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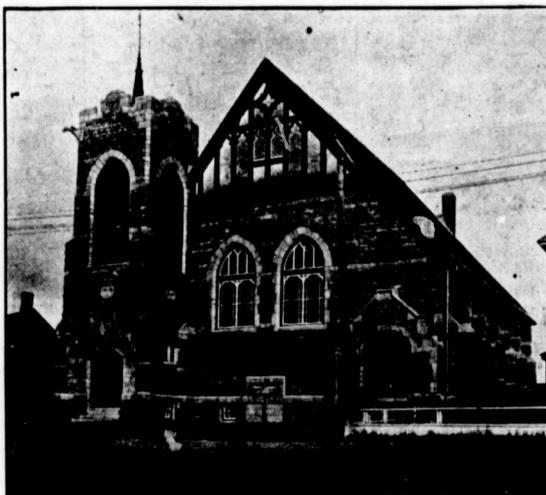
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REV. DAVID McLAREN, B. A.,
Moderator Synod of Montreal and Ottawa



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DEATHS

At the home of her uncle, George Douglas, Manilla, on Monday, May 8, 1905, Mary Hunter Campbell, in her 34th year.

At his residence, "Altadore," Woodstock, Ont., on May 3, 1905, the Hon. James Sutherland, Minister of Public Works for Canada, in his 56th year.

At Wiesbaden, Germany, on May 4, 1905, in his 11th year, George Lawson, dearly beloved and only child of the Rev. Louis H. Jordan, formerly of Toronto.

At Owen Sound, May 13, Rev. Robert Rodgers, in his 88th year.

At Cornwall, on May 11, 1905, Rev. Neil MacNish, B.D., LL.D., aged 66 years.

At Dunvegan, on April 22, 1905, Norman Murray, aged 77 years.

MARRIAGES

In Galt, on the 5th inst., at Knox Church manse, by Rev. R. E. Knowles, Mr. John F. Shultz to Miss Gertrude Gamble, both of Galt.

At Sturgeon Falls, Ont., on April 27, 1905, Archibald Lindsay McGrath, of Cache Bay, Ont., to Elizabeth, youngest daughter of the late Duncan Arbuthnot, of Toronto.

At Winchester, on April 28, 1905, by Rev. E. S. Logie, William Smith to Pearl M., daughter of George Salter.

At St. Andrew's manse, Smith's Falls, on April 12, 1905, by Rev. C. H. Cooke, James Peter Smith, to Pearl, second daughter of Charles Stewart, South Elmsley.

In St. Mark's Church, Montreal, on May 10, 1905, Charles Birss and Wilhelmina Will, both of Montreal, were united in marriage by the Rev. G. F. Kinnear, B.A.

At the residence of the bride's parents, Pilkington, May 9, 1905, by Rev. J. B. Mullen, Fergus, George Forbes Nutrie and Elizabeth Ann Fasken, eldest daughter of Mr. and Mrs. Robert Fasken.

BIRTHS

At 225 Metcalfe avenue, Westmount, the wife of Mr. R. Ross of a daughter.

At Vankleek Hill, on April 23, 1905, the wife of Angus MacNish, of a son.

At Kirk Hill, on April 27, 1905, the wife of John A. McDougall, of a daughter.

In the Fifth Con. of Roxborough, on April 22, 1905, the wife of D. D. Sutherland, of a son.

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NEW GLEBE CHURCH OPENED.

Seldom has the old doxology, Praise God From Whom All Blessings Flow, been sung with such deep feeling and sincere joy as on Sunday morning at the opening of the dedicatory service of the Glebe Presbyterian church, corner First avenue and Park street. Rev. W. T. Herridge, pastor of St. Andrew's church, preached both morning and evening. His sermons were most masterly and brilliant efforts. The beautiful new edifice was filled at both services, many being turned away unable to get seats in the evening. At the morning service Rev. J. D. Milne said it was a source of unshakeable delight to get into the new building with the increased facilities. He expressed gratification and thanks that those engaged in the construction of the building had been preserved from accident and danger, and prayed that the people would have the zeal of perseverance and the strength of devotion to God and truth that the new church might become the center of a growing influence.

Before commencing his sermon Rev. Dr. Herridge offered to the congregation his congratulations on the completion of the building so long desired. It had, he said, been a privilege for St. Andrew's church to assist in the work. Ability and desire had gone together and it was a pleasure to the members and officers of St. Andrew's church to be of assistance to the Glebe congregation. Rev. Dr. Herridge said he was sure the aid so given in the building of the beautiful edifice would not induce a spirit of indifference but would have the opposite effect and stimulate to greater efforts for the material and spiritual advancement of what was destined to be one of the most influential churches in the city. Much of the result, he said, was to be attributed under God to the able, faithful and efficient work of the pastor, Rev. Mr. Milne. He had able co-workers but without his inspiring leadership they would not have succeeded.

The theme of Rev. Dr. Herridge's morning sermon was True Religion. Many men, he said, yield a conventional tribute to Christianity and stop there. Their conduct was colored with outward respect for Christianity but there was no deeper feeling. Going to church and religious observances, he said, were not of no value and it would be disastrous to individuals and the nation if the quiet Sundays should ever vanish away. It meant something to go to church even though people did not go in the best spirit. Even a faint awakening of the better side of a man's nature should make better men. But unless these actions were backed by genuine religious fervor, men would fall into hypocrisy.

Rev. Dr. Herridge declared there was no dividing line in morals between the man in the pulpit and the men who sat in the pews. There was no argument for one man being a Christian that did not apply to other men. The church and ministers were for a stimulus, but the abiding sanctuary was not in polished stones but in regenerated characters. True Christians were Christians at all times and in all places.

THE SUNDAY SCHOOL.

Rev. Mr. Milne opened the afternoon meeting with devotional exercises after which the Sunday school superintendent Mr. J. D. Denny, took charge. The children occupied a reserved space in the body of the church and led in the music. The Sunday school orchestra, under the leadership of Mr. W. H. Pierce, also did good work. Dr. Chisholm, M.P., gave an interesting address on the importance of Sunday school work for training the young. He also spoke of the importance of all denominations uniting

to meet the supiritual requirements of the west. Rev. E. A. Mitchell spoke on love, which, he said, consisted of four pillars, love to parents, love of home, love of work and love to Christ. A duet was pleasingly rendered by Mrs. W. L. Reid and Miss Ethel McAdam.

At the evening service Rev. Dr. Herridge took as his text the casting out of the evil spirits by Christ. Many men these days, he said, had evil spirits in them. A mysterious relation existed between the mind and the body and unclean thoughts and actions wrote on the human bodies. Men were tantalized by the evil spirits of greed, pride, avarice, envy and lust. Most men had at least one little devil in them. "When you attack the evils of intemperance, one of the greatest banes of the Anglo-Saxon race, there are those who by reason of selfishness or corrupt practices or the pathetic victims of the passion, cry out 'Let us alone.' When the pulpit ventures to make an attack on corrupt practices that are bringing discredit on us as a people, how many say 'Mind your own business, what has the pulpit to do with politics?' It is impossible to make an attack on any kind of evil without hearing the cry, 'Let us alone.'" The modern church, said Rev. Dr. Herridge, does not always want God's soiled children and does not do much to encourage them, to hear the message of salvation. He hoped the Glebe church would be an exception. There was, he said, plenty of room for greater friendliness on the part of the white sheep for the black sheep. One can't definitely divide people into good and bad. If circumstances had been the same there might have been little difference between the judge and the man he condemns or between the grand dame and her poor sister whom she would not as much as brush with the hem of her garment. It would be a much different world if all good people were attractive and all attractive people were good.

Solos were rendered in the evening by Miss Hill and Mrs. W. L. Reid.

A most gracious spiritual awakening is in progress at Wolfville, Nova Scotia, in which Acadia University and the affiliated schools—Acadia Seminary and Horton Collegiate Academy—are blessedly sharing. Reports reach us from many directions of notable revivals of religion. These revivals are not confined to any one church or class or country. We ought not to forget that the evangelistic services held in Stewarton and Erskine churches in this city, under the leadership of Rev. Wm. Meikle, have been attended with very blessed results in both congregations, especially among the young people.

At the induction of Rev. H. Beverley Ketchen as pastor of MacNab Street church, Hamilton, there was a large congregation present and Rev. Dr. Fletcher, the former pastor of the church, presided. Rev. D. R. Drummond preached an eloquent and appropriate sermon. Rev. Dr. Lytle addressed the new pastor and Rev. Mr. McNamee addressed the people. The service throughout was most impressive. At its conclusion Rev. Dr. Fletcher introduced the members of the congregation to his successor.

A Council never did more than register what was already the custom of the great majority of the Churches—Rev. R. J. Campbell.

God's sympathy is not exhausted in sighs.

NOTE AND COMMENT

A great conference of Baptists from every quarter of the world, representing 5,700,000 communicants, will be held in London in July next.

A telegram from Cape Town states that distress is keen throughout most of South Africa, and the new arrivals only swell the ranks of the unemployed.

India is the oldest cotton-producing country in the world. From time immemorial the cotton plant has been grown there, and its fibre manufactured by the natives.

The College of Cardinals of the Roman Catholic Church should number sixty-seven members. There are at present three vacancies. The Italians keep the policy of the Church safely Italian. There are thirty-nine Italian cardinals. Twenty-eight can never out-vote thirty-nine. America has only one. Well, we can send it. One is enough.

In the six New England states are 12,000 members of Presbyterian churches, 517 of whom were received last year. In Boston excellent work has been done. South church, of which Rev. James Ladd, D.D., is pastor, has added twenty-four new members, and sixteen whose names had been dropped have been looked up and restored to church fellowship.

The Japanese have removed three hundred and ninety-five mines from the vicinity of Port Arthur. They were found strewn in the open sea at a distance of twenty-five miles from the port. Dozens of single mines were picked up as far as seventy-five miles from Port Arthur. The danger to neutral shipping must have been great, and the use of mines in the open sea should be taken up by the next International Congress.

The trustees of the British Museum have decided to preserve records of voices of the most famous singers and publicists of the time.—men and women whose voices will interest the coming generations. The records will be collected and stored. The Gramophone Company have offered to make imperishable records of the voices of people selected by the authorities of the British Museum and supply them free of charge. These records are intended solely for posterity.

The Bishop of Norwich, in a recent address, is reported as saying that he would oppose steadfastly every proposal to alter the use of the Athanasian Creed, because the mass of the people, if they had any accurate knowledge of the two fundamental verities of the Holy Trinity and the Incarnation, had obtained it almost entirely from that creed, and if it were not openly recited it would be no better known than the Thirty-Nine Articles, and this would be to the advantage of the Unitarian error. The withdrawal of the minatory clauses of the creed would be followed by the tacit rejection of minatory clauses of the New Testament. At a time like the present, when the fundamental truths of the Gospel were being rudely assailed and doubted or denied by some who held positions in the Church, the degradation of the creed would have disastrous results.

At the meeting of the London Presbyterian a committee was appointed to report upon the necessity of a new church in the southern portion of the city. The resignation of Rev. Mr. Steven of Dalton was accepted.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

TORONTO AND KINGSTON.

Annual Meeting of Synod at Toronto.

This court of the church convened in Knox church, on Monday evening, with the retiring moderator, Rev. J. A. McKeen, M. A., presiding, who preached an appropriate sermon on the dominant characteristics necessary for the successful teaching of God's Word. God's message to the world, had been brought out of obscurity into light, and it was the duty of the teacher to present it in its simplicity. The method of Jesus was to reach the common people and to suit His sermons to His audience. Yet His message must be deeply studied to realize its full purport, and the better trained was the teacher the better could he expound it. Every pastor had in the Sabbath school a great opportunity for establishing a sort of theological college. The teacher should lose himself in his teaching, since it was only thus that he could attain the greatest eloquence and effect. The great object should be to gladden God's message with the same earnestness that distinguished it when it came from God.

At the conclusion of Mr. McKeen's sermon, Rev. Stephen Childerhose, pastor of St. Andrew's church, Parry Sound, and a great home mission influence in northern Ontario, was elected Moderator for the ensuing year. In accepting his election Rev. Mr. Childerhose said that he was entirely constrained through the great import of home mission work, and the very evident sympathy the Synod entertained for it.

