.—Bishop O. P. Fitzgerald.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

To wipe off a debt of \$1,600 remaining on Christ church cathedral in response to an appeal last Sunday, the liberal collection of \$1,800 was received.

His Excellency the Governor-General and Countess Grey, with others from Government House, also British Ambassador Bryce attended St. Andrew's church on Sunday and heard Rev. Dr. Hjerriidge preach an excellent Easter sermon on the Resurrection.

At a meeting of the Ottawa Ministerial Association, Rev. J. W. H. Milne, M.A., in the absence of the president, occupied the chair. Owing to the long illness of Rev. Wm. McIntosh, the secretary was instructed to extend to him the sincere sympathy of the association. There was little other business, after which a very able paper was read by Rev. J. Tallman Pitcher on "The Effect of the Teaching of Chas. D. Finny on the Theology of the Present Day," followed by a general discussion on the subject.

The Ottawa Ministerial Association have arranged for the following interchange of pulpits on 14th and 21st inst.:
 Dominion—Rev. Dr. Ramsay; McLeod, Rev. A. E. Mitchell; Eastern—Rev. P. W. Anderson; Western—Rev. M. H. Scott; Bell St.—Rev. A. D. Cousins; Hintonburg Methodist—Rev. Robert Eadie; First Congregational—Rev. Dr. Armstrong; Welcome Zion—Rev. C. E. Russell; Emmanuel—Rev. G. I. Campbell; St. David's—Rev. H. I. Horsey; First Baptist—Rev. J. W. H. Milne; McPhail Memorial—Rev. W. A. McIlroy; Fourth Ave. Baptist—Rev. J. H. Turnbull; French Baptist—Rev. M. Vesot; Knox—Rev. G. F. Salton; St. Paul's—Rev. Wm. McIntosh; Bank St.—Rev. M. Mackay; Stewarton—Rev. M. Parke; Erskine—Rev. P. L. Richardson; McKay—Rev. J. Tallman Pitcher; Glebe—Rev. Dr. A. A. Cameron; Hintonburg Presbyterian—Rev. H. H. Hillis; Billings' Bridge Presbyterian—Rev. M. Robinson; St. Marks—Rev. G. R. McFaul; Zion, Hull—Rev. D. T. Cummings; Billings' Bridge Methodist—Mr. McLeod.

TORONTO.

St. Mark's church, King street west, has extended a unanimous call to Rev. J. D. Morrow, who was minister at Hepler, for the past three or four years. The meeting was presided over by the interim Moderator, Rev. Alfred Gandier. The pastorate of St. Mark's has been vacant since the resignation of Rev. T. R. Robinson, Ph. D., who was appointed to the faculty of the department of philosophy in the university.

Knox college will confer the degree of D.D. on Rev. R. E. Walsh, M.A., of Toronto, General Secretary of the Canadian Bible Society, who is nominated for the chair of apologetics in the Presbyterian College, Montreal. Rev. J. G. Shearer, B.A., of Toronto, Secretary of the Lord's Day Alliance of Canada, and formerly pastor of Erskine church, Hamilton, Rev. J. H. Ratcliffe, B.A., minister of First Presbyterian church, St. Catharines, and Rev. Hugh MacKay, B.A., missionary to the Indians, Round Lake, Sask.

Graduates of Queen's University have filled the eight vacancies which occurred this year in the University Council by electing the following members to hold office for six years:—H. M. Mowat, K.C., Toronto; W. L. Grant, M.A., Oxford; Rev. James Wallace, M.A., Lindsay; H. R. Duff, M.D., Kingston; C. F. Hamilton, M.A., Ottawa; G. F. Macdonald, M.A., Toronto; F. J. Pope, M.A., Ph. D., New York; E. G. Watson, M.A., M.D., Detroit.

EASTERN ONTARIO.

Rev. J. U. Tanner and Mrs. Tanner are spending Easter with Mr. Tanner's parents, at Windsor Mills, Que.

Rev. W. W. McRae, of Dundas, Que., who has just accepted a call to Knox church, Beaverton, was the preacher in Knox church, Lancaster, last Sunday.

The Mill Street Presbyterians, Port Hope, have decided to sell their old church property to the G. T. R. Services will be continued in the old church during April.

