

# Dominion Presbyterian

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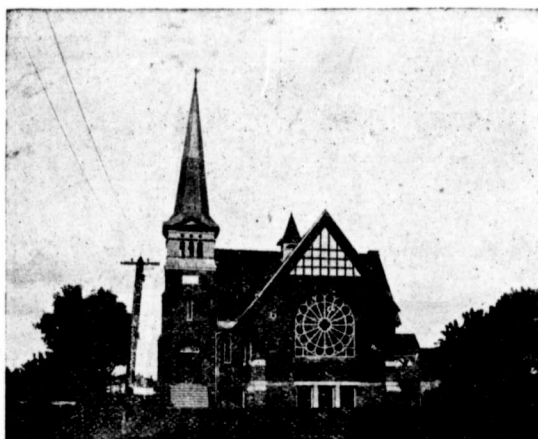
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OTTAWA, MONTREAL, WINNIPEG.

May 16, 1906.

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**BIRTHS.**

On May 2, 1906, at the manse, Little River, N.S., to the Rev. and Mrs. W. J. Fowler, a son.

At Dominionville, on April 29, 1906, the wife of Archibald Clark, of a daughter.

At Dominionville, on April 21, 1906, the wife of A. B. Dewar, of a son.

**MARRIAGES.**

At Orillia, on April 25, 1906, by the Rev. A. Mc'D. Haig, Mr. Will R. McLean, Ont. Township Councillor, to Miss Emma J. McIntyre, both of James's Corners.

At the home of the bride's parents, Post Perry, on April 18, 1906, by the Rev. Wm. Cooney, B.A., Mr. Richard Taylor, of Selkirk, to Miss Henrietta Martin, of Post Perry.

On April 29, 1906, at Guelph, by the Rev. Mr. Blair, of Nassauwauvo, David Agnew, of Knatobhill, to Emma Labur, of Elm Creek, Manitoba.

At the manse, Ormstown, on May 8, 1906, by the Rev. D. W. Morrison, D.D., Leonard Boldock, Huntingdon, to Isabella Elizabeth, daughter of the late Mr. John Greenaway, Carey Hill.

At Knox Church, manse, Cornwall, on April 24, 1906, by Rev. Dr. Harkness, David Miller, of Cornwall, to Amy, daughter of Joseph Maddox, of Montreal.

At Maxville, on May 2, 1906, by Rev. R. McKee, B.A., Alexander Forbes to Miss Isabella Grant, both of Roxborough Township.

In Toronto, on April 18, 1906, T. Arthur Craig, Post Perry, formerly editor of the Glenoraian, Alexander, to Josephine, daughter of the late Archibald MacPherson, of Alexandria, and sister of Mrs. Alex. F. Macdonald, of Cornwall.

**DEATHS.**

At "Huntley Burn," Sedonham, Grey County, on Thursday, April 19, 1906, Gideon Carlie, in his 80th year.

In Toronto, on May 8, 1906, Mrs. Rachel Boston, widow of the late Hector Boston, in her 81st year.

At East William, Ont. on Friday, April 20, James Bain, aged 87 years.

Endicott, at Williamstown, on May 2, 1906, Duncann F. McLennan, aged 86 years.

At 42 Olive avenue, Toronto, on May 5, 1906, Douglas Home Bertram, in his 22nd year.

At Gravel Hill, on April 21, 1906, Christina Munro, wife of James Ferguson, aged 50 years.

At Amherst, Ont., on May 6, 1906, Robina Bryson, wife of W. A. Cameron, M.D.

At Red Deer Lake, Alta., on April 18, 1906, Catharina McDiarmid, beloved wife of Rev. H. McKellar, formerly of Marlinton, in her 61st year.

At his late residence, 414 Albert street, Ottawa, on May 3, 1906, Alexander Allan Henderson, M. D., aged 61 years.

At Oakville, Ont., on April 22, 1906, Mary Adelaide Teeter, wife of John Cronhart, M.D.

At 49 Melville street, Edinburgh, Scotland, on May 6, Anne Nelson, widow of the late Hon. George Brown, Toronto, aged 80 years.

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## NOTE AND COMMENT.