Applications for licenses were granted to the following: Presbytery of Toronto—J. T. Boyd, B.A., G. W. Carter, M. A., J. Fletcher, B.A., W. M. Grant, M. A., G. A. Hackner, B.A., R. B. Ledingham, B. A., W. M. McKay, B.A., R. McFachern, C. McRae, M.A., W. Nichol, M.A., J. E. Reed, M.A., F. E. Reikie, B. A., H. Walker, B.A., R. G. McKay, B. A. Presbytery of Kingston—J. T. Millar, B.A., J. H. Hutcheson, B.A., Logie MacDonnell, M.A., J. C. McConachie, B.A., W. H. McInnes, B.A., C. C. Strachan, B.A., C. C. Whiting, M.A., W. J. McQuarrie, B.A.

SECOND DAY.

Sabbath desecration and the increase of the vice of intemperance formed the subject of the report on Church work, the first order of business, at Wednesday's session. The report which was presented by Rev. William Farquharson, of Durham, referred to the increase of Sunday sports, such as boating, hunting, and fishing. In certain sections of society, too, there was an increase of Sunday entertainments while a complaint was made that in many factories and on railroads men were forced to work on that day.

Referring to temperance, the report regretted that this department of the Church work was not making headway, though in the rural districts there was a decrease in drinking, the large towns and cities showed an increase. As an example it said that there were 1,724 more arrests for drunkenness in Toronto last year than in 1903. Regret was expressed that there was an increase in the private use of intoxicants and there was a tendency to introduce them at parties as beverages, which gave the added danger of covering them with a cloak of respectability. Efforts should therefore be made to encourage the principles of total abstinence.

In seconding the report, Rev. D. D. McLeod, of Barrie, blamed much of the failure of temperance propaganda on its advocates. They had forgotten that it was largely a question of morals, and had dragged it into politics. Rev. James McKinnon recommended personal contact in fighting the liquor habit, while Rev. Alexander Shepherd, of Markdale, advo-

cated the adoption of some educational method.

Ex-Mayor Graham, of Belleville, indicated the difficulties which handicapped the police in their fight against the abuse of licenses by hotelkeepers. They needed the assistance of hotel proprietors in the detection of criminals. This they would lose if they made war on the license-holders. License inspectors also had difficulties owing to the fact that they were well known. As a political issue, either in provincial or Dominion politics, Mr. Graham thought that prohibition was a dead letter. In future he felt that reforms must come through both parties. Personally, he advocated the stopping of the treating system and the banishment of the bar. The speaker said, in conclusion, that the women could do a great deal for the temperance cause if they refused not only to have intoxicants in their homes, but to entertain or know young men who used strong drink too freely. In this way tipping might be largely frowned down.

He concluded by expressing opinion that the presbyteries should co-operate in putting down the vice. With this view the synod coincided and appointed a committee to formulate a plan of action. This is composed of Dr. H. Gracey, Mr. Graham, Rev. A. Gandier, Rev. A. R. McIntosh, Rev. J. H. Poiter, Mr. Selby, Rev. J. A. Murray.

Augmentation.

The Augmentation Committee's report, presented by Mr. R. W. Ross, included the recommendation, which was adopted, that the minimum salary of a minister be increased by \$50 to \$800 and a manse. In supporting his recommendation Mr. Ross said that the question was a national one. If the future of the country depended on the growth of righteousness and Christian spirit, the most practical thing must be done for augmentation work. There was a necessity for raising the minimum salary of a minister. The cost of living had increased one-third in the country, as it had in the city. Liberality to struggling ministers always led to practical results.

Sabbath School Work.

Reporting on the Sabbath schools in the Synod, Rev. Alex. MacGillivray in the evening said that during the year there had been 298 schools in operation within the bounds of the Synod. Seventy-two schools only had failed to report, but there was in this respect room for improvement. The work of teaching had been carried on by 6,025 consecrated men and women. The total enrollment in the various Sunday schools amounted to 49,102, a loss compared with that of the preceding year of 1,074. A gratifying advance of 189 was reported in the case of new communicants received from the Sabbath school to the number of 1,950. In the matter of giving, a marked advance in liberality was shown. The total amount contributed by schools for all purposes was \$37,710, an increase of \$1,770. It was recommended among other things that greater attention be given to the memorizing of Scripture and the Shorter Catechism, and that the teacher training course be earnestly commended to sessions and Sabbath schools.

Young People's Societies.

Rev. W. R. McIntosh of Elora presented the report of the Committee on Young People's Societies for the Synod. He stated in introducing it that there was a prevalent feeling that the establishment of young people's societies was of little advantage. The speaker was confident that, granted an organized society adapted to environment, it was a veritable handmaid of the Sabbath school. A gratifying revival of interest in such societies was noticeable. Some 180 societies were

in operation as against 166 the year before, with a corresponding increase in membership of 862. The success of these societies depended more on the right man in the right place than any other organization. A convener with a "vision splendid" was needed. Dr. McTavish pointed out some errors in the conduct of young people's work. He said that it was a problem yet to be solved. Sometimes the ministers were not in sympathy with the society, very often the conditions were not sufficiently studied in organizing a Y.P.S., for it was to be discovered from them what type of society was to be organized. Societies often failed because no definite plan of work was set before them.

THIRD DAY.

The moderator, Rev. Mr. Childerhose presented this report, and in detailing the needs of home mission work. Mr. Childerhose drew attention to the demand for home missionaries. In explanation, his report read:—"by home missionary is meant not esthetists, who have little knowledge of the Bible, human nature or anything else; nor students, who for four or five months divide their attention between a summer holiday, honor, philosophy and the work of the field; nor the ordained man who feels his professional standing, and thinks he is filling a place far below his ability to serve." Rev. S. H. Eastman of Meaford took exception to this sentence as calculated to injure the feelings of sensitive men. Although the Moderator was willing to withdraw the remark, Rev. Dr. D. McTavish declared that from his personal experience the sentence was quite timely and that it would never offend men doing their duty. The prevailing impression was that if the shoe pinched certain missionaries it might do them good and the remark remained good. The weak home mission fields in the north were highly worthy of support. They represented the untiring energy of consecrated men, and needed sympathetic thought and action. Regarding the needs of the work, that of men was paramount. He believed there was not a finer class of men to be found than were engaging in home mission work in this Synod, but there was a real scarcity. The work required physical solitude, enthusiasm that nothing could dampen, and a man able to preach. Charlatanism was soon discovered in the lumber camps. Only the missionary who had an ardent message to deliver would

Rev. J. H. McVicar presented a glowing report on foreign missions in the afternoon. He said that there was an impression that missionary operations might go far ahead of the ability to support them. No congregation had gone over its head in the matter of giving. Yet it was encouraging to note signs of progress. This year there was a total increase of \$8,588.99 in givings, and an increase in the case of every Presbytery. Orangeville had doubled its collections, and North Bay nearly so. The best organized Presbyteries were doing the best for the missionary cause. This did not imply intricate machinery. Often a simple system accomplished great things. The greater the frequency with which offerings were made the greater the contributions were found to be. It was recommended that Presbyteries be encouraged to effect an organized system of contribution to the missionary cause. Dr. R. P. Mackay, in moving the adoption of the foreign missions report, said that, although a splendid record was before them, there was still a substantial deficit to meet. He expressed unbounded confidence in the people in the church, and held that they could always meet emergencies.

The committee organized to suggest some

co-operative crusade against intemperance recommended as follows:—That the Synod approve of the present enforcement of the license law, but ask for further legislation towards the closing of bars.

HAMILTON.

At a meeting of Hamilton Presbytery, held in St. Catharines on Tuesday, May 2nd, Rev. J. D. Cunningham, B.A., was unanimously nominated for the chair of New Testament, Greek and Exegesis in Knox College, Toronto.

Rev. Neil Leckie, formerly assistant to Rev. Dr. Lyle in Central church, has received a call to Lonsborough and Burns' church in Huron Presbytery.

The induction of Rev. S. B. Russell took place at Erskine church on Friday evening, May 12th inst.

A very successful Christian Endeavor rally and convention was held in Erskine church on Friday of last week. Rev. J. A. Wilson of St. Andrew's church was the speaker of the evening. Rev. Dr. Talling presided.

Rev. D. R. Drummond of St. Paul's church preached at anniversary services in Knox church, St. Catharines, on Sunday last.

Rev. W. H. Brokenshire of Port Dalhousie has resigned to accept a call to a charge in Buffalo.

Rev. L. M. McDonnell, the new assistant pastor of Central church, has entered upon his duties.

Rev. Roy VanWyck of Sherman Avenue church is already getting his work well in hand. He is very popular among his people.

Sunday, April 30th, was a day of church parades in Hamilton, Rev. D. R. Drummond preaching to the "Kitties," and Rev. E. A. Henry to the Oddfellows.

The peony revival is now in full swing and everybody seems to be happy about it, says "Country Life in America." In fact, this lovely flower never really went out of favor, as the dahlia did. Of course, the peony has been greatly improved in the last fifteen years (witness, for example, the increased number of fragrant varieties), but even if it had not been improved it would still rank among the six best herbaceous perennials in cultivation; in fact, it is probably the best "hardy flower" we have, and if the truth were known (and one could ignore fragrance and sentiment), the peony beats the rose "all hollow." This may be a strong statement, but it is not extravagant. The peony is larger than the rose, with as wide a range of color; it lasts longer, the plant is harder, easier to cultivate, has no thorns, and is remarkably free from insect enemies and diseases. A rose-bush has no shape, and what little foliage it has is generally covered with bugs. (For its worst enemy, the rose beetle, there is no practical remedy.) Eleven months and two weeks in the year the average rose-bush in the front yard is an eyesore, while the peony looks well from frost to frost. A rose-bush is generally a short-lived affair; peonies are almost as permanent as trees. Have all the roses you want in your backyard, but if you wish to do the big, strong, simple, masterful thing, put your money into peonies and buy lots of them!

The less a man knows the easier it is to convince him that he knows everything.

Lack of originality in some people's conversation displays their good judgment.

The man who has too little confidence in himself generally has too much in other ways.

If there be not a heavenly world to heal the wounds of earth; if beyond the indefinite boundary of life there lies no land where wrongs are righted and sorrows borne away then is life a tragedy indeed and the sweet solace of hope a mockery to us all.

PRESBYTERIAN PARAGRAPHS.

The engagement is announced of the Rev. J. H. Miller, B.A., a recent graduate of Queen's University, and Miss Carrie Johnston, of Whitty, Ont. After the marriage the Rev. Mr. Miller and his wife will leave for Field, B.C., to do missionary work.

The Presbyteries of Barrie, Melita, Truro, Toronto, Qu'Appelle, Brandon, Winnipeg, and Kingston have notified the various Presbyteries of the church that they intend making application to the General Assembly at its next meeting for leave to receive twelve ministers from foreign countries into the Presbyterian church of Canada.

Anniversary services were conducted in St. Paul's and St. Andrew's churches, Peterboro, last Sunday, by Revs. A. Logan Gieggie and Alf. Gandier, of Toronto. St. Paul's Church laid \$1,800 on the collection plate towards a reduction of the church debt. A lectureship will be endowed in Queen's University by local citizens in honor of the late Rev. John M. Roger, founder of Presbyterianism in that growing city.

The Kinnear's Mills case, which has caused no little trouble and anxiety to

in the year 1900. He then took charge of Rev. Dr. Magill's congregation in Maghera, County Kerry, for five months. Dr. Magill is now Professor of Systematic Theology in Pine Hill College, Halifax. The next year he went and took a post-graduate course in Princeton seminary, and at the same time studied philosophy at the university.

The executive of the Presbyterian General Assembly's committee on Young People's Societies, met, last week in Toronto, Rev. Dr. MacTavish of Deseronto presiding. The report to be presented to the forthcoming meeting of the general assembly was passed. Rev. Messrs. McIntosh, of Elora and Monds, of Glen Allan, were appointed to prepare a course of literary studies for 1906, and Rev. A. Gandier, Toronto, to prepare another course along Biblical lines. The literature published by the committee has had a large sale, and there has been a substantial increase in membership and contributions.

The Rev. Robert Rodgers who was for over half a century a prominent minister of the Presbyterian church in Canada, died last Saturday in his eighty-seventh year. Mr. Rodgers was ordained in



THE MANSE OF KNOX CHURCH, VANKLEEK HILL, ONT.

the Synod of Montreal and Ottawa has been ancestrally settled, and not a single family has been lost to the Presbyterian church. Dr. Kellock, with the help of a committee composed of Dr. Mowatt, the Rev. F. M. Dewey, and the late Mr. Jas. Ross, were thanked by the Synod for the happy termination of this case and for the assistance rendered by them.