Rev. G. A. Woodside, now of Owen Sound, spent a day with Carleton Place friends. He had been in Montreal attending a meeting of the Board of French Evangelization.

The congregation of Westport has extended a unanimous call to Rev. A. C. Rondeau, B.D., of Casselman, Ont., to succeed Rev. Hugh Ferguson, who went to the Toronto Presbytery. It is thought Mr. Rondeau will accept.

The Dalhousie congregation have given a unanimous call to Mr. J. A. McLean, of Vesta, Minn. The congregation is making a strenuous effort to become self-sustaining and raise at least the minimum salary required.

On the evening of Thursday, March 21st, the members of the Young People's Guild of St. Andrew's Church, Sonya, held a very successful banquet. The president, Mr. Allan Stewart, presided, and beside him sat the pastor, Rev. H. D. Leitch, and with them at the tables were over 150 members. A programme of music, recitations, and the usual addresses followed, closing with the national anthem and the benediction by the pastor. The society has had a very successful winter work. Its constitution is a little different from most young people's societies. There is a meeting for Bible study and prayer held once a week in the church, excepting that every third meeting is of a literary nature, but during the winter the literary meeting was held every alternate Monday evening. There is a missionary meeting held once a month after the Sabbath evening service. Occasionally a social meeting is held at which refreshments are served. There is a small membership fee and special offerings are taken. The receipts of the society since October last were \$110. After running expenses were taken out the balance, \$84, was applied to furnishings for the manse and church. The banquet on Thursday evening was to close a friendly contest between the "Red" and "Blue" members, for new members, attendance and good programmes for the past three months, in which both sides did excellent work, and the Blues were victors. The tables were bountifully laid, the good things were freely partaken of and the evening was enjoyed by all. The present membership of the guild is upwards of 200.

Windsor street station, Montreal, was the scene of an impressive farewell last week when the Rev. Alex. R. Ross, B. A., B.D., left for Corea, where he will labor as a missionary under the auspices of the Presbyterian church. There were quite a hundred friends present to see him off, including relatives and McGill and Presbyterian College students. The students sang college songs and gave their college yell, and just before saying farewell all sang "God be with you till we meet again." Mr. Ross was deeply affected by these manifestations of good wishes.

WESTERN ONTARIO.

Rev. D. Johnston preached his farewell sermon at Guthrie last Sunday.

The Rev. Thos. McKee, P.S.I., Barrie, will occupy the pulpit of the Coldwater church on Sundays during April.

Last Sunday Rev. J. C. Tibb, of Eglington and Bethesda, preached his farewell sermons after a pastorate of ten years. He has accepted a call to Webbwood, Ont.

Rev. Neil McPherson, who has been seriously ill at his home in Indianapolis, is slowly regaining his health. As soon as he is strong enough to travel he will pay a visit to friends in Hamilton.

For a new building ten members of the Central church, Hamilton, offer to give \$50,000, if the remainder of the congregation would subscribe \$25,000. The entire sum required is now in hand and the work of construction will now proceed.

The Hamilton Times says: Plans for the building of the Presbyterian church in the east end of the city are steadily progressing, and some predictions have been made to the effect that the church will be built before the snow flies next winter.

The Acton Ministerial Association, says the Free Press, had a feast of rich things at their recent meeting. Rev. Prof. H. A. A. Kennedy, M.A., D.Sc., of Knox College, Toronto, was the speaker of the day and he gave an able and comprehensive exegetical study of the epistle to the Ephesians. It was a scholarly address and every sentence manifested the mastery grasp of this able Bible student and teacher, of the subject of the day. The attendance was unusually large.

At the recent meeting of Hamilton Presbytery, Sir Thomas Taylor suggested a change in the system of electing the standing committees of the General Assembly and he and Rev. W. J. Dey were appointed a committee to support an overture before the General Assembly, having in view the adoption of Sir Thomas' plan.