A statement regarding the finances of the United Free Church of Scotland is published. The income for the past year was £1,003,532, including £43,794 contributed to the Emergency Fund.

Regarding the disturbances in China, we quote from a recent letter from a missionary: "I consider these outbreaks merely local. As far as I can see, China will have a peaceful revolution."

Things are looking bright in France. The elections have resulted in a considerable increase in the government supporters. Doubtless the government gained many friends by the admirable manner in which it met and quelled the threat of insurrection.

The Times of Prince Albert, Sask., says: "The building of St. Paul's new Presbyterian Church will be proceeded with at once. It is understood a site satisfactory to the congregation has been secured and the work will go on without delay."

The outstanding feature of the statistical report of the Established Church of Scotland, just issued, is the fact that Christian liberality has increased during the past year by nearly £12,000. The sum raised reached the very handsome figure of £56,170 10s. 9d., as against £491,639 17s. 7d. last year.

Newfoundland (supported by the British Government) has been found justified in exacting fines from United States fishing vessels which seek to obtain more privileges than they have a right to in the colony's waters, and infringe local regulations. Everybody outside of the United States probably expected this, and possibly some in the United States as well.

The Michigan Christian Advocate reports a rather remarkable occurrence at the annual session of the Wyoming Conference, just closed. A Polish Catholic priest appeared before the Conference asking that he and his fifty families, numbering in all some two hundred persons, be received into the Methodist Episcopal Church, and that all their church property be made over to that body. It was decided that after instruction and evangelistic work among them, the presiding elder would admit the entire number and organize a Methodist church.

Principal Fairbairn made some trenchant remarks at a conversation the other evening, held in connection with the Baptist Theological College of Scotland. He said he was often asked why they did not send out better preachers from the colleges, and his reply had always been, "Why don't you send better men to us?" The colleges gave what they got, and if the students did not rise to their expectations, then let the blame fall on the churches. No church had really flourished in Scotland unless under a learned ministry. Unless there were men of education in the pulpit they had no right to be respected. He considered the universities could not be too hard on every man who entered. The student must show his fitness to learn, and prove that fitness by being a man of learning. They had to study things from the root—never from second-hand. After they had gone through the different branches of theology the students were only beginning to understand the nature of things, and they could only attain a higher standard by steady work. Their duty was to qualify men to teach religion as religion ought to be taught.

The New York Tribune calls attention to the error of referring to the explorer "Henry" Hudson as "Hendrik" Hudson. The mistake is a common one. Hudson was an Englishman and the Netherlands knew him simply as Henry Hudson when he sailed under Dutch auspices on one of his voyages of discovery.

A Roman Catholic paper, in answer to a correspondent, says that Milton was not a Catholic, but the editor says he has read somewhere that some one stated that a Dr. Charlotte remembers to have heard from a Dr. Binks that he was present at an entertainment where Milton's brother said that Milton was a Papist. Talk about legal evidence! Sixth-hand reports, rickled up "somewhere!" Now will the same paper state it has heard some one say that he heard somewhere that somebody dreamed that somebody's wife's third cousin had told his brother-in-law's grandmother that his grandson's father-in-law's niece just actually believed that Luther died a Romanist?

Mr. Zangwile, the Jewish writer, continues his agitation to establish persecuted Jews (Russian mainly) in a farming colony under British protection. He has received various letters of objection to the scheme. One is that the Jew has no earth hunger, he is not agricultural, but financial in his tastes. But this might be got over; the Jews in Palestine originally were agriculturalists, and the modern Temelite is, perhaps, driven to finance by his circumstances. The most valid objection to Zangwile's project is that it tends to keep the Hebrew people distinct and separate from the rest of mankind. The true policy is to Christianise the Jews, and blend them with the general population.