The Witness pays the following well deserved tribute to the town in which the recent meeting of Synod was held: The town of Vankleek Hill is a prosperous one. It is the centre of intelligence of the county of Prescott. It has an enviable record as a clean, moral, religious and intellectual town. The County Model School is situated there, and there are several handsome public buildings. There is also a well-equipped Collegiate Institute which has a record second to none in the province of Ontario. There are five churches, the Presbyterian, the Methodist, the Anglican, the Baptist and the Roman Catholic. Good-will and harmony dwell among the people.

The Belfast Witness says: Rev. Samuel Burnside Russell, at present pastor of St. Andrew's church, Hillsburg, Ont., will be the next pastor of Erskine Presbyterian church, Hamilton, a unanimous call having been extended to him. Mr. Russell received a four years' training in Queen's College, Belfast, Ireland, and took a three years' theological course in Assembly's College, Belfast, graduating

1859. During his long term he was minister at Innesburg Presbyterian church for some years; in Colingwood, where he was stationed for twenty-five years, and later at Crossford, Ont. He retired about eighteen years ago, and took up residence in Owen Sound.

As we meet and toils each day
The heavy burden of our way,
Let every soul direct contact be
A glorious, happy ministry.

If we will travel the world over in search of the richest thing it holds for us we will find it at the end of the journey that we have carried it with us all the way—our own immortal soul.

In proportion as we have the love and gentleness of God revealed in us will we be loved by our fellowmen.

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SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE CRUCIFIXION.

By Rev. J. W. Clark, London.

He bearing his cross, v. 17. The follower of Jesus must surely part company with his Master now. But, no. If he does, all is lost. Here is what the Master Himself says: "Whosoever doth not bear his cross, and come after Me, cannot be my disciple" (Luke 14: 27). We talk of the little disappointments and ills of life as our crosses. So they are; but cross-bearing means a thousandfold more; it means the willingness to suffer all pain and all shame, if need be—for our Master's sake, and in our Master's service. May He give us His grace, that we may not shrink from the cross, in whatsoever form it come.

They crucified him, v. 18. That was long ago, and at the demand of Jews on the other side of the world. The blackest deed that earth has ever known: the Lord of life and love put to shame and torture by those He came to save. But is the shameful deed not done afresh by every soul that rejects Him, and especially by every one, who being once a follower, has turned his back upon his Lord and Saviour? Let us spare our hard words, lest, some day, we also may be tempted to this dreadful sin.

In Hebrew, and in Latin, and in Greek (Rev. Ver.), v. 20. The sacrifice on the cross was for all men; for the Jews, to whom God had specially made Himself known; for the Romans, who were the world's rulers; for the Greeks, who were the world's teachers. And ever since, the world's scholarship, and the extension of empire throughout the world, have been the carriers of the re of this Jew of Nazareth. Into all lands it has gone, and in half ten hundred tongues His name is spoken; and at the pace at which the Christian powers are gaining sway, and the Gospel is spreading abroad, it looks as if, perhaps in a generation, His name shall have been heralded and His praises sung in all the earth.

Cast lots, v. 24. Gambling for the Saviour's garment, while He was in agony of death for the sin of the world! So, we do constantly belittle our lives. Our eyes are so unseeing, our ears so deaf to the great things God is saying to us. For the great Lord wants no follower of His to be without His share in bringing in the world-wide kingdom, whose liberties were purchased by that death upon the tree. He died; that was His part. We are more than mere beholders. It is ours to tell men the story, ours to work and pray that the full fruitage of the cross shall be gathered in. This is making great the littlest life.

That the scripture might be fulfilled, v. 24. Little recked those rough, careless soldiers, of scripture or its fulfillment. Their task, for that day, was to obey orders and crucify three Jews: their reward and recreation, the dividing of the garments. But they were making good, words spoken of God centuries before, and thus rendering it easier for men to believe that Jesus of Nazareth was indeed God's Son and the world's Redeemer. Does it not teach us that God's hand is upon every thread in the great loom of life. There is nothing beyond His control. Our most insignificant acts may be helping mightily, or hindering His kingdom.

When Jesus therefore saw his mother, v. 26. A little Portuguese girl in one of the Boston public schools wrote this an-

S. S. LESSON: May 28, 1905.—John 19: 17-30; Memory Verses, 25-27. The Golden Text.—Christ died for our sins according to the scriptures.—1 Cor. 15: 3.

swer to the question, What duty do we owe to those in our home, who have taken care of us?—"I owe it to my dear parents to prepare myself for work, so that my father, when he looks at me, may say, 'I shall have someone to take care of us in our old age.'" That was a true keeping of the Fourth Commandment; in which the Man Jesus on the cross, as well as the Boy Jesus in the home at Nazareth (Luke 2: 51, 52), has given us blessed example.

He said, v. 29. Of the seven "words" of Jesus on the cross, the first three were for others than Himself—the very first, for His enemies, "Father forgive them"; the second for a penitent, "To-day shalt thou be with me in paradise"; the third for his nearest and dearest on earth, "Woman behold thy son," as He commends His mother to the disciple John. How like Him, for was not the very purpose of His errand to earth to save and help others; and has not His compassion been ever deep and wide? Wide, wide, open are His arms of love.

It is finished; and he bowed his head and gave up the ghost, v. 30. What can be said when we read such a sentence as this: "Waterloo," says Victor Hugo, "is the change of front of the universe." "Nearer truth," says another, "is this: Calvary is the change of front of the universe." The ages before looked forward to it. The ages since have been profoundly influenced by it. Calvary has not only changed the map of the world; but it opened up the world beyond and above. This at least, it may, and ought to, mean to every son of man who hears the story:—His work of redemption for me is finished; my work of service in His cause should begin.

THE CHRISTIAN.

By Charles W. Nevins.

With truth for toil, with God to discipline,
With hope aflame,
With strength to win;

With aim, the best that earth and time contain,
With power for loss,
With power for gain;

With cheer for heart, with hope at end of day,
The world has served
A master on his way.

A PRAYER.

O Thou Eternal One, I need Thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast thou said that heaven is the robing room in which to prepare for earth. It is from within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not the sight of the sea. I could no stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden and the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in then, thou great sea! Roll in upon the hot sands of time, and have the thickest land! Roll in upon the beach, and wash its impurities away! Let us hear the sound of Thy waves, and we shall bear the rumbling of earth's chariot wheels! He who has lain one moment on Thy breast is fit to tread the rusty courts of time.—George Matheson.

WHAT DO YOU SEE?

Hall Caine, in a recent article on "The Moral Responsibility of Authors," makes use of the widely-quoted anecdote of Turner. A lady, criticising his paintings, remarked, "But I don't see these colors in the sunset Mr. Turner." "I dare say not," replied the artist, "but don't you wish you could?"

There is a world of uncomfortable query, in that remark, when we apply it to ourselves in its broadest sense. For instance, how many opportunities have we missed for saying the one needed word, or doing the one needed act, because we did not see the need? We accept people at their own, or surface, valuation, and minister to them accordingly, when a sympathetic endeavor to see beneath the exterior might reveal conditions vastly different. This was illustrated recently in the experience of a settlement worker in Boston's Italian quarter.

When she came to the school she was advised particularly as to the treatment of a certain boy whom the principal called "a hopeless case." He was an undeveloped lad of thirteen, with the facial expression and bearing of a man, and seemed to have acquired all the vices of speech and habits that the slums could teach. He came to the classes regularly, but was the cause of such endless disturbance that the principal had resolved to debar him; but, full of the zeal of the new worker, the teacher begged a month's grace.

For three weeks he made her existence miserable, and only the sternest repression kept him within bounds. After an unusually trying day, she made him remain after the others had left.

He settled down in his seat indifferently, waiting the customary warning and entreaties. But this teacher works with her heart as well as her head. She crossed the empty room, and took his two brown, reluctant hands in her own. "Raffaele," she said simply, looking straight into his eyes, "I am tired, too tired to be teacher tonight. I shall say nothing of the rules you have broken, but I want to ask you to be kinder to me. I want to be your friend, but you are making my work hard and my heart heavy. Won't you let me care for you? It will help me."

He sat quiet a few moments, and the teacher looked out the window, wisely silent. When she looked his way again the tears were streaming over his cheeks, and the next instant he was sobbing on her shoulder. The boy was hungry for friendship and love, but he resented authority. He was the fist oldest of ten children, and in his crowded, squalid home there was no time for attention, or affection.

He had been dependent on himself for most things since babyhood, and he found the world a poor place for sympathy. Yet, under the stolid exterior was the starved child-heart, and a very little tenderness won his lasting allegiance.

What people need, and what we think they need, is a problem for delicate handling; but as the trained eye sees colors that escape the majority, so careful insight will bring that wonderful broadening of mind and heart, that warm sense of universal brotherhood, that alone is rich reward.—Irene G. Thompson, in S. S. Times.

No matter how humble the abode, if it be sweetened with kindness and smiles the hearts will turn longingly toward it; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

SOME MISSIONARY HEROES IN ROMAN CATHOLIC LANDS.

Adam Erwin, a cripple and a dwarf, who, without support from any Board, toiled till the age of eighty in Columbia.

Emilio Silva Bryant, a poor laborer stricken with consumption, who got together the first Protestant church in Venezuela.

Francesco Penzotti, a poor Italian carpenter, kept for eight months in a foul prison in Peru, because he preached the true gospel.

Jose Mongiardino, the undaunted colporteur, murdered by the Catholics in Bolivia, and buried between the graves of a murderer and a suicide.

Joan F. Thomson of the Argentine Republic, one of the boldest defenders of the faith that ever lived.

W. G. Bagby, a pioneer in Brazil, who was knocked down by a mob while preaching, and his preaching-place stoned, while his converts were driven from their homes.

John Boles, eloquent French Huguenot, kept for eight years in a Jesuit prison in Brazil, and then killed—all because he preached Jesus Christ.

Mary Hartmann, who went alone to labor in the wilderness of Dutch, Guiana, and allowed herself to turn to civilization for only a single day.

Aden Gardner and his comrades, starved to death in Patagonia for the sake of the gospel.

Melinda Rankin, the determined school-teacher, who began missions in Mexico, and kept up her work, raising money herself, for twenty years.

Leonard Dober, pioneer in the West Indies, who lived on bread and water that he might teach the negro slaves.

Jonas King, who did a great work in Greece. Fifty men bound themselves to kill him. He was put in a loathsome dungeon. At one time he was exiled.

Some Bible Hints.

One bane of Roman Catholic countries is their ignorance. God's way is not known there (v. 2), and of course it is not followed.

The "saving health" (v. 2) which the Roman Catholic seeks, he seeks from senseless images and empty ceremonies, instead of from the Great Physician.

In Roman Catholic countries it is not "the people" (v. 3) that worship, but the priests; but worship for them—or are supposed to.

Righteous government (v. 4) is almost unknown in many Roman Catholic lands; witness the deplorable civic condition of South America.

To Think About.

What am I doing to build up Protestantism?

Do I realize the vast difference between Protestantism and Roman Catholicism?

What am I giving to missions in "the Neglected Continent?"

FOR DAILY READING.

M., May 22. True missionary success. Dan. 12: 1-10.

T., May 23. Worshipping only God. Rev. 19: 5-10.

W., May 24. One Mediator. Heb. 12: 22-24.

T., May 25. Reasons for outrage. Ps. 72: 8-10.

F., May 26. Christ's brethren. Mark 3: 31-35.

S., May 27. Need of the Spirit. Luke 9: 32-36.

Sun., May 28. Topic—Missions in Roman Catholic countries. Ps. 67: 1-7.

Our incomes are like our shoes. If too small they gall and pinch us, but if too large they cause us to stumble and to trip.

We save and toil, we worry and fret; and all the while close over us bends the infinite wonder and beauty of Nature, saying, "Look up, my child! Feel my smile and be glad!"

LET YOUR LIGHT SHINE.

It is no more the duty of light to shine than it is of the Church as a whole or of the Christian as an individual. Light! How could the world get along without it? Take away the gas and electric fixtures from our homes and churches, our public halls and places of amusement, our great business houses and vast industries, and our great cities would be impossible. And what would our homes be without their illumination? Take away the glowing jets, the lamps and the light of the open fire and the pleasures of society are at an end. Remove the light of the sun and the moon and the stars and you have left the world itself in darkness and desolation. Not only could cities not exist without light, but life itself could not exist. Animal and vegetable life would disappear from the earth. Before ever there was a firmament "in the midst of the waters" or herbs yielding seed, and fruit-trees bearing fruit after their kind, God said: "Let there be light." And not until He made the two great lights to rule over the day and over the night did He create the living things that swarm in the waters or fly in the air. The living creatures, the cattle and creeping things, and beasts of the earth, and the great triumphant conference about "man in our image," all came after God had appointed the lights of the firmament "for signs, and for seasons and for days and years." If we are to have life we must have light. And, what light is to life that is the Church to the world. "Ye are the light of the world."—United Presbyterian.