Rev. Dr. Dickson, of Galt, takes thought for subjects outside the walls of the Central church, of which he has been for so many years the efficient pastor. In a letter to the local press he is advocating the organization of a free course of winter lectures. These lectures, he writes, might be historical, literary, scientific, or on some department in the wide field of art; so many being delivered each winter. They might also have a garnish of music furnished by the sweet singers of our churches, and with the lectures there might be interspersed a concert or two, their subject being the culture of the great body or our citizens. The education of a community should be carried on after school days in wider realms of thought and imagination and life. The mind should not be allowed to stagnate but be supplied with matter for reflection, for consideration, for expansion, that it may grow in a healthy and solid way. And that no bar be put in the way the lecturer should be absolutely free, except in cases where extra expense has been gone to in providing lanterns for illustrating them. In such cases the smallest possible charge ought to be made." Other town and village communities might well act on the suggestion made to the citizens of Galt.

LONDON AND VICINITY.

On Sabbath, the 24th March, the Rev. W. J. Clark closed his pastorate of First Presbyterian church, London,—a pastorate of 17 years, minus three months, and of unbroken harmony between him and his people. At both diets of worship the church was crowded to its full-est capacity. In bidding farewell to them he gave expression of highest encomiums to elders, managers and members of the congregation for their loyal support and able assistance they had rendered in furthering the interests of the congregation.

The members of the Ministerial Alliance of the city of London entertained Mr. Clark to luncheon at noon on Monday and presented him with an address which was read by Rev. Mr. Hamilton of the Congregationalist church,—all the Protestant churches being represented. Brief speeches followed from one minister representing each denomination. It happened that Dr. Milligan being in the city, was present also and gave one of his characteristic addresses.

The officers of the St. Andrew's Society of London, of which Mr. Clark has been chaplain for some time, called on him at his residence on Monday evening and presented him with a jewel symbolic of the society.

On Tuesday evening the Sabbath school of First Presbyterian church held their annual entertainment. The congregation took advantage of the occasion to surprise Rev. Mr. Clark and wife with a very substantial and handsome farewell present—to Mr. Clark a solid gold watch, and to Mrs. Clark a solid silver service. During the last two weeks, Mr. Clark has been continuously receiving expressions of golden opinions which he has won from many classes and individuals, and this last was the climax. He left London for his new charge in Westmont on the following evening with a genuine hearty God-speed from a very much attached congregation in London.

Rev. R. W. Leitch, of Delaware, who has been in the Southern States for three months on leave of absence, is reported to be considerably improved in health and is expected to resume his pastoral duties on the first Sabbath of April.

It is to be regretted that Rev. T. R. Shearer, of Melbourne, has returned home from his visit to Ottawa not much improved, and is not likely to be able to resume pastoral work for some time. The Presbytery has taken steps to relieve him for some time longer.

An interesting meeting of women at the Y. W. C. A. rooms, London, was addressed on Thursday last by Mrs. Anna Ross on the subject of "Prayer," as illustrated in the history of the mission work of Rev. Dr. Wilkie at Jhansi, India, under the Gwalior Presbyterian mission.

Under the auspices of the Women's Home Mission Presbyterial Society, Revs. Dr. Hunter and Mr. Bodrug addressed audiences in First and Knox Presbyterian churches. The visit of these missionaries to London will tend greatly to intensify the interest the women already take in the hospital and other benevolent work in Manitoba and other places in the Northwest. The benefit of these missions to the Dominion, even from a political point of view, to say nothing of the spiritual, may easily be underestimated.

Rev. D. Johnston, of Wanbano, Sarnia Presbytery, has accepted a call to English Settlement, and will be inducted on the 18th April.

Messrs. Childerhose, McNab and McKibbin, ministers, and Messrs. G. Morrison, Joseph Farrel and Hart Proudfoot, elders, were elected Commissioners to the General Assembly, by North Bay Presbytery.

DEDICATION AT POINTE-AUX-TREMBLES.

The dedication of the Pointe-Aux-Trembles schools took place last Friday, March the 22nd. The graduates of the institution and their friends were favored with fine weather, which made their visit the more agreeable. The president, Rev. Mousseau, gave an address of a practical nature. A very good report was read, which indicated progress on the part of the institution, which has now been existing for the last sixty years, and last Friday was celebrated as its jubilee. The principal produced quite a surprise when he announced "that the present boys and girls had subscribed the magnificent sum of \$860, which shall be used for the ornamenting of their elegant convocation hall."