In answer to a question by W. F. Maclean (South York) the minister of finance has stated the beneficiaries of the pension law and the amounts paid to each to be as follows: Sir H. Langren, \$2,446.18; Sir Charles Tupper, \$2,705.91; Sir C. H. Tupper, \$2,154.52; Sir Mackenzie Bowell, \$2,705.67; Sir Adolphe P. Caron, \$2,446.18; Sir John Carling, \$2,446.18; Hon. George E. Foster, \$2,446.18; Hon. Clifford Sifton, \$2,446.18; Hon. J. I. Tarte, \$2,154.52; Hon. John Costigan, \$2,446.18; Hon. A. G. Blair, \$2,446.18. Sir C. H. Tupper and Hon. J. I. Tarte have only drawn their allowances to February 28. Sir Mackenzie Bowell and Sir Charles Tupper are entitled to receive \$4,000 a year; the others \$3,500.

It is gratifying to note, says the Michigan Presbyterian, that many of the churches at their annual meeting, have voted an increase to the pastor's salary. There are three strong reasons why all the churches that have not done so in the past five years should consider the question of advancing the minister's salary. 1. The work which the pastor is called to do is more varied and arduous now than it was two decades ago. 2. The cost of living has increased 25 to 40 per cent. over what it was even one decade ago. 3. The people are more prosperous and should remit the pastor to enjoy with themselves more affluent times. Many a minister now hampered and vexed on account of a too limited income, would be greatly relieved and would render better service to the church with a few hundred dollars added to his salary. The suggestions offered by our Detroit contemporary are just as applicable here as there. It often happens that congregations, financially quite able, do not advance the minister's salary, either in proportion to their own ability to do so, or in anything like a fair proportion to the increased cost of living. The pastor should be treated with justice, if not with generosity.

"How are the mighty fallen!" exclaims an exchange in referring to the ignominious collapse of John Alexander Dowie. "Mighty" he was, indeed. Few men could ever have deluded the people as he did, worked upon their religious sentiments, and exploited them for his own aggrandisement, as did Mr. Dowie. He will long be remembered as a "mighty" fraud.

Particulars of the will of the late Mr. James Moore, of Montreal, have been announced, showing bequests to local charitable institutions amounting to \$90,000. The list includes \$40,000 for the Montreal General Hospital, \$30,000 for the Protestant House of Industry, \$10,000 for the Montreal Sailors' Institute, and \$10,000 for the Boys' Home. The bequest to the General Hospital is a conditional one, whereby the institution has to provide an annual outlay of \$1,500 during the lives of four persons mentioned. Upon the death of these, the money goes to the hospital. Of the bequest to the Protestant House of Industry, \$20,000 goes to the endowment fund of the Moore Home at Longue Pointe and \$10,000 to the House of Industry.

A government commission has for several years been making an investigation of the languages of India. In a recent account of the work, the head of the commission, Dr. Grierson, made interesting statements. In 1816 a report gave the languages of India as thirty-three. Much has been learned since then, and Dr. Grierson's estimate for British India is one hundred and forty-seven, with several native states to be reported. The investigators often had difficulty in finding a local name for a dialect. Every native appears to be able to put a name to the dialect spoken by somebody fifty miles off, but as for his own dialect, "Oh! that has no name. It is simply the correct language." This is on a par with the contention that the purest English is spoken in Inverness, or Dublin, or some other place.

An Anglican paper contains the following: "In the case of most of the Non-conformists, our only doctrinal difference is in the matter of Holy Orders. They do not think bishops necessary to the Church; they do not therefore insist on Episcopal ordination. They also reject Confirmation. It is difficult to see how we can reunite with them as long as they hold these views; but (1) we must pray for and desire reunion; (2) we must not exaggerate our differences; (3) we must co-operate with them as far as we can—for example, in Bible-study, in prayer, in politics." We quite agree that Prelatic and non-Prelatic Churches cannot possibly combine, one of them must surrender. But it is well to see this more kindly and considerate way of treating the matter, and this willingness to work together for the common welfare.

Canon Hensley Henson, of Westminster Abbey, and bete noir of the English Church, is again creating a sensation by his liberalism toward the Non-conformists. Just now he is attacking apostolic succession, which he rejects as being "as unhistorical as it is uncharitable," and he calls on parliament to repeal "that relic of barbarism" which forbids Anglican clergymen to invite non-conformist ministers into their chancels. The Canon is not alone in his position. While there is no doubt a large majority of the church both in England and America who reject indignantly and sincerely the position which he has taken, there is a growing and important minority who think with him, and are doing what they can to facilitate and encourage greater fellowship with other churches, and in the natural order of things theirs in the end will be the winning side.