THE BARRED DOOR.

Theodosia Garrison in Harper's Bazar. One night upon mine ancient enemy

I closed my door.

And lo! that night came Love in search of me—

Love I had hungered for— And finding my door closed went on his way

And came no more.

Pray you take counsel of this penitent And learn thereof;

Set your door wide whatever guests be sent

Your graciousness to prove.

Better to let in many enemies

Than bar out Love.

QUITE ANOTHER VIEW.

We see what we are in the light of his perfection. We were tolerably contented with our character once, but when Christ comes we are never that again. Like the sheep that look clean enough among the summer grass, but against the background of the virgin snow look foul; so you and I never know how vile we are until the background of our life is Christ.—G. H. Morrison.

AIM HIGHER.

The gate of heaven is no wider that it was seventeen hundred years ago. The law of God extends as far as it did when the apostles lived. We are bound to the same strictness and purity, to the same zeal and steadfastness which distinguished the primitive Christian. They were all men of like passions with ours; they had the same corrupt nature to strive against, the same temptations to resist, the same enemies to overcome. Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue, his intercession is no less prevalent nor is the power of his Spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse, if we do not aim at and actually attain the same degree of holiness and purity with any of those that have gone before us.—Robert Walker.

A DAY AT A TIME.

In both duties to be done and burdens to be borne it is happy for us that we need be concerned only for one day at a time. "Sufficient unto the day is the evil thereof, as to things to be borne, and 'as the day shall thy strength be' is the comfort of the believer as to the work that is required.

A narrow horizon of vision is better for us here than a wide. The latter would reveal to us that which would doubtless appal. Were the curtain that hides the future lifted, we might shrink in horror. And even a vision of ineffable joy would almost as much disqualify us for present duty or bearing. The shadow of the coming grief would be both longer and darker; the glory of the coming prosperity would make us impatient and restless for its approach.

There is comfort in the thought of just one day at a time. The responsibilities of a life time, or of a year, or of a month, or even of a week, would overwhelm us, but those of a day, of the present hour, are not so numerous or so great but that we may take them up with a certain degree of cheerfulness. A day at a time relieves us of anxious care for the morrow. Tomorrow will take care of its own.

TRUE SERVICE.

No service in itself is small,
None great though earth it fill;
But this is small that seeks its own,
And great that seeks God's will.

Think twice before you speak; then perhaps you will not speak.

To be proud of learning is the greatest ignorance.

Few of us manage to keep pace with our good intentions.

There are three kinds of people in the world the wills, the won'ts, and the can'ts. The first accomplish everything; the second oppose everything; the third fail in everything. To which class do you belong?

Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not quick echo in the giver's own heart.

What every right-minded woman needs is her husband's love, and not the whole of his money. If she gets that the problems of life will be less difficult to solve, and the divorce court only to be met with in fiction.

One thing is indisputable: the chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Do not crave opportunities to exercise virtues, but crave the possession of them. If you possess them you will use them when occasion requires; if you do not possess them the occasion for their use simply demonstrate your weakness.

Conversation is an art worth learning. Its keynote is unselfishness. To speak without trumpeting our opinions, and to listen without interrupting, are accomplishments which a selfish person finds difficult, but which must be learned before the charm of conversation commences.

The light from heaven can never lead astray.

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C. Blackett Robinson, Editor.

OTAWA, WEDNESDAY, MAY 17, 1905.

"A SOUL OF FIRE."

Next week we shall commence the publication of a serial story with the above title. It is written by a young lady—Miss Jenkinson, a daughter of The Manse—just out of her teens, who has spent nearly all her life in the beautiful parish on the Clyde, where, for so many years, the celebrated blind preacher and author of world-wide renown—Dr. George Matheson—carried on his ministry. The parish is situated in Argyleshire, on the very borders of the West Highlands of Scotland, and many of the descriptions of scenery are taken direct from the young author's surroundings. Miss Jenkinson comes of a literary family. Her father, the Rev. Arthur Jenkinson, succeeded Dr. George Matheson about twenty years ago, and is the author of several books; and Inellen, where he resides will be known to a few of our readers as one of the most attractive summer resorts on the Clyde. The Dominion Presbyterian is favoured in being able to secure the serial rights of publication for Canada; and we feel assured our readers will be delighted as they peruse the successive chapters of this charming Argyleshire romance.

By a strange oversight the report of the opening services at the Glebe church was left out of our last issue. For the illustrations, which were intended to accompany the report, we are indebted to our enterprising morning contemporary, the Citizen.

At a meeting of the Presbytery of Montreal, held last week, it was moved by Principal Scriver, D.D., seconded by the Rev. Dr. R. Campbell, and unanimously agreed: "That the Presbytery having learned of a movement in the Quebec Legislature to change the constitution of the School Board of Montreal, desire to place on record its entire satisfaction with the work of the Protestant Board of Commissioners, and deprecate any change as likely to diminish its efficiency."

MINISTERS I HAVE KNOWN.

One of the most interesting preachers I have known was the late Rev. D. J. Macdonnell, of St. Andrew's church, corner of King and Simcoe streets, Toronto. There was something quick and vivid about his style; one's attention did not wander. His voice was not particularly a loud one, but it was singularly clear, capable of being heard throughout the large building. It had, too, a certain note of sincerity and sympathy which appealed to the hearer. Occasionally his words would stumble one over the other, impetuously, and then again the river of speech would run on for some distance with perfect smoothness. He was a clear thinker. He knew what he wanted to say, and said it with directness and interest. The quality of interest in public speaking—where does it come from? I suppose interesting public speakers are like true poets, they may be helped no doubt by training; but are born, not made.

Mr. Macdonnell had an exquisite yet masculine taste in the arrangement and presentation of the service. Every detail came under his personal study. As the manse adjoined the church building, he frequently looked in at the choir practice, and made comment in every way helpful to his organist and chorister. With some varied experience in the matter, I would say the musical service, under Mr. Fisher, in Mr. Macdonnell's time, was the most appropriate, refined and helpful I have known. The hymns were sung in so interpretive a fashion! The same was true of the anthems, the words of which could always be discerned by those who could listen—which not often is the case. One anthem I particularly recall, "Remember now thy Creator, in the days of thy youth;" it was a complete sermon in itself.

I remember coming out of the church one Sunday morning, when the late James Bethune, Q.C., remarked: "D. J. Macdonnell is the best preacher in Canada." Mr. Bethune was not a mean judge; and I know of no one who surpassed the late pastor at St. Andrew's in interest when at the height of his powers. He put a world of personal intensity into his addresses; and I recall going into his vestry after his evening sermon to find him drenched with perspiration.

Apart from his courage, his lofty ideals, and his brilliant intellectual powers, he was, personally, one of the most attractive, kindly and lovable men one could have the privilege of knowing as a friend.

REMEMBRANCE.

The report of the inspector of penitentiaries of the Dominion for the last fiscal year shows the average daily population of the penitentiaries during 1903-4 was 1,286, which was an increase of 5 per cent. over the year previous, though less than for any of the seven years prior to that. The total number in custody on June 30, 1904, was 1,328, and of these 12 per cent. were under twenty years of age. As to the nationality of criminals, 881 are given as Canadian born, 134 came from the United States, 125 from England, 53 from Ireland, 20 from Scotland and a less number than twenty from several other countries. Of the total number 223 said they abstained altogether from intoxicants, 619 were temperate drinkers, and 486 drank to excess. The interesting item of the religious affiliation of the convicts is given as follows: Seven professed connection with no sect or church; 20 belonged to numerous small sects, Christian and non-Christian; 11 were Buddhists; 28 were Lutherans; 84 were Baptists; 116 were Presbyterians; 139 were Methodists; 251 belonged to the Church of England; and 602 were Roman Catholics.

NOTES OF MONTREAL AND OTTAWA SYNOD.

ago that the Synod of Montreal and Ottawa was to meet at Vankleek Hill, those who did not know the people of that charming locality expressed some surprise that they should undertake the task of entertaining so large a delegation—perhaps some feared that the undertaking might result in a sort of social catyism. The Presbyterians of Vankleek Hill, however, were equal to the emergency and entertained the members of the Synod right royally. The machinery necessary to such occasions worked smoothly. There was no jarring, no hurrying; all arrangements were carried out with clock-work regularity, and the business of Synod, in consequence, was transacted with promptitude and despatch. The people of Vankleek Hill "knew how to do it," and probably could give "pointers" in such work to the citizens of more pretentious localities. It is, therefore, not a matter of surprise that not a few members of Synod were quite willing to linger in so inviting and hospitable a place, where they had so well enjoyed themselves.

The work of the Synod from start to finish was marked by energy, business qualities of a high order, and a display of brotherly kindness which is sometimes absent from such gatherings, especially when serious and knotty problems—such as heresy trials—have to be grappled with. The members of Synod, both ministers and elders, addressed themselves to the task which demanded their attention, animated by an earnest desire to "lengthen the cords and strengthen the stakes" of Zion and promote the expansion of the Redeemer's kingdom in the world. There seemed to be more than usual interest in dealing with questions brought before the Synod, notably French evangelization, the spirit of power, church life and work in Sabbath schools; there was no trifling with any question bearing on the great problems which demand the attention of Christian men and women.

Rev. D. Amaron, the retiring moderator, gave the cue to the Synod on French evangelization in his opening sermon (given to our readers last week), demonstrating very ably what an important bearing the evangelization of our French Canadian fellow-citizens must have upon the moral and national life of our country. It was not, therefore, matter of surprise that, when the report on French evangelization was read and discussed, the addresses delivered should have awakened an unwonted degree of earnestness and enthusiasm among the members of the Synod and the people who attended the meetings. If the temper of the Synod was any indication of the feeling of Presbyterians they are evidently ready for a forward movement in the work of French evangelization, one indication being the readiness with which they are contributing the money necessary to enlarge the Pointe-aux-Trembles schools, which are in an important sense the key to the situation in the work of French evangelization.

On Wednesday evening there was an overflowing audience present to hear an admirable presentation of an evangelistic topic—"The Spirit of Power"—opened by Rev. Dr. Ramsay, and spoken to by Dr. Harkness of Cornwall, Rev. F. M. Dewey of Montreal, Rev. Dr. Armstrong of Ottawa, Rev. M. H. Scott of Hull, and several others. The large and interested audience remained to the close of the sederunt. The speaking throughout was exceedingly impressive, the key note being that Christians must first get right with God if they would have the spirit of power promised by the Saviour to inspire and guide them in their Christian life and work. In other words they must be wholly surrendered to the guidance, direction and inspiration of the Holy Spirit—ready to say what God would

have them say; ready to do what God would have them do; ready to go where God would have them go.

Other topics discussed were: Augmentation, Sabbath Schools, Church Life and Work, the Mission to Lumbermen, the celebration of the 400th anniversary of the birth of John Knox, and some items of business of relatively minor importance.

For the honor and privilege of entertaining the next Synod, invitations were in from Lachine, Brockville and Ottawa. Ottawa won out by a substantial majority. It is now thirteen years since the Synod of Montreal and Ottawa met in the Capital and on the second Tuesday of May, 1906, our citizens will have an opportunity of showing whether or not they can do the entertaining as well as did the people of Vankeek Hill.

The Synod was very happy in its selection of Moderator, Rev. David McLaren of Alexandria. He proved an excellent presiding officer and he was loyally supported by the members of Synod, a fact which no doubt enlightened the burdens of incident to an onerous position. Mr. McLaren is a son of Rev. Prof. McLaren, D.D., Acting Principal of Knox College, and greatly revered throughout the church.

Among those who took a prominent position in the proceedings of the Synod were the retiring Moderator, Rev. Dr. Annon, Rev. Dr. Ramsay, Rev. Dr. Armstrong, Rev. Robt. Gamble, Rev. Dr. Mowatt, Rev. Dr. Scrimger, Rev. John McKay, Rev. F. H. Dewey, Rev. Wm. Shearer, Rev. Dr. Kellock, Rev. A. S. Ross, Mr. Walter Paul and Mr. Cheney, elders. There were also present Rev. D. Lyle of Hamilton, who represented the Assembly's Committee on Augmentation; Rev. John Neil of Toronto, who represented the Assembly's Committee on Sabbath School Work; and Principal Brandt of the Pointe-aux-Trembles schools, who spoke forcibly on the work of that institution in connection with French evangelization. And it should not be forgotten that Rev. T. G. Thompson, the pastor of Knox church, gave unstinted and valuable aid to the entertainment committee of his church, besides paying close attention to the proceedings of the Synod, the members of which will no doubt have a warm spot in their hearts for Vankeek Hill Presbyterians and their pastor.