The graduates were invited to the platform and one of their number, Rev. P. N. Cover, of Waterville, Maine, delivered an inspiring address. The dedication of the new building took place in the afternoon. Prayer was offered in English by the Rev. Dr. Campbell of St. Gabriel's church, Montreal, and in French by Rev. R. P. Duclos, of Ia-croix church.

The Rev. Mr. Rondeau of Erskine church, Montreal, preached a sermon, short, but to the point. Rev. Clark of Chalmers church, Quebec, and Rev. Dr. Pigeon of Toronto were invited to address the gathering.

The Rev. Brandt, principal of the schools, who is a gentleman of culture, being a graduate of Montreal Presbyterian College and having taken several scholarships during his college career, was also called upon to deliver an address in French, which he did in a most forcible and most eloquent manner. At certain moments, the speaker held his audience spellbound, and his discourse, delivered with fire and conviction, will long be remembered by those present as a most masterly oration.

The afternoon session over, the friends were invited to the beautiful dining hall, where supper was served to the satisfaction of all. Tea being over, the friends gathered in Erskine Hall, and before the opening of a concert, which proved to be successful in every way, an appeal was made to the graduates for the sum of three hundred dollars, and in a short time, to the astonishment of all, the sum of two hundred and twenty-four dollars had been subscribed; and such will be used for the furnishing of the dining hall.

Our Church has a right to be proud of such schools, which possess a good staff, composed of scholarly teachers, who do their utmost to give the best of education. These schools are now in a good position, permitting their graduates to matriculate for McGill University.

In the presence of such marked success we have a right to be thankful, and will not some of our wealthy Christian friends, who have at heart the advancement of God's kingdom, be willing to give several scholarships, so that students, who have brains, but not means, may continue their studies and become a blessing to their fellow countrymen.—A. G. RONDEAU, An Old Graduate.

The next meeting of North Bay Presbytery will be held at Magnetawan, on June 11th.

At the recent meeting of the North Bay Presbytery, on motion of Mr. Byrnes, seconded by Mr. Landel, a resolution was passed emphasizing the importance of having a church and manse building fund for Northern Ontario along the line of the Manitoba and Northwest church and manse building fund, and urging the Assembly's H. M. Committee to give the matter its most favorable consideration.

BRITISH AND FOREIGN.

There is only one member of the House of Commons who can speak Gaelic.

In Wales more money is spent per head on smoking than in any other part of the kingdom.

A motor being built at Paisley for Mr. E. H. Shackleton's Antarctic expedition has only two wheels. In place of the fore wheels sledge runners are being fixed.

The Prince of Wales on his visit to Glasgow on April 23rd will receive the degree of LL.D. from the University.

As the income of Fairlie U. F. Church has fallen off Rev. W. S. Fleck has offered to take £20, instead of £40, of supplement.

Rev. Lanchlan McLean Watt, of Alloa, is widely known as a poet. He is reckoned the poet preacher of the Church of Scotland.

It is expected that the Rev. Dr. Blair's successor in the junior clerkship of the United Free Church Assembly will be the Rev. James Buchanan.

Exeter Hall, London, which for so many years has been the home of religious gatherings, has been bought by Mr. Joseph Lyons, the caterer, who intends turning it into a winter garden.

Rev. Thomas Spurgeon, pastor of the Metropolitan Tabernacle, London, has tendered his resignation, partly owing to ill-health. He may accept a smaller charge, which has been offered to him.

Lord Roberts is exceedingly fond of music. The members of his staff on various occasions have got up impromptu concerts to please him, and in one campaign the General was always serenaded when he retired to rest.

Mr. T. W. Russell, M.P., writes that probably in seven years the agrarian difficulty in Ireland will be at an end. Some 180,000 holdings have been bought, and £60,000,000 has either been spent in the purchase or is under agreement.

The death is announced as having occurred in Edinburgh on the 2nd ult., of Sir Charles Logan, who, until a couple of years ago, was Deputy Keeper of the Signet. Sir Charles was a member of the Churches Commission. He was knighted in 1899 in connection with the Birthday honors.

Ulster is rapidly gaining an enviable reputation for people who reach more than the allotted span. The deaths were announced on the 26th ult. of the following: Michael M'Nally, of Fudarris, County Armagh, who was 93, and Jas. M'Bride, of Milford, County Donegal, at the age of 100. Mrs. Bridget Corrigan still lives at Roughan, on the borders of County Monaghan and County Armagh, although she has just celebrated her 103rd birthday.