SPECIAL  
ARTICLES

# Our Contributors

BOOK  
REVIEWS

## CHANGES IN ELEVEN YEARS (Alderman Armstrong in the Advertiser.)

It is eleven years since the General Assembly of the Presbyterian Church of Canada last met in the Forest City. During these years the church has seen great prosperity spiritually, intellectually, numerically and financially; but, as we reflect upon the prominent members of that assembly we must realize that the personnel of the leadership has undergone a most radical change. Many who were distinguished in the councils of the church are no more with us, except inasmuch as their memories remain fresh and green, and are still an inspiration to those who seek to follow in their footsteps and serve in sincerity and truth the loving Saviour who was their and our Redeemer and Friend. These men in their day and generation were a great cloud of witnesses who have been translated from the general assembly and church of the first-born below, to the general assembly and church of the first-born above. Their subtle minds endowed with might, With logic keen and reason bright, Linked with their souls together soar To realms where death is known no more. Our beloved church has known no abatement of prosperity. "God removes the workmen but carries on his work." There are no special questions of interest to mark this present period of our church's history, except that of a union with two other sister churches, and in this matter we shall find that we can reverse the axiom above referred to and say, God prepares the workmen when he has special work to do.

This reminds us of the great principal of Knox College, Doctor Caven, who by his wisdom, discretion and tact helped with his clear, acute intellect and sanctified heart to lay the foundation of a possible united church, in the perhaps not far off distant future. He is now in the church where schism and discords are unknown and where Christ makes all his people one.

Associated with Dr. Caven in the educational department of our church was the venerable and saintly Dr. Gregg, whose name will be long remembered in connection with the recent book of praise, but who is now joining in the heavenly melody, singing the song of Moses and of the Lamb.

The moderator, the Rev. Dr. Mackay, delivered the opening sermon of the assembly in St. Andrew's Church eleven years ago; his life was one of perpetual activity in the so-called foreign mission field of our church, and he whose useful and successful life in the far off Formosa is so well known, relinquished his toil at the call of his Master whom he served so faithfully and well.

Summoned, he left his loved employ, The Master's call he heard with joy; His nobler self thus passed away, Leaving its tenement of clay.

But still he lives in mind and heart, Absent, we feel an inward smart; Yet bow with reverence to the rod, Knowing the absent is with God.

The home mission cause has also lost a noble Christian hero. Dr. Robertson, whose extensive field of labor was the great Canadian Northwest—from Winnipeg to the Pacific coast—was a most distinguished and successful worker. He was a man, take him for all in all, we shall not soon look upon his like again. Indefatigable in his zeal for Christ, whose he was and whom he served, his name will long remain a household word in the infant provinces of Alberta and Saskatchewan. His work on earth is done, though his activities can never cease, for he has joined the pure and holy messengers of divine grace, of whom it is written, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation."

The clerks of assembly and financial ministers must not be overlooked. Two

have passed away since last the assembly met in London, Drs. Reid and Warden. There is no duty performed for Christ that can be otherwise than sacred. These men raised what is generally considered secular into spiritual. Church business and finance was their forte, and they leave a monument of capability, industry, and zeal, worthy of emulation by their successors.

The city of Kingston has contributed its quota to the roll of those who have passed into rest, having fought the good fight and gained the crown of righteousness. Dr. George M. Grant—statesman, politician, principal and preacher. He rests from his labors; his works do follow. He endeared himself to the hearts and affections of the students of Queen's. To his praise they can find no tune excellent enough to sing. He finds his noblest monument in the love of his students, but his memory is also perpetuated in stone in the Grant Hall, connected with the university where he achieved lasting fame.

- A lifelong servant of the Lord,
- A lifelong student of his Word;
- A lifelong leader in his cause,
- A lifelong teacher of his laws.

The patriarchal Dr. MacVicar, of Montreal College, the faithful principal and broad-minded Christian, who stood firmly as a wall of defense of Protestantism, and the champion of religious and political freedom, in the Province of Quebec, has also joined that multitude whom no man can number, having heard the welcome words, "Come, ye blessed of my Father."