The Watchman, of Boston, seems to be on the lookout for points of approach toward union with other churches and says: "As a practical step toward Christian union we suggest that Baptist Churches give letters of dismission to members wishing to join Free Baptist churches." And why not also letters to those wishing to join Methodist or Presbyterian churches remarks the Michigan Presbyterian. Would that not be a further step to church union and to the answer of our Saviour's prayer that all his people might be one? It is true these churches do not baptize by immersion, but those coming from Baptist churches have been so baptized and should be worthy of fellowship with the Lord's people in any church. The policy of our Baptist brethren in barring from their communion those who have not been immersed and in withholding letters from those wishing to unite with any other than Baptist churches, is not promotive of Christian union.

The moderator of the Presbyterian synod of Toronto and Kingston in presenting the home mission report, urged a strong effort to counteract the drink evil among the shantymen of northern Ontario. He suggested that recreation resorts and reading camps be established in the lumber woods. The synod appointed a delegation to wait upon the provincial secretary to urge that no additional liquor licenses be granted in New Ontario.

DEATH OF REV. DR. McNISH.

In the death of the Rev. Dr. Neil MacNish, B.D., LL.D., the Presbyterian Church in Canada loses one of its most zealous supporters, who was distinguished for his great scholarly attainments, and this community is bereft of a very highly esteemed citizen. The sad event occurred Thursday morning, and while it was known that the rev. gentleman's illness had assumed an exceedingly serious character, the announcement of his death was a painful shock to his many friends throughout the country.

The Rev. Dr. MacNish came to Cornwall in 1868, immediately after his ordination, and was inducted as pastor of St. John's Church. He continued in that position for thirty-five years, retiring from the active work of the ministry in July, 1903. It has been the privilege of few clergymen to minister to one congregation for such a long period, and none have ministered with more earnest and unremitting zeal for the spiritual well-being or those committed to their pastoral care. He was a man of eminent position in the councils of the Presbyterian Church in Canada. By the members of the congregation of St. John's Church, and by many of other denominations, who had the privilege of his friendship and intimate acquaintance with him, he was held in the warmest regard. His death is profoundly regretted, and the heartfelt sympathy of every member of the community will go out to the bereaved widow and daughters who survive him.

The Rev. Dr. MacNish was born in Argyllshire, Scotland. He was educated at the University of Toronto, where he obtained four scholarships, six College prizes and two prizes for Latin verse, and graduated B.A., with the gold medal in Classics, 1863; M. A., 1864. By examination he received the degrees of LL.B., 1873, and LL.D., 1874. He studied Theology in the Universities of Edinburgh and Glasgow, obtaining from the former the degree of B.D., 1867. In Glasgow he won three College prizes and in Edinburgh two scholarships and six College prizes. For seven years he was examiner in Classics in Toronto University, and for several years lecturer in Celtic Language and Literature in the Presbyterian College, Montreal. At the time of his death he held a similar position on the faculty of Queen's University, Kingston. Dr. MacNish was acknowledged as the most distinguished Gaelic scholar on the American continent.

The funeral of the Rev. Dr. MacNish on Saturday afternoon was attended by a very large concourse of citizens of all denominations. Rev. N. H. McGillivray of St. John's church, preached the funeral sermon, and Rev. Dr. Campbell of Montreal also spoke briefly. Rev. D. MacLaren, of Alexandria; Rev. Mr. Coburn, of Lunenburg; Rev. Dr. Harkness, of Cornwall, and Rev. K. McDonald, of Williamstown, took part in the service. Nearly a score of clergymen of all denominations were in the funeral procession, also a large cortege, from the Sons of Scotland and St. Andrew's society, of both of which the deceased was for many years chaplain. The remains were interred in Woodlawn cemetery, Cornwall.

ISRAEL AND BABYLON: The influence of Babylon on the Religion of Israel: A reply to Delitzsch by H. Gunkel, D.D., of Berlin. This interesting pamphlet may be had for twenty-five cents from J. J. McVey, Philadelphia, Pa. The subject has been very much discussed in connection with the "Babel and Bible" controversy which raged so fiercely in Germany a little while ago. As Professor Delitzsch's lectures were widely read it is well that the public should have something on the other side. Dr. Gunkel is a scholar versed in all the details of higher criticism and archaeology, and hence is quite competent to deal with this very important subject.

CANADA SOBER AND PROSPEROUS.

In view of the recent statements with reference to the increase of drunkenness in our country, we fear that the following is too optimistic:

In an article in The Standard, on "Canada as a Manufacturing Country," Mr. H. Whetles, who is the special Canadian Commissioner of that great journal, makes some interesting comparisons between the sober Canadian and the British immigrant who knows no liberty only through the beer-rag. Mr. Whetles says: "It may be sufficient to deter the least desirable class of emigrant from coming to Toronto, if it be put on record that it is impossible to obtain a glass of beer, or any other alcoholic liquor, from seven o'clock on Saturday evening until seven o'clock on Monday morning. The saloons and bars are closed by law; and with that drastic restriction the population of Toronto, excluding the newly-arrived immigrants, seems to be in cordial agreement."

"They call this the land of liberty, smothered a disgusted immigrant whom I had the misfortune to find in the same rat-infested hotel as myself, and whose bibulous habits would have justified his immediate deportation by the Dominion Government. 'Where's the liberty, if you can't get a glass when you feel like it?'"

"No see no drunkenness in the streets; no public-houses crowded with men—and women—swilling away their week's wages. Nor do you see little knots of men waiting outside on Sunday for the bars to open. There are few more degrading and significant features of English life than public-house interiors after mid-day on Saturdays and between one and three and six and eleven on Sundays. Canada has not reproduced them."

Denominational union is apparently the spirit of the times. Progress in this direction is being made in England among the different branches of Methodists; and other smaller bodies are also recording amalgamation; in Scotland the larger bodies of Presbyterianism have already united; in Australia, Presbyterian, Methodist and Congregationalists are negotiating; in Canada the same bodies are moving in the same direction; the two leading Baptist branches in the maritime provinces have substantially agreed to unite, and in the United States, Northern Presbyterians and Cumberland Presbyterians, Regular Baptists, Free Baptists, and the Congregationalists are talking union in some of the States; also the Disciples and Free Will Baptists.

A CORRECTION.

Editor Dominion Presbyterian:—Whoever reported the Synod of Hamilton and London meeting at Stratford for you was in error in saying that I opposed church union. The discussion did not go that distance, so far as I was concerned. In answer to a statement in Dr. McDonald's paper about the West I said:

(1) That the West had not clamored for union nor had it even started the discussion of the movement.

(2) That the energy and righteous rivalry of the separate churches had been a splendid thing for the cause of higher education in the West seeing that the existence of denominational colleges had made a university possible at a very early stage in the history of Manitoba.

(3) That the Superintendents of Missions in the various churches were not asking for organic union and that it would take all the power of all the churches to overtake the demands of the situation.

This was what I said at the Synod but I have no objection to adding my opinion that the churches can do more in the West in the next critical ten years as separate organizations than they are likely to accomplish if their efforts are diverted into the channels of a movement for premature organic union.

R. G. MACBETH.
Paris, Ont., May 9th, 1905.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE MINISTER'S CAT.

By Annie Hamilton Doanell.

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on one side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-bye, Venus O'Milo!" she said to the beloved cat on the minister's doorstep. Sylvia was the minister's little girl. "Good-bye, an' think o' me when far away. Honest an' true, Venus O'Milo, I'm a little scared."

The party was around two corners, at Mrs. Tewksbury's. Mrs. Tewksbury came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come! They've begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes, you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat's a furious cat!" cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody but Sylvia.

"The minister's cat is a funny cat."

"The minister's cat is a foreign cat."

"The minister's cat is a foolish cat."

"The minister's cat is a fussy cat."

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat."

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewksbury's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's doorstep and—ah! hug Venus O'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comfortable cat! Venus O'Milo should not be abused!

"Why, Sylvy dear—Sylvy!" Mrs. Tewksbury hurried after her in great concern. "Why, you're crying, you little sweetheart!" she said.

"Yes, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I'd known everybody'd be unpolite to her. I love her."

Then Mrs. Tewksbury understood. She did not laugh at all, but took Sylvia up in her lap again and explained.

"It's only a game, dear! The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'f' things were 'unpolite,' sweetheart, but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared and she began to laugh. She slipped her hand into the big, kind one, and trotted happily back to the shouting children. One voice rose above all the rest, and what do you suppose

"The minister's cat is a first-rate cat!" it was saying?

HOW GIRLS CAN HELP MOTHERS

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home, you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work, it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin, too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers, may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly. But a boy will not come and ask his sister to repair frayed-out buttonholes, and to make him paste for his photograph album, if she snaps and says he is always bothering. It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

THE LOST DOLL.

I once had a sweet little doll, dears,
The prettiest doll in the world;
Her cheeks were so red and so white,
dears,

And her hair was so charmingly curled.
But I lost my poor little doll, dears,
As I played on the beach one day;
And I cried for her more than a week,
dears,

But I could not find where she lay.

I found my poor little doll, dears,
As I played on the beach one day;
Folks say she is terribly changed, dears;
For her paint is all washed away,
And her arm's trodden off by the cows,
dears,

And her hair's not the least bit curled;
Yet, for old time's sake, she is still,
dears,
The prettiest doll in the world.

—From Kingsley's Water Babies.

Mrs. Hersey was unhappy over the stern severity of her new photographs. "Norah," she said to her pretty maid, "do you think this photograph looks like me?" Norah's warm Irish heart came to the rescue. "Shure," Mrs. Hersey, dear," she replied quickly, "if you looked like that would I ever have two afternoons a week?"

"Health brings wealth," but this is another of those rules that will not work both ways.

True humility does good and is silent.

A SUDDEN DECISION.

A day in late autumn was drawing to a close. Already shadows thrown from the rough stone fire place in Widow Murdoch's two-roomed cottage began to dance and flicker upon the low white-washed walls.

This little cottage was perched upon the southern slope of the Grampians, and on bright days its occupants could look over the whole northern slope of Perthshire. But many of the days were not bright, and this special day had been gloomy both within and without. Mrs. Murdoch lay upon a bed, worn and wasted with sickness. Close beside her sat her daughter Isabel, holding her mother's hand and often stooping to leave a kiss upon it. Once she left more than a kiss, for hot tears broke from under her eyelids and fell upon the hands she was caressing.

Then for the first time the stillness of half an hour was broken, and Mrs. Murdoch said, chiding, softly, "Noo, Isabel, you are greetin' again! I have asked ye no to do that. Put up a bit prayer; it surely will compose your mind."

Isabel bowed her head till her face was buried in her mother's pillow, and instead of becoming quieter, sobs as well as tears gave evidence of her sorrow.

"Oh, lass, lass, dinna grieve sae sairly. I thought I'm sure that you had wear up better ner this."

When Isabel became quieter, the mother said, "I have had it intil my mind the hail day to speak to you about Willie Thompson, an' what better time can I have than noo? Ane can aye speak better o' some things when the darkness is on. I will no see your blushes gin you blush, an' you will no see how hard it is upon me to press a point that you are, maybe, loath to consider. Isabel, do you no think it time that Willie had a bit o' encouragement?"

Isabel was silent, and the mother continued: "Willie has been like a son to me for many years, and it has been for your sake. I dinna want to judge you harshly, my bairn, but it is no like you to under-value gude in any ane; yet you gie him no proof that he is appreciated. When I am awa'—"

Here Isabel found her voice, and cried, "Dinna speak o' it, mither!"

"Ay, I maun, an' you maun be reasonable. That is a gude lass. When I am awa', as I was sayin', I wad like you to be in Willie's care. I wad fain see you wedded to him before I gie hence. You surely nanna dislike him?"

"No, mither, but dinna want to break wi' the auld life. You an' I have been sae happy here together! We neede but our twa selves, an' maybe a neebor drappin' in whiles. I wad fain live on as we hae done."