Messrs. Caswell, of South River, and Walker, of Huntsville, appeared before the North Bay Presbytery at its last meeting and expressed a desire to work as Catechists in the mission field, and stated their convictions of being called by the Master to preach the gospel. A committee was appointed to confer with these brethren and report to the Presbytery.

The Home Mission report presented by Mr. Childerhose to North Bay Presbytery showed that besides lumber and mining camps there are 31 fields containing 83 preaching stations, 7 ordained missionaries and 27 students and catechists, 4 manse and 2 rented houses. On account of increased liberality the following reduction in grants were recommended: French River, from \$350 to \$200; Emadale, from \$350 to \$325; Loring, from \$300 to \$150, and South River, from \$150 to nothing, as this field now becomes self-supporting. The new fields are Larder Lake, Giroux Lake and Byng Inlet, Magnetawan and Latchford. All congregations and mission fields were requested to take up an offering for the church schemes as soon as possible.

HEALTH AND HOME HINTS.

Just before serving corn soup, add a few kernels of freshly popped corn to each plateful for a garnish.

When interrupted while frying in deep fat, drop a crust of dry bread into the fat to prevent its burning.

A teaspoonful of lemon juice to a quart of water will make rice very white and keep the grains separate when boiled.

When the eyes become watery or show signs of indistinctness of vision it is time to rest them, not use them.

A piece of ammonia is said to keep gloves in good condition if placed in the box with them. Care must be taken, however, that the ammonia does not touch the gloves.

Washable paper carpets are being manufactured in Bohemia. They harbor practically no dust, and are produced in the same patterns and colors as ordinary carpets.

Soaking handkerchiefs overnight in fairly strong salt water will make them wash easier. In the morning, with the clothes stick, lift them into fresh warm water and then wash in the usual manner.

In case of whooping-cough, if it is at all severe, the patient should be kept in bed. Medicines will do no good. The child needs abundance of fresh air, day and night—thorough ventilation—but should not be permitted to run about. It is worse for the young patient and endangers other children.

Corn Meal Waffles.—Add one tablespoonful of butter to a pint of sifted cold meal mush, and when it is quite cold stir in the well-beaten yolks of four eggs and one cupful of flour with which has been sifted a heaping teaspoonful of baking powder. Then add the stiffly beaten whites of four eggs and cook on very hot waffle irons.

Fig pudding is always a popular dish. A simple recipe is: A quarter of a pound of figs, chopped fine, two cups of breadcrumbs, one cup of brown sugar, a quarter of a pound of suet, chopped fine, two eggs, the grated rind and juice of one lemon, one dessert spoonful of molasses, half a nutmeg, sifted, one tablespoonful of flour. Steam three hours and serve with lemon sauce.

Spanish Toast.—Is a change from the usual or French toast, try this dish for supper. Cook in a double boiler until smooth, two well-beaten eggs, a teaspoonful of flour, and one cupful of milk with a little salt. Dissolve slices of bread in the mixture and fry a nice brown in hot lard or drippings. For the lad with the sweet tooth, sift powdered sugar over each slice and serve hot.

English Muffins. After scalding a pint of milk dissolve in it one tablespoonful of butter and a scant teaspoonful of salt. When lukewarm add half a cake of compressed yeast dissolved in one-quarter of a cupful of warm (not hot) water, and stir in sufficient flour to make a thick drop batter. Beat well for five minutes, cover closely, and put in a warm place to rise. When light, beat well, half fill muffin rings with the batter, and put on a hot griddle until the batter rises almost to the top of the rings, then quickly bake until brown.

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SPARKLES.

Bertie—"Pa, a little stream is a streamlet, isn't it?"

Pa—"Yes, Bertie."

Bertie—"Well, pa, is an outlet a little cut, and a hamlet, a little ham, and a gimlet a little gim, and a pamphlet a little pamph?"

Pa—"Oh, go away, Bertie; I want a little quiet."

Bertie—"Well, why didn't you say you wanted a quietlet?"

"What would you do, Henry, if burglars got into the house?" asked a lady of her husband. "Do?" replied the man. "Just what they told me. I've never had my own way in this house yet!"

"They said that we would never be happy," moaned the young bride.