The Rev. D. J. Macdonnell, the devoted pastor of St. Andrew's, Toronto, who consolidated the useful work of augmentation, was in the last London assembly, but his wise counsels will be missed from the present one. And what shall I say more? Time would fail me to tell of Dr. W. A. Mackay, of Chalmers Church, Woodstock, the champion of sobriety and temperance, and the defender of the rite of infant baptism, and many others who, having obtained a good report through faith, are made perfect through the merits of him who called them to so high and holy a calling as ambassadors of the King of Kings and Lord of Lords.

## THE CHINESE OUTSIDE OF CHINA.

Within China are four hundred millions, but China is pressing her people into every corner of the earth, into Korea, Mongolia, Manchuria and the other continents.

There are about 100,000 in the United States; 11,000 in Canada, despite the poll tax of fifty gold dollars per head; in Trinidad, some 2,000 or 3,000; in British Guiana, about 3,000; in Chili, 7,000; in Peru, 47,000; in Mexico, 3,000; in Cuba and Porto Rico, 90,000; in Hawaii, 27,000; in Mauritius, about 3,000, and not a few in India and Ceylon. In Burmah, the whole trade is in their hands, who are given as 40,000, though some think there are as many as that in Rangoon alone. In Cochinchina the last census gives 73,857; in Siam, out of a population of from six to ten millions, about one and a quarter million Chinese have "almost monopolized trade." In the Straits Settlements and immediate neighborhood, about 1,000,000; in Borneo, some 20,000; in Dutch East Indies, a quarter of a million; and about 100,000 more in the Philippines. In Japan, about 8,000; in Australasia about 40,000. In 1904, 27,984 Chinese coolies were transported to South Africa. In England, according to the last enumeration, there were 767, "only three counties being wholly without Chinese."

This shows the immense importance of the Chinese race as a factor in the world's life. What is the future of this people to be? asks China's Millions. Shall they bless the world or menace it? The answer largely depends upon the attitude assumed by the Christian church.

## SYNOD MONTREAL AND OTTAWA.

This Synod met in Knox Church, Ottawa, on Tuesday evening of last week. The attendance of members was large. Rev. David MacLaren, M.A., moderator, preached an appropriate sermon from the words: "I have set watchmen upon the walls of Jerusalem which shall never hold their peace day or night. Ye that make mention of the Lord keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth." Among other good things, the preacher, referring to the givings of our membership, said: "If the obligation of \$42,000 resting on the Presbyterian Church in Canada registers on the individual pocket book only \$2.07 per communicant for all the schemes and only 83 cents per communicant for the heathen, does it not prove that our Presbyterian church members do not feel their individual responsibility? Twenty years ago (according to Dr. Torrance's report) this synod had 23,100 communicants. Last year it reported 38,100, an increase of 60 per cent. In 1885 we gave \$33,000 to schemes; last year we gave \$92,000, an increase of 177 per cent. Twenty years ago only 9 per cent of our givings went to mission schemes; last year we gave 18 per cent. During that period our synod's giving to missions has increased \$1.02 per communicant. But even now \$2.42 is all the average communicant gives to missions. Our communicant roll is 60 per cent greater while our total contributions have increased only 45 per cent in 20 years. After giving further figures as to the givings of individual congregations, Mr. MacLaren said that evidently the burden of missions for the heathen rests lightly on the consciences of most of our church members in this synod. The pressure on their pocket-books amounts to only 31 cents each. Surely, said he, we cannot rest satisfied with this state of things in our church. In this case it is not the women who have to tremble in the matter of missions. Their prayers and zeal are worthy of all praise and should arouse the men to "go and do likewise." A dying church is one that does not give or pray for the heathen." In closing Rev. Mr. MacLaren said that prayer, like giving, needs the pressure of direct obligation to sustain. The burden of the world's salvation must be felt by every believer. Our churches and our pastors need a baptism of prayer.