"That I weel ken wunna be. I am auld, Isabel, an' your father has waited upon the ither side amais as long as you have been in the world. Weel on to thirty years, it is, an' Willie, whom I maun think is your ither sel, has waited sixteen years for you. Ay, sixteen years it is comin' the winter, sin' I have seen the luvie glint in his een when they hae rested upon you. Isabel, it is no wise, and maybe it is no fair."

"You are weary noo, mither, speak nae mair about it. I maun rise up an' mak' a light, for the darkness has come upon us."

She lighted the lamp and stirred the fire, and taking up some custom-work that was almost due, she seated herself at her little sewing-table near her mother's bed. Every few minutes she cast a glance upon that pale face and the closed eyes, feeling that soon they might close to open no more.

But the mother was not sleepy, and

when in a few minutes there was a gentle knock, she asked, "Who is you? Maybe it is Willie."

"It will be the minister, I am thinkin'," said Isabel, with some trepidation.

Both the minister and Willie entered when she opened the door. The shepherd of the little flock upon the mountain side had become infirm, and as his home was full two miles away, he had waited till evening that he might drive over in Willie's light wagon to see this sick member of his flock.

The minister talked with Mrs. Murdoch, but Isabel and Willie sat silent by the fire. Whenever he looked at Isabel one could read in his face love and intense pity. He was thinking how lonely she would be, and how much he wished to shield her from all she was passing through, or at least help her to bear it, when the minister turned toward them and said, "My children, for I feel that I am your spiritual father, I dinna doot but I can guess what you are thinkin' o' and your mother, here, can guess right easily, Isabel. Baith our hearts was glad to see you joined in wedlock. Surely you were intended for each other; I have watched you lang. It is now the time to stand by each other as only husband and wife can do. You, Isabel, will soon be left alone. It wad be no kindness to tell you anything to the contrary. It wad gie your mither pleasure to see you wedded to an one whom she has lang looked upon as a son, an' I wad be happier to see you made ane. You mayna ken it, but you twa are my favorites in a' my flock. God forgie me if I am too partial, but I love you baith weel. Too weel to see you dwelling apart when I can but think you fitted for ane hame."

The aged man looked to see the effect of his words. Isabel was weeping softly, and Willie seemed to have all his heart in his gray-blue eyes whose steady, pleading glance said so plainly, "Isabel, will you listen to him?"

"Stand up, bairns," said the minister. "Gie me the pleasure o' making you ane."

Mrs. Murdoch raised her head from the pillow that she might not lose a word or a notation.

"Stand up, Willie, an' she will come to you," said the minister.

Willie stood up, and waited but a minute, but in that minute his heart turned sick. Isabel understood it all, and she arose and stood by his side, saying, "What is the will o' my best friends is my will."

"Do you love me, then, Bell?" whispered Willie, huskily.

"Aye, I hate loved you lang an' weel, an' I could na thole to see you the husband o' anither."

"The Lord be praised an' thanked," said Mrs. Murdoch, and she settled back upon her pillow, satisfied.

"Will you indeed be wedded noo?" asked the minister.

"I will be wedded this day week," answered Isabel.

"That is weel. The lass has done weel to promise that muckle," said the mother, and both the minister and Willie assented to this.

"But," said Willie, "I maun hae the betrothal kiss," and Isabel put up her lips to receive it.

When the minister and Willie were driving homeward, the elder man said, "I am thinking I am taking back a happier man than I brought."

"There is nae mistake about that, sir, but for ane meenute I didna ken how it would gang. My! I didna ken that a meenute could be sae lang."

"Have you ever dreamt you were in heaven, Bobby?" "No. But I once dreamt I was in a jam tart."

Mrs. Au Fait—"Did you enjoy Mr. Henry James's lecture on Balzac?" Mrs. Distrat (in a mysterious whisper)—"I wish I knew."

"Father" is the key-word to all true prayer.

A MUSCULAR MISSIONARY.

Ottawa was visited last week by Dr. Grenfell, medical missionary to Labrador. Young Grenfell was one of Moody's converts in London. He at once set himself to find work for God, and he preferred the hardest and most unpleasant work. He joined the staff of the Royal National Mission to Deep Sea Fishermen, and established the medical mission to the fishermirdlu emfwp emfwyp vlogkqv fishermen of the North Sea. In 1892 he sailed for Labrador, where he has "healed the sick, preached the Word, clothed the naked, fed the starving, given shelter to them that had no roof, championed the wronged—in all devotedly fought evil, poverty, oppression, and disease." "It's been jolly good fun," he says. Dr. Grenfell's round, in his steam-yacht Strathcona, extends along three thousand miles of shore. He is the only doctor, and his visits are anticipated with pathetic eagerness by those who are sick or have sick ones whom they are dreading to lose before the doctor can arrive. Dr. Grenfell is as eager in his work as they are to see him. That is the true British pluck turned in a noble direction.

PERSONALLY CONDUCTED TOUR.

A personally conducted excursion to the Pacific Coast via the Grand Trunk Railway system and connecting lines leaves Quebec July 9, and Montreal and Toronto July 6. The route will be via Chicago, LaSalle through Council Bluffs to Omaha, Denver, and Colorado Springs. Stops will be made at each of these places, and side trips taken to Mammoth, Crapper Creek, Garden of the Gods, etc. From there the party will continue through the famous scenic route of Lake Deaver and Rio Grande, through the Royal Gorge to Salt Lake City, thence to Los Angeles, San Francisco, Mt. Shasta, Portland Oregon, Seattle, Spokane, and home through St. Paul and Minneapolis. The trip will occupy about thirty days, ten days being spent on the Pacific Coast.

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, notes, side trips, etc., is \$100.00 from Quebec or \$109.50 from Montreal and \$109 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the markedly low price and educational opportunity of taking the trip at the remarkably low price afforded.

For full particulars address E. C. Bowler, General Agent and Conductor, Bonaventure Station, Montreal.

DON'T WORRY.

Don't start nervously if a child makes a noise or breaks a dish—keep your worry for broken bones.

Don't sigh too often over servants' shortcomings.

Don't get excited if the servant has neglected to dust the legs of the hall table; neither the welfare of your family nor the nation is involved.

Don't exhaust all your reserve force over petty cares. Each time that a woman loses control over herself, her nerves her temper, she loses just a little nervous force, just a little physical well being, and moves a fraction of an inch farther on in the path that leads to premature old age.

Don't eat as if you only had a minute in which to finish the meal.

Don't go to bed late at night and rise at daybreak and imagine that every hour taken from sleep is an hour gained.

Don't always be doing something; have intermittent attacks of idling. To understand how to relax is to understand how to strengthen nerves.

Don't fret and don't worry are the most healthful of maxims.—Selected.

Do not despise any opportunity because it seems small. The way to make an opportunity great is to take hold of it and use it.—Beacon.

SAVED THE BABY.

"I was not a believer in advertised medicines," says Mrs. Chas. Van Tassel, Digby, N.S., "until I began using Baby's Own Tablets. When my last baby was born we never hope to raise her. She was weakly, did not have any flesh on her bones, and a bluish color. The doctor who attended her told me she would not live. After reading what other mothers said about Baby's Own Tablets I decided to try them, and I must now honestly say I never had such a valuable medicine in my home. It has changed my poor, sickly, fleshless baby into a lovely child, now as fat as a butter ball. Words fail to express my thanks for what the Tablets have done for my child, and I can only urge that other mothers do as I do now, keep the Tablets in the house always." Baby's Own Tablets positively cure all the minor ills of babyhood and childhood, and the mother has a guarantee that they contain no opiate or harmful drug. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

"If we economize," said the husband, "we will soon have a house of our own instead of having to live in rented property." "But I'm not sure I should like that," answered the wife. "I couldn't drive nails anywhere I please in the walls of wood-work of our own house, you know."

"Wot are you smilin' at, Weary?" "I'm tickled by dis article on the danger in de soap dish. It says dat de way to avoid de germ is to have individool soap dishes and individool cakes of soap. But dere is a better way dan dat, me boy." "Wot's de way, Weary?" "Never use de stuff."

Sandy—"I want tae buy a necktie."

Shopman (showing some fashionable specimens)—"Here is a tie that is very much worn."

Sandy—"I dinna want ane that's very muckle worn. I've plenty of them at hame."

"Yes, there's something very feminine about opportunity," replied the pessimist. "She makes her call when she's pretty sure you're out, and that's the end of it."

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OTTAWA.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

MONTREAL AND OTTAWA.

Annual Meeting of Synod.

At the close of the sermon preached by the retiring moderator, Rev. Dr. Amaron, the synod proceeded to elect a new moderator, and on motion of Rev. Dr. Campbell, Montreal, seconded by Rev. Dr. Armstrong, Ottawa, Rev. David McLaren, B.A., of Alexandria, was unanimously chosen for the position.

The moderator elect was then escorted to the chair by his mover and second, and delivered a very feeling address, thanking the Synod for the high honor they had conferred upon him, and asking their earnest prayers that he might be Divinely guided in the discharge of his duties.

On motion of Dr. Scrimger the thanks of the Synod were tendered to Dr. Amaron, the retiring moderator.

The report of the business committee was presented to the meeting by the clerk, Rev. J. R. McLeod, Three Rivers, and adopted.

At the close of an hour spent in devotional exercises the Synod of Montreal and Ottawa began business of the second day with the subject of stipend augmentation. Dr. Kellock, the Convener of the Synod's Committee, charged with attention to this branch of the church work, gave a resume of what had been done since the close of last Synod. Dr. Lyie of Hamilton, the Convener of the General Assembly's Committee, addressed the Synod from the Assembly view point, and gave encouraging reasons for an increase of at least fifty dollars per year to each participant in the augmentation fund. Dr. Ramsay of Ottawa followed with a proposal from a special Synodical Committee for a door-to-door canvass in the interests of this scheme. Discussion followed, which took up more than one edicrunt. The Synod, in disposing of the matter, agreed to a special effort to increase the minimum stipend by thirty-three per cent of what has been hitherto provided.

French evangelization was considered next. Dr. Mowatt reported for the Synod's Committee, giving statistics. Rev. John McKay, of Crescent church, Montreal, acknowledged himself a convert to this department of work, and followed the Convener in a spirited speech. The Synod confirmed the appointment by the Board of French Evangelization of Rev. William Shearer, late of Sherbrooke, to the service of raising sixty thousand dollars for the erection of the new building at Pointe-aux-Trembles. Principal Brandt of the educational institution at Pointe-aux-Trembles was listened to with special interest.

An overture from the Presbytery of Ottawa to the General Assembly for the selection and equipment of men of bilingual attainments for French work was endorsed after being supported by Rev. Dr. Armstrong, the Rev. R. Gamble, the Rev. J. P. Duclos, the Rev. W. R. Cruikshank and Dr. Scrimger. The latter said that the Presbyterian College was quite prepared to give effect to the proposal of this overture in the measure in which the institution can do it.

The Sunday school department of the work was next canvassed. Rev. G. A. Woodside gave facts and figures for the year. Rev. John Neil, the General Assembly's Convener, was given twenty minutes, which were utilized to good purpose. A Field Secretary doing service under the auspices of the Presbyterian Sunday School Association of Montreal received recognition as an official of the Synod, and a series of resolutions were

passed, covering matters brought out in the report and the discussion upon it.

The evening sederunt was devoted to a conference on the Spiritual Power in the Church, which was introduced by two prepared addresses by Dr. Ramsay of Ottawa and Dr. Harkness of Cornwall, and participated in by several members of the court.

This morning Dr. Armstrong gave an interesting and encouraging report on the Ottawa Ladies' College, and pointed out the great role of this institution in the training of young women. The number enrolled was 152. This college for young women is the only one under the direct control of the Presbyterian Church. The Synod commended the college to the families within the bounds.

The Rev. E. S. Loggie presented the report on Young People's Societies. There has been a marked advancement. The membership has increased thirty-five per cent, the givings of the young people forty-nine per cent for the general work, and twenty-five per cent for missions. There is room for growth in view of the fact that fifty per cent of the young people of the Synod are not reported in connection with this work. The growth in the Montreal Presbytery has been marked. Eleven new societies have been formed in the Brockville Presbytery, and aggressive missionary work has been undertaken by the young people.