"But you are happy."

"But now they say it won't last."

"At luncheon I had something which was excellent, but not substantial."

"What was it?"

"An excellent appetite."

A thoughtful hostess gave a children's party, and decided it would be healthier to serve only mineral waters. One little girl tasted of her carbonic and laid the glass down.

"What's the matter, dear? Don't you like charged water?"

"No ma'am. Please may I have some water that you've paid for?"

Two youths hired a horse and trap for a day's outing, and having come to the close of the expedition were confronted with the task of harnessing the animal. The bit proved their chief difficulty, for the horse made no response whatever to their overtures. "Well, there is nothing for it but to wait," said one. "Wait what for?" grumbled the other. "For the horse to yawn," replied his companion.

When catechising by the clergy was customary the minister of Godingham, in Berwickshire, asked a simple country wife who resided at the farm of Godingham Law, which was always styled "the Law" for brevity's sake, "How many tables, Janet, are there in the law?" "Indeed sir, I canna jist be certain," was the simple reply; "but I think there's ane in the fore room, an' in the back room, an' anither upstairs."

There were three gentlemen—an Englishman, Scotchman and Irishman—arguing which of them had travelled in the fastest train. The Englishman said that one train he had travelled in went so fast that it made the trees look like hedges. The Scotchman said one train he had travelled in made the telegraph poles look like a paling. The Irishman said—"Oh, that's nothing. We were going so fast as we passed fields of turnips, potatoes and cabbage that, begorra, they looked like broth."

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But be sure you get the genuine Pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box—all other so-called pink pills are fraudulent imitations. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

In a very interesting letter to the editor of the Christian Guardian, Rev. C. R. Carscallan, who went to West China about a year ago, there occur the following sentences: "My belief in the possibilities of the Chinese is greater than ever. They are a strong race. It is true that they are very materialistic as it natural with people who live so close to starvation as they do, but they have never had the environment to make them anything else, to give them an interest in things that are spiritual. It takes Christ to do that. Their capacity, however, I believe, is as great as our own, and my conviction is that the Chinese church will be a strong church and a spiritual church and will stand for some things, perhaps, along the line of co-operation and social endeavor that our Western church does not; for the Chinaman is a great organizer and is very practical." This judgment of the Chinese character agrees with that of the profoundest modern students of things Chinese, but how greatly it differs from the idea many of us have been holding all along!

If God can keep a little flower stainless, white as snow, amid clouds of black dust, can He not keep hearts in like purity in this world of sin?—Rev. J. R. Miller.

"None of the best things in life can be proved. Love defies analysis and God hides himself from speculation. There is no path to the highest experiences through the intellect alone."

There is always darkness on the face of the deep until, the Spirit of God moves on the face of the waters.

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12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
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.
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7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a. m.

Peterboro, Peterboro, 5 Mar. 9a.m.
Lindsay, Woodville, 5th March, at
11 a. m.

Toronto, Toronto, Monthly, 1st
Tues.

Whitby, 16th April, 10.30.

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

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

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

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

Saugeen, Drayton 5 Mar.
Guelph, in Chalmers' Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.

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

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

Chatham, Chatham 5 Mar.

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

Maitland, Wingham, 5 Mar.
Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro, 18th Dec. 10 a.m.

Halifax.

Lun and Yar.

St. John.

Miramichi.

Bruce, Paisley 5 Mar. 10.30

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

Synod of Manitoba.

Superior.

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

Rock Lake.

Glenboro, Cyprus River 5 Mar.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Forkton.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first
Wed of Feb.

Battleford.

Synod of Alberta.

Arcoia, Arcoia, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria, in February.

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THE SUN LIFE OF CANADA

A Record of Great Success Last Year—Assurances in Force Crossed the Hundred Million Dollar Mark, Current Profits Paid Policy-holders Keeping Pace With the Company's Growth—The Insurance Investigation by the Royal Commission

At the annual meeting of the Sun Life of Canada, held at Montreal on February 26th the report of the Directors was a magnificent one, showing that the company's operations during the past year have been exceptionally successful. The report says:

Applications for assurance were received to the number of 16,546, for \$22,901,570.65. The policies actually issued and paid for numbered 12,933, and covered \$17,410,054.37, the balance being declined or uncompleted. The total assurances in force at the close of the year now amount to \$12,566,398.10 under 78,625 policies. The passing of the hundred million dollar line marks an other milestone in the Company's progress.