For the excellence of the discourse, as well as for his conduct in the moderatorship since his appointment last May, Principal Scrimger and the moderator of the General Assembly, Dr. Armstrong, moved a cordial vote of thanks, which was promptly endorsed by the Synod.

## SECOND DAY.

The Synod resumed at 10 o'clock this morning. The moderator, Rev. Robert Gamble, presiding. The session opened with devotional exercises conducted by the moderator, Rev. Dr. Ramsay, and Elder Walter Paul.

The programme consisted in the main of the reception and discussion of the report on the work in the Sunday schools. A number of committees were appointed and Field Secretary Burnie gave an account of his stewardship among the Sunday schools in the Synodic district. Mr. Burnie's constituency embraces 69,000 square miles, and it is difficult for him to give the closest attention to some of the schools, especially in winter.

The members of the Synod evidently do not believe in "looking pleasant" when the photographer for a Sunday paper is behind the camera. Before the Synod rose the moderator stated that artists desired to photo the members for two papers, and mentioned that one of the papers was the Montreal Standard. Principal Scrimger rose and reminded the Synod that the Standard published a Sunday paper. That

was all he said, but the seed germinated, and it was all off with the Standard artist.

#### Sabbath Schools.

The report on Sabbath schools was the first received. It was prepared by Rev. G. A. Woodside of Carleton Place, but, he being unable to be present, it was read by Rev. W. W. Peck of Arnprior. It stated that the progress in the general work had been good. In the district embraced by the Synod there were 170 graded schools, and 292 teachers that had taken up the teachers' training course. The number of scholars enrolled as communicants during the year was 1,047, making 4,332 scholars that were now communicants of the church, 491 elders were now engaged in Sunday school work, and 292 schools were open the year round. The sum of \$6,394 was contributed to the schemes of the church; \$9,970 for expenses, \$1,465 to the Children's Day Fund, and \$5,391 for other purposes. The amount contributed by the congregations to the schools was \$2,000, the total amount raised being \$22,608. According to statistics, there was but one teacher for every eleven scholars, and that only twelve out of every 100 members of the church were engaged in Sabbath school work. The only presbytery reporting an increase in the contributions to the schemes of the church was Brockville. The total contributions to the schemes of the church was \$233 less than the preceding year; 4,332 was the total number of the church members now engaged in Sunday school work. The report after a lengthy discussion was adopted, with the recommendations that there be a more efficient and thorough organization of teachers' training classes, that greater attention be paid to the Home Mission Department in each Sunday school, and that some plan be adopted to secure regular contributions.

A committee to strike the standing committees was appointed as follows: Revs. Dr. Kellock, convener; Rev. MacKay, McGillivray, A. H. Scott, Ross, Gamble and Elder Paul.

The report of the augmentation committee, submitted by the convener, Dr. Kellogg, showed that during the year twenty-three congregations had become self-supporting. The minimum salary was raised from \$750 to \$800. The estimates for the year were \$45,000. The synod was asked to devise some ways and means to increase the receipts for this fund. A general secretary to travel about was suggested, but the synod would not support that.

Rev. J. R. MacLeod, the clerk, read the synod treasurer's report. This showed a balance on hand of \$219. The total receipts during the year had been \$445.

After stirring addresses from Rev. Drs. Neil and Mackay on Sunday school work and foreign missions respectively, there was a motion passed in response to Dr. MacKay's appeal declaring for the formation of a synodic foreign missionary committee.

#### EVENING SESSION.

The evening session was well attended, a large number of ladies being in the congregation. Several members of the choir were present, and assisted in the singing.

#### Lord's day Alliance.

After devotional exercises Rev. J. G. Shearer, secretary of the Lord's Day Alliance, addressed the synod on the work of the alliance. He was glad to state that even with imperfect legislation much had been done under Divine blessing. But legislation was not the greatest aid of the alliance. The educating of the people and the developing of a strong public sentiment were the chief instruments by which the aims of the alliance were to be realized. All creeds were uniting to secure a better observance of the Sabbath. Perhaps the greatest reason why the alliance commanded attention was that it could say "we represent a united Canada."