The report on church life, presented by Rev. J. C. Ross, dealt with the Sabbath, church extension, social life and the revival of religion. The pulpit has been on the alert on the question of Sabbath observance. The enemies of the Sabbath are compulsory labor and the thirst for amusements. The sporting spirit is making inroads everywhere. Golf playing on the Sabbath is too frequent. Successful efforts have been put forth to check unnecessary Sabbath labor, games, excursions and improper recreations. The report showed fidelity in enforcing total abstinence principles. There is a large number of families affected by the liquor traffic, and the need of vigilance on the part of sessions and Christian people is everywhere felt. In connection with church extension, the report showed that the number of the unchurched is not large in country places, but in some parts of the cities it is estimated that forty per cent do not attend church ordinances. House to house visitation was recommended. In an allusion to political corruption, the report deplored the fact that the church could not plead absolute innocence in the matter. There are great evils to deplore, but the belief is entertained that God's truth is asserting its power and will soon manifest itself in a revival of true religion. Strong resolutions were passed on Sabbath observance, the Lord's Day Alliance, and temperance.

The attention of the Synod was directed to the lumbermen's mission by the Rev. H. M. Scott. Much suitable literature has been distributed among the men in the lumber camps, and the demand for such is increasing. Funds are required by the committee to meet the wants and minister to hundreds of men removed from religious ordinances. The time has come for the Home Mission Committee to take up this work, and action in this direction was taken by this Synod.

Announcement was made of the death of the Rev. Dr. McNish, of Cornwall. A resolution was adopted expressive of appreciation of the work accomplished by the deceased.

The Synod called attention to sessions to the coming celebration of the Fourth Centenary of John Knox. It is recommended that steps be taken to commem-

orate the event in a fitting manner on Sunday, May 21.

Principal Scrimger reported on the condition of education in the Province of Quebec. There has been some improvement, but it is to be regretted that in no country in the world are teachers so poorly paid. The Synod expressed its appreciation of the generosity of Sir William Macdonald in connection with the work of education in Quebec. The Synod deprecated the attempt made to change the mode of education of Protestant School Commissioners, which has proved eminently satisfactory in years gone by.

The Rev. Jas. Patterson was elected treasurer of the Synod in the place of the late Mr. Jas. Ross.

After passing cordial votes of thanks to the people of Vankleek Hill for unstinted hospitality and to the session of Knox church for use of the building the Synod adjourned.

OTTAWA.

Rev. J. A. Greenlee, clerk of the presbytery at Sydney, Cape Breton, is spending a few days with Rev. Robert Eadie. Mr. Greenlee has been travelling in the United States and was present at the synod meeting in Vankleek Hill.

Mrs. Ramsay occupied the chair at the regular monthly meeting of the Ladies' Aid of Knox church, held Friday afternoon. The various committees reported that the work was progressing very favorably. It was decided to hold the semi-annual meeting on June 6th. After the meeting the members will have a picnic at Britannia.

Mrs. McNab and Miss Dunnett read interesting papers on the making of the Japanese nation at the meeting yesterday of St. Paul's Auxiliary to the Woman's Foreign Missionary Society. Miss Lindsay reported current events for China. It was arranged to hold a sewing meeting in June to make up materials for the Northwest box. A vote of thanks was extended to Mrs. Irvine, the donor of an organ being used yesterday for the first time.

The regular monthly meeting of St. Andrew's Auxiliary to the Woman's Foreign Missionary Society was held yesterday, when Mrs. William Saunders read an interesting letter on hospital work from Mrs. McKenzie, a missionary's wife in Japan. The letter told of the wonderful opportunities for mission work opened by the war. Mrs. Robert Brown, in a paper on current events, gave items of missionary news from India, China and Japan, and told of the distribution of Bibles among the Jap soldiers by the Bible Society. Miss Bennett read some articles from the Tidings.

A largely attended meeting in the interest of the Lord's Day Alliance was held in Hintonburgh Methodist church on Friday evening with Rev. Robert Eadie in the chair. Rev. T. Albert Moore, one of the secretaries of the alliance, gave a stirring address.

The first baptism in the new Glebe church was that of John Rogers, infant son of Mr. and Mrs. W. L. Reid, who was named after his grandfather, Mr. John R. Reid, one of the elders of the church.

The Ottawa Business College will be open all summer. The location of the school—overlooking Parliament Hill—is an ideal spot for a summer school. The rooms are large, well lighted and cool, so that the student will always be comfortable. For information write W. E. Gowling, Principal.

God has placed difficulties in our path that we might gain strength by overcoming them.

TORONTO.

In the magazine section of *The Globe* of Saturday last may be found a cut of the proposed new Caven Memorial Library building at Knox College. The plans have been prepared by Mr. John M. Lyle, a Canadian, who is both an artist and an architect, and who did notable work in New York prior to his recent removal to Toronto. The new building will be effective in appearance and excellently adapted for its purpose. The style of architecture is collegiate Gothic. The frontage will be 160 feet, the depth 38 feet, and the height of the tower over 50 feet. The material will be white brick, in harmony with the college building, and the cost will be about \$30,000. Great care has been taken in designing the building for the stacking of books and for the convenience of students. Besides the large stackroom, there are several reading and consulting rooms. The upper story will be devoted to museum purposes. The Building committee have been at work, with considerable success, securing the necessary funds, and have now a large part of the required amount subscribed. The work of construction will be begun at an early date, and when completed the Caven Library will be a worthy memorial of the distinguished man who for so many years was Principal of Knox College.

Plans are being prepared for the new Knox Church, to be erected on Spadina avenue. The new edifice will be constructed of stone, with a seating capacity of 1,500. There will be no galleries. The style of the building will be of the beautiful decorated Gothic description of the middle ages, and present a very handsome and imposing appearance.

Rev. Dr. Patterson, formerly pastor of Cooke's Church, arrived in the city last Friday from Philadelphia, and will stay for a few days with his brother, Mr. James Patterson, 26 Glen road, Rosedale. He preached anniversary sermons on Sunday to large congregations, and was warmly greeted by many old friends.

Rev. Donald Macgillivray, D.D., whose important work in connection with the Christian Literature Society of China is well known, is in the city for a few days. He conducted the services at St. Enoch's Church on Sunday morning and addressed Bloor Street Presbyterian Church in the evening.

The Hamilton Times says: Rev. M. P. Talling, Ph. D., who by his able ministrations to the congregations of Knox, St. Paul's and Erskine Churches has won the high esteem of our people, is returning to Toronto, to pursue his literary labors. He has now in the hands of the publishers two volumes, one on "Intercommunion," and another on "Extempore Prayer," both of which are assured of a warm welcome by the public. Dr. Talling is an excellent pulpit speaker, a keen thinker and a man of broad mind, and liberal views, and his work in our city shows him to be possessed of the qualities that go to make up the successful pastor. He will be followed by the good wishes of all our people who profited by his sojourn among us.

WESTERN ONTARIO.

The MacNab street Presbyterians, Hamilton, tendered a reception to their new pastor, Rev. H. B. Ketchen on Wednesday evening. Mr. Donald McPhie was in the chair, and the following made addresses: Revs. E. A. Henry, D. R. Drummond, J. A. Wilson, Logie Macdonnell, Roy VanWyck, John Young, Dr. Fletcher and Dr. Le'le. On behalf of the ladies, Mesdames McQueston and C. W. Graham presented a silk gown to Mr. Ketchen. Altogether it was a very pleasant affair.

Rev. H. B. Ketchen, the new pastor of MacNab Street church, Hamilton, preached his inaugural sermon last Sunday. He made a favorable impression. Rev. Logie M. Macdonnell, the new assistant pastor of Central church, also

preached to the congregation of that church. He was greeted by a large congregation and preached a powerful sermon.

In Hamilton a successful movement is being made for the erection of a new church on the mountain at the head of Westworth street. The committee appointed some time ago to solicit subscriptions has received so much encouragement that it has been decided to have the plans and specifications prepared at once. It is thought that the new church will be ready for occupation before the fall.

Rev. Sam B. Russell has been inducted pastor of Erskine Presbyterian church in the presence of a large congregation. Rev. Dr. Lyle was moderator. The induction sermon was preached by Rev. H. B. Ketchen, the new pastor of MacNab Street Presbyterian church. E. A. Henry of Knox church gave the charge to the new minister of Erskine, and Rev. J. Anthony of Waterdown gave the charge to the congregation. Mr. Russell was welcomed very cordially by the church people at the close of the service.

Stratford Presbytery has elected Rev. H. McCulloch, Tavistock, clerk and treasurer, in room of Rev. J. D. Ferguson, resigned.

At Stratford Presbytery was read the report for the year ending December 31, 1904, on statistics and finances, which showed a slight decrease in church sittings, families in congregations, single persons received on profession, received on certificate, total on roll, and baptisms. In finances there was also a slight decline reported under most heads, except those of the W. F. M. S., for which there was an increase over the previous year.

Rev. J. D. Ferguson has resigned the charge of Burns' church, which has been accepted, to take effect on 1st July.

Rev. A. J. Graham, Avonton, has been appointed moderator of Harrington session during the vacancy.

The contract for the renovation of St. Andrew's church, Thamesford, has been let and the work will be done during the last two weeks of the month.

By arrangement of Presbytery, Rev. Thomas Eakin, of St. Andrew's, Guelph, and Rev. J. H. McVicar, of Fergus, exchanged pulpits last Sunday week, their special mission being to advance the schemes of the church. Both ministers made a strong presentation of the cause.

At the meeting of Paris Presbytery sympathy was expressed for Rev. Dr. MacKay, Woodstock, and Rev. D. Y. Ross, St. George, both of whom were unable to attend through illness.

Rev. A. J. McGillivray, of London, is announced to preach anniversary sermons in First Church, Clutham, on 28th May.

The Avv Oddfellows attended service at Knox church on Anniversary Sunday, when the pastor, Rev. John Thomson, preached a suitable sermon from the text: "Incline your ear and come unto Me. Hear and your soul shall live." Specially good music was provided by the excellent choir of the church, and the entire service was inspiring and helpful.

At Paris Presbytery Mr. Pettigrew gave a report on the movement for the increase of ministers' stipends to a minimum of \$800. It was to the effect that Glenmorris had come up to the standard, and Wrenham, Delhi, East Oxford, Blenheim, Verschoyle, Culloden, had come up to \$750. It was unanimously agreed that the committee be continued and further action be deferred till the July meeting.

On the suggestion of Rev. Dr. McMullen it was agreed by Paris Presbytery that the 400th anniversary of the birth of John Knox be marked by sermons to be preached on Sabbath, May 21, by all ministers within the bounds.

Rev. D. M. Buchanan, of Jarvis, preached the last sermon of the series on "The great men of the Bible" last Sunday evening; his subject being "Paul the Great Evangelist."

Rev. Dr. Campbell, formerly of Erskine church, Ottawa, has been preaching at Bradford.

EASTERN ONTARIO.

The contract for the new Sunday school room in connection with St. Andrew's church, Almonte, has been awarded to Mr. James Wilson for \$2,575. It will be a substantial addition to the church edifice and will furnish much needed accommodation for efficient Sunday school work.

Rev. Principal Gordon, D.D., of Queen's University, and Rev. Alex. McGillivray, of Toronto, are visiting Cornwall and neighborhood in the interest of Queen's. Both gentlemen preached at Cornwall and Williamsstown last Sunday.

The twenty-second annual meeting of the Glangary Presbyterian W. F. M. S. will be held in MacLaren Hall, Alexandria, on 21st and 22nd June. An interesting programme has been prepared for the occasion.

Sunday, the 21st inst., is the 400th anniversary of the birth of John Knox. The Brockville churches intend having some part in the celebration and joining with the whole church in bringing to mind what we owe to the great reformer. Rev. Mr. Strachan and Rev. Mr. MacLeod will exchange pulpits in the morning, when Mr. Strachan will speak on John Knox, the man and his message. Mr. MacLeod will speak on the fruits of Presbyterianism. At the evening service they will deliver three sermons to their own congregations. On Monday evening, in St. John's church, a public meeting will be held, when four laymen will deliver short addresses on the educational and national side of the influence of John Knox.

The Presbyterians of Arnprior are giving a unanimous call to Rev. W. W. Peck, M.A., LL.D., recently of Nanaimo. The stipend promised is \$1,200, free manse and the usual holidays.

Rev. G. A. Woodside, Orleton Place, and Rev. W. G. Wilson, Smith's Falls, exchanged pulpits last Sunday.

At Barrie Presbytery Rev. Dr. Grant, Orillia, was appointed Commissioner to the General Assembly in the room of Rev. Dr. Smith, who has removed from the bounds.

A request from North Bay Presbytery that the village of Allansville be given over to them was agreed to by Barrie Presbytery.

Banks and Gibraltar, two stations on the Collingwood mountain, were made a supplemented congregation at 1st meeting of Barrie Presbytery. St. Andrews and Craigleith, at the base of the mountain, were joined as mission stations.