INCOME RAPIDLY INCREASING

The income continues rapidly to increase, and has now reached \$6,212,615.02. The assets show the same characteristic, and are now \$24,292,692.65, the addition for the twelve months being very close to the even three million dollars. During the past five years the assets have more than doubled, and during the past ten years they have almost quadrupled.

GROWTH IN STRENGTH AND PROFIT EARNING.

But while the growth in size indicated by the preceding items is very gratifying, the growth in strength and profit earning power has been even more marked. The surplus earned during the year was \$921,721.34, of which \$208,658.97 was distributed in cash to policyholders entitled to participate that year; \$207,763.51 was set aside to place the reserves on all policies issued since 1902 on a three per cent. basis; and \$489,548.86 was added to the undivided surplus. The surplus over all liabilities and capital stock is now \$2,225,247.45, which indicates the strength of the Company's position and the amplitude of the provision for those policies whose time for participation has not yet arrived.

LIABILITIES CALCULATED ON STRINGENT BASIS.

The liabilities have been calculated on the Hm. table with three and one-half per cent. interest for all policies issued prior to December 31st, 1902, and three per cent. for those issued since. It should also be noted that the Hm. mortality table in itself calls for heavier reserves than the American

table in use in the United States, so that both from the standpoint of the table employed and the rate of interest assumed, the liabilities have been calculated on an unusually stringent basis.

HANDSOME CURRENT DIVIDENDS TO POLICYHOLDERS.

Although the increase in the surplus on hand has been great, and promises well for future distribution of profit, the dividends actually being paid to our policyholders have kept pace. The steady growth in the profit earnings permitted the Company to increase the scale of distribution for the year 1905 beyond that for 1904; and the scale for 1906 in its turn beyond that for 1905. We are pleased to say that the scale which has been adopted for the current year 1907 is again beyond that for 1906. The large earnings have therefore not merely benefitted the policyholders by adding to the strength of the Company and by increasing the provision for future profits, but also by permitting the distribution to them of remarkably handsome current dividends.

THE INSURANCE INVESTIGATION.

The most noteworthy feature of the past year in Canadian insurance circles has been the investigation of our Life companies by a Royal Commission. The public are already so thoroughly informed in regard to this matter that any detailed reference here is unnecessary. Speaking of our own Company, while the Commission unquestionably gave the officers an immense amount of additional labor, the results of the enquiry have been very beneficial. The great strength of the Company, its profitable investments, the large dividends paid by it to its policyholders, the ample provision for profits on policies not yet participating, and, if we may be pardoned for saying so, the honesty and cleanliness in all its business methods, have been brought into the light as never before.

A MOST STRIKING FACT.

Possibly the most striking fact brought out was that the Company is really much stronger than it has ever claimed to be, having a contingent fund outside its published list of assets, composed largely of bonus stocks obtained in connection with purchases of bonds. This fund is already worth a large sum, and not only adds to the strength of the office, but will in time materially increase the payments of profits as the various items are converted into cash.

THE COMPANY'S GROWTH.

Year	Income.	Net Assets exclusive of uncalled capital.	Life Assurances in force.
1872	\$ 48,210.93	\$ 96,461.95	\$ 1,064,350.00
1876	102,822.14	265,944.64	2,414,063.00
1881	182,500.38	538,583.75	5,010,156.81
1886	373,500.31	1,573,027.10	9,413,358.07
1891	920,174.57	2,885,571.44	19,436,961.84
1896	1,886,258.00	6,388,144.66	38,196,890.92
1901	3,095,666.07	11,773,032.07	62,400,931.00
1906	6,212,615.02	24,292,692.65	102,566,398.10



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of the Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 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 following plans:

(1) At least six months' residence 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 residing with the father or mother.

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

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

W. W. COBY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

MAIL CONTRACT.

Sealed Tenders addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 5th April, 1907, for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between Alexandria and Kirk Hill, from the 1st May next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Alexandria, Kirk Hill, McCormick and Loehel and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,

Superintendent.

Post Office Department,
Mail Contract Branch,
Ottawa, 14th Feb. 1907.

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