After a reference to the Lord's Day Bill, now before the House of Commons, and which would likely become law in a few days, he said the work of the alliance had just got beyond its experimental stage, and was entitled to the same support as were the home and foreign missions of a church. The synod would not

be doing more than its duty if it assisted in providing the sinews for the alliance to carry on its war.

Rev. J. W. H. Milne thought that as a church they ought to do something to support the work of the alliance. They owed much to Rev. J. G. Shearer, who had been constant in season and out of season. There would now be no Sabbath observance bill going through parliament but for his efforts. Mr. Milne moved that a committee composed of Rev. W. D. Reid, Rev. Dr. Ramsay and Mr. John R. Reid, be appointed to consider what support the synod could give the Lord's Day Alliance. The motion was seconded by Rev. Dr. Armstrong, who also paid a tribute to Mr. Shearer, and it unanimously carried.

#### Revival in the Church.

Rev. D. Strachan, of Brockville, then read an excellent paper on "The Revival in the Church." He described at considerable length the great revival of the 16th century and said that that part of the church called "Reform" would always look back with profit and interest to the Reformation. Just as the Renaissance struck the note of simplicity in art so the Reformation struck the note of simplicity in life. It produced a new and special type of piety, teaching men that they were dependent on God.

#### Ottawa Ladies' College.

Rev. Dr. Armstrong presented the report of the Ottawa Ladies' College. There were, the report stated, 64 resident students, four more than the building was supposed to accommodate. Owing to the growing attendance it would be necessary to erect a wing to the building, the erection of which would be started within the course of a year. Two subscriptions had been received already for the work, one for \$1,000 and the other for \$500. The expenditure was increasing, owing to the advanced cost of living and to the increase in salaries, but the revenue would be sufficient to meet all expenses.

Rev. Professor MacKenzie presented the report of the committee on education. In Quebec but few were taking up the teaching profession, typewriting and nursing hold out greater inducements to the young ladies of the province.

Rev. J. T. Pitcher, of Ottawa, and Rev. Mr. Dewey, of Montreal, addressed the synod in the interests of the Bible Society.

#### Standing Committees.

The following standing committees were appointed:

Home mission, Dr. Armstrong, convener, Messrs. John Mackay, J. Hay, A. E. Mitchell, W. J. Morrison, E. H. Bronson, Jas. Stewart; Church Life and Work, A. S. Ross, convener, Messrs. C. H. Vessiot, R. Gamble, A. G. Cameron, W. C. Wilson, Professor D. J. Fraser; ecclesiastical co-operation, Principal Scrimger, convener, Messrs. A. L. Low, H. J. McDiarmid, John McDougall, J. C. Heine, J. N. Tanner, Dr. Campbell (collateral), Dr. Herdridge; public education, Professor E. A. Mackenzie, convener, Messrs. Dr. Barclay, D. J. Graham, J. W. H. Milne, C. H. Cooke, Dr. Ramsay, T. A. Mitchell, John MacMillan; Sunday school, G. A. Woodside, convener, Messrs. P. Henderson, Jas. Muir Melsillin, Walter Paul, F. D. Muir; Young Peoples' Societies, W. D. Reid, convener, Messrs. W. A. McIlroy, R. P. Duclou, W. S. Leslie, J. R. Reid; French evangelization, Dr. Mowatt, convener, Messrs. E. A. Mackenzie, I. J. Taylor, A. H. Scott, Geo. McArthur, P. W. Anderson, J. W. H. Milne, D. N. Coburn, Mr. Menard, Walter Paul, Geo. Hay, Jas. Stewart; foreign missions, J. H. Farnbull, convener; Messrs. S. A. Woods, David Yule, D. J. Fraser, M. C. Clark, John McGill, Jas. Stewart.

On invitation of Rev. D. Strachan, of Brockville, it was unanimously decided to hold the next annual meeting of the synod in St. John's Church, Brockville.

It was announced that there were 113 delegates in attendance, a record number.

#### Appeal From Moose Creek.

A troublesome case, and which under proper management should never have got beyond the presbytery, was involved in the appeal of Dr. Watts, of Moose Creek, against the action of Gleanery Presbytery, in refusing to restore him to full membership, except after three months probation. The case arose out of a disagreement between the doctor and the minister, and neither party appears to have exhibited very much of the love that "suffereth long, and is kind." In the spring of last year the local session dealt with the case and the result was Dr. Watts' name was removed from the roll. He appealed, and the Presbytery of Gleanery, and Presbytery, after it had been assured that god fellowship had been restored between the disputants, directed Dr. Watts' restoration to membership. The Roxborough session would only agree to this after a three months' probation. Dr. Watts protested again to the presbytery, which upheld the action of the session, and hence his appeal to the Synod. After hearing both sides at considerable length the Synod decided to refer the matter to a commission, consisting of Rev. John Hay, Rev. Dr. Ramsay and Mr. John R. Reid, of Ottawa.

The Presbyterians of Ottawa extended to the ministers and elders attending the Synod a generous measure of hospitality, and this was acknowledged before adjournment by a hearty vote of thanks.

#### GEOMETRY OF GOD.

This is the title of an article by the Rev. Dr. Hugh Macmillan, of Greenock, Scotland, from which the following extracts are taken:

"The beautiful colors of Nature are caused by vibration or waves of light, which have been counted, and are always exactly the same for the same color. The number of waves required to produce the sensation of red as they break upon the eye must be 39,000 in an inch and 47 million millions in a second. The number of waves required to produce yellow must be 47,000 in an inch, and 530 million millions in a second. And so with all other colors. To enable you to see a red rose, or a red ribbon, no less than 47 million of millions of ether waves must break upon your eye every second.

"God counts also the number of the stars, and He arranges them in the heavens not by chance, but according to a fixed system.

"In the solar system, for example, the intervals between the orbits of the planets go on doubling as we recede from the sun. Thus, Venus is twice as far from Mercury as Mercury is from the sun; the Earth is twice as far from Venus as Venus is from Mercury; Mars is twice as far from the Earth as the Earth is from Venus, and so on. In this way the planets are arranged in the sky around the sun in the same numerical order as the leaves are arranged around the stem of a plant, or the scales around a pipe cone, or the teeth around the edge of the seed vessel of a microscopic moss.

"And that extraordinary law, the most universal of all laws, which everything throughout the universe obeys—the law of gravitation—is also expressed by a numerical formula. The force does not decrease just in proportion as the distance is increased; it decreases according to the square of the number expressing the distance; so that at twice the distance the force of gravitation is not twice less, but four times less; at thrice the distance nine times, and so on.

"Thus everything in the universe, from the smallest moss to the remotest star, is constructed and arranged according to fixed numbers. There is nothing left to chance. There is not an atom but obeys its law, not a leaf but appears in its proper place. A sublime order is present everywhere, proving that the universe is the product of one infinite Mind."

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## DEATH OF JOHN THE BAPTIST.\*

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

John the Baptist was risen, v. 14. The features of the man he had slain were photographed on the memory of Herod. They were ever present to his inward gaze. It is so with all our evil deeds. We can never get away from the sight of them. "It were done when it is done," said Macbeth, when he was planning the murder of his sovereign and guest. But it is not done. We have not finished with our sins when they have been committed. They will rise again as surely as our bosoms, and proclaim that the guilt of them belongs to us. Oh, the torture of remorse, the agony of an accusing conscience! These are inch sharp stings. Would we escape them? Then let us smite the sin that leads to them.

Prophecy, v. 15. So people try to explain, and by an explanation, so minimize, anything great. It is said that a brocket of Dr. Chalmers, living in London, remained smoking in a tavern, while all the city was striving to hear the famous Northern divine preach. A companion, not knowing the relationship, asked him, "Did you ever hear your namesake and fellow-countryman?" "Heard him," said the brocket. "I heard his first speech. He persisted in thinking of that iniquity occurrence in stupid and jealous delight and scorn. So, too, we say of old warnings which have grown familiar, 'We have heard that before, and, neglecting them, are lost.'

It is not lawful, v. 18. Now, who was John to rebuke Herod? He was the voice of truth, and truth has always authority over vice and crime. Truth is so great, that the meanness of its mouthpiece cannot degrade it. If the house in which you are sitting catches fire, no one needs to beg your