Rev. Mr. Crow, of Thornton, who was appointed by Barrie Presbytery to preach the Bradford charge vacant, occupied the pulpit last Sabbath week and preached an able discourse from Hebrews, 2nd chapter, 10th verse.

Rev. D. Carrie, M.A., of Knox church, Perth, has returned from Clifton Springs and has resumed pastoral work.

The Oddfellows of Arnprior, instead of going to a church in town for the usual anniversary sermon, drove out to the Presbyterian church, Braside, where they listened to a very appropriate sermon from Rev. Dr. Moore, who is a member of the order.

The Russell Oddfellows attended service in the Presbyterian church last Sunday, when Rev. T. A. Sadler, B.A., preached the anniversary sermon.

Mr. John McAndrew, Sr., Toronto, for a long time resident at Renfrew, has just given \$500 to the building fund of St. Andrews church there; \$200 to Victoria Hospital, and \$100 to the Y.M.C.A. of that town. The Mercury says: Mr. McAndrew has set a good example which other well-to-do farmer residents of Renfrew might follow with advantage to the town's institutions and with pleasure to themselves.

We are builders of our own character. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—J. F. W. Ware.

HEALTH AND HOME HINTS.

Salt and vinegar will remove stains from discolored teacups.

Broken china can be mended with white lead, such as painters use. Smear the edge of the broken parts with it, press together, tie in place, and leave for two or three days.

A woman whose skin is the envy of others, and who is believed by many to resort to all sorts of "beauty" devices, attributes it entirely to the plentiful use of water, both internally and externally. She drinks it a glassful at a time almost every hour.

To clear a house of beetles, take a pound of powdered borax, and put it into a tin with a perforated lid. Next, dust the borax lightly over the floor, on the walls, and in the eucorboards—everywhere, in fact, where the pests are found—and they will soon disappear.

After carpets are tacked down they should be carefully swept, then gone over with a stiff scrubbing brush dipped in naphtha. Spots made with sweets must be removed with water, and those caused by gums of any sort, varnish, or wax, must be taken off by erasors and heat.

Fruit Souffle.—Rub peach, apricot or quince preserve through a sieve; if canned fruit is used drain from the syrup; to three-fourths cup of fruit pulp heated, add the whites of three eggs beaten stiff, and beat well while adding, turn into buttered and sugared individual moulds, filling them three-fourths full; set moulds in a pan of hot water and bake in a slow oven until firm; serve with a fruit sauce.

Antidote to Poisons.—It is a great thing to thoroughly understand what simple antidote to take if one is so unlucky as to swallow poison of any kind through mistake or otherwise. Sweet oil is to be found in nearly every house, however humble, and a half-pint of it taken immediately is an effectual antidote to almost all poisons. Any one with a strong constitution should take a larger quantity of this simple remedy.

Graham Gems with Dates.—These are specially nice for breakfast, delicious and wholesome. Beat the yolk of one egg with a saltspoonful of salt. Next add one cupful of milk, one-half cup of boiled rice, a cup and a half of whole wheat or graham meal, and a scant tablespoonful of melted butter, and beat vigorously, add a quarter cupful of sliced dates, a teaspoonful of baking powder and then fold in the whites of two eggs beaten stiff. Bake in a hot oven.

Delicate Muffins.—Excellent muffins are made of graham flour, and are fried instead of baked. Mix one cupful and a half of graham flour, one and a half cupfuls of wheat flour, half a teaspoonful of salt and three even teaspoonfuls of baking powder and a spoonful of sugar. Sift the ingredients together and return the siftings to the sifted part and mix them. Beat two eggs well, add a cupful of milk and stir the batter until it breaks into bubbles. Dip a tablespoon into a cupful of milk, then take up a spoonful of the batter and slip it into a kettle of fat hot enough to fry doughnuts. Let each of the muffins fry for ten minutes. Serve them after draining from the fat. Peonies for the front yard.

THE KOREAN PEOPLE.

The people of Korea are not Japanese, and they are not Chinese. They are Mongolian, and have a polysyllabic language with a phonetic alphabet. They have a recorded history, of disputed authenticity, which claims for them a continuous existence as a Korean people of about five thousand years, the earlier part of which, of course, is shrouded in the mists of tradition and fable. As early as three centuries ago, the Koreans had made great progress in the arts. They built ships two hundred feet long and covered them with plates of iron, the iron being hammered into small plates and fastened

by small spikes driven into the wood. They made woven fabrics, and were very skilful in metal work, in the fashioning of jewels, and in the manufacture of pottery. They were far in advance of their

Japanese neighbors, to whom they have taught the arts of metal-working, pottery-making, and silk-weaving. Three centuries ago, Japan overran the country and devastated it, transferred whole colonies of artisans to Japan, and broke down forever the military power of Korea. Korea has produced but little literature.

Korean students have been largely devoted to Chinese authors. The native literature consists largely of descriptions of scenery and folklore.

The people of Korea may be described generally as robust, amiable, industrious, pleasure-loving, and given rather to the arts of peace than the ardors of war. They are agricultural rather than commercial. They are kindly and generous.

They have no national religion, and never have had. Confucianism, so far as regards the worship of ancestors, the reverence for parents, and the dignity of family, had a stronger hold than any other form of religion. Buddhism has always had a languishing existence among them. There is a wide-spread belief among the people in witches, in spirits, and in devils. There are relics of fetichism. The costumes of the men and the women do not differ widely from those in use thousands of years ago. The universal costume is cotton cloth, bleached and unbleached. In winter, this is padded with short staple cotton into pads for the purpose of quilting the clothing of the people. Their headgear is remarkably varied in form. They have a different form or a different kind of hat for almost every station in life. All the unmarried men in Korea are called boys, and wear their hair in braids down their backs. Marriage may take place at any age from twelve upward, and when a boy is married he is a man. The women of Korea have no legal status. A man may have one wife, and her children are his legitimate heirs; but a Korean may have as many concubines as he may have the ability or the disposition to support.—From "Korea as the Prize of War," in the American Monthly Review of Reviews.

Anniversary services were conducted in Knox Church, Embro, last Sunday, by Rev. Dr. Wallace, Toronto.

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POOR, WATERY BLOOD.**The Cause of Pimples and All Disfiguring Eruptions—Dr. Williams' Pink Pills the Only Cure.**

Poor, watery blood—pale blood—is the cause of every pale complexion. Bad blood—blood filled with poisonous impurities—is the cause of every bad complexion. Bad blood is responsible for eruptions, and pimples, and torturing, burning, itching eczema. These troubles can only be cured through the blood, and the only medicine that actually makes new blood—rich, pure health-giving blood—is Dr. Williams' Pink Pills for Pale People. The new blood which these pills make reaches every organ and part of the body. It clears the complexion, banishes pimples and eruptions, and brings health, strength and happiness. Miss Lizzie Lobsinger, Casruhe, Ont., says: "Dr. Williams' Pink Pills is the best medicine I know of for clearing the blood of impurities. My blood was in a bad condition, and as a result I was troubled with pimples and eruptions. I tried several medicines but they did not help me. Then I was advised to take Dr. Williams' Pink Pills and these soon relieved me of all my troubles. I can recommend the pills to anyone suffering from bad blood."

Bad blood is the cause of nearly every disease that afflicts humanity. It is because Dr. Williams' Pink Pills make new, rich, red blood that they cure such troubles as anaemia, heart palpitation, headaches and backaches, rheumatism, neuralgia, indigestion, kidney and liver troubles, and ailments of girlhood and womanhood. But you must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by medicine dealers everywhere or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The Eastern Chronicle (New Glasgow, N.S.) has this to say respecting the tedious debate not yet closed in the Commons: "What a waste of wind that long debate on the education clauses of the Autonomy Bill was! We venture to assert that a convention of Presbyterian deacons, who had the British North America Act, the education clauses of the Northwest Territories Act of 1875, the ordinances of the Northwest Territorial legislature in respect to the schools, and Sir Wilfrid Laurier's Bill safeguarding those ordinances before them, would expend two days over the subject. Instead, they would have declared that the school system of the Territories was a good one, good because it was made by a living, virile people for their own use and would have closed the convention with prayer on the evening of the first day."

At the annual convention of the Young People's Societies of the Presbytery of London officers were chosen as follows: Hon. President, the Moderator of Presbytery; president, Rev. J. F. Scott, Rodney; first vice-president, John Strachan, Glenoe; second vice-president, Orlando Lettbridge, Tait's Corners; recording secretary, Miss Alma Campbell, Rodney; corresponding secretary, W. A. McIntyre, St. Thomas; treasurer, O. F. Howard, Glenoe; committee, Miss S. Hull, Annapis; Miss Harwood, London; Duncan McEachron, Tait's Corners; Rev. S. D. Jamieson, Newbury; Miss Campbell, Belmont; Miss McKay, Thamesford; Miss Mary Campbell, Meosa; Miss Mary Nickle, Belmont. Encouraging reports from twenty or more of the societies were read.

London Presbytery has granted Dr. McDonald, of Meosa, leave of absence to visit the old country.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
Javerness, Whycomagh.
P. E. L. Charlottetown, 3 Feb.
Pictou, New Glasgow.
Wallace, Tatamagouche.
Truro, Truro, April 18.
Halifax, Halifax.
Hansbourg, L'Assise.
St. John, St. John, April 4.
Miram'ch, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrew's, 14th Feb., 8.30.
Montreal, Knox 7th Mar., 9.30.
Glencarry, St. Plmo.
Lanark and Renfrew, Plan Church, Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Rockville, Winchester, Feb. 28 n.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
Peterboro, St. Paul's church.
Peterboro, Port Hope, July 11.
Whitby, Cobawa, 18th April 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.
Tindsay, Cannington.
Orangeville, Orangeville, May 2.
Barrie, Barrie, 28th Feb., 10.30.
Owen Sound, Owen Sound, July 4.
Aleons, Blind River, March.
North Bay, South River, July 11.
Nonesen, Mt. Forest, Mar. 7.
Guelph, Knox church, 10 May, 10.30.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
Paris, Woodstock, May 8.
London, St. Thomas, 7th Mar., 10.
Chatham, Chatham, 7th March, 10 a.m.
Stratford, Knox, Stratford.
Furon, Seaforth.
Barnia, Barnia, St. Andrew's.
Barnia, Barnia, St. Andrew's, Mar. 7.
Waltham, Bellevue, May 16.
Bruce, Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 28th Feb.
Brandon, Brandon.
Superior, Port Arthur, March.
Winnipeg, Man., Coll., 2nd Tues., 11-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Troheme, 3 Mar.
Winnedosa, Winnedosa, 17 Feb.
Wolfe, Canvale, Feb., '08.
Regina, Regina, Feb., '08.

SYNOD OF BRITISH COLUMBIA.

Edmonton, Strathcona.
Kamloops, Vernon.
Kootenay, Fernie, B.C.
Westminster, Chilliwack.
Victoria, Comox, Sept. 6.

CANADA ATLANTIC RY.
MONTREAL TRAINS

8.20 a.m. Fast Express and 3.30 Daily. 5.00 p.m. Daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA.

8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.
All trains 3 Hours only between Montreal and Ottawa.

FOR ANNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.
8.30 a.m., Express.
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homesteaded

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

Newly arrived immigrants will

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

W. W. CORY,

Deputy Minister of the Interior.

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

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BINDER TWINE
 Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:
 "Pure Manila" (900 feet to the lb.), 12½c.
 "Mixed Manila" (550 feet to the lb.), 10½c.
 "Pure New Zealand" (450 feet to the lb.), 9c.
 5c. per pound less on ton lots.
 All f.o.b. Kingston.
 Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ont.
 Papers inserting this notice without authority from the King's Printer will not be paid therefor.
 J. M. PLATT,
 Warden.

Kingston, May 10, 1905.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Rondeau Breakwaters," will be received at this office until Monday, May 29, 1905, inclusively, for the construction of two breakwaters at Rondeau, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, Confederation Life Building, Toronto; J. G. Sings, Esq., Resident Engineer, London, Ont., on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twelve thousand dollars (\$12,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
 FRED. GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, April 27, 1905.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;

a Daily; b Daily except Sunday; c Sunday only.

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 General Steamship Agency.

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Trains Leave Central Station 7.20 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday.

8.30 a.m.	Finch	5.45 p.m.
9.14 a.m.	Coruwall	6.20 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.35 p.m.	Tupper Lake	9.10 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

Trains arrive at Central Station 11.05 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1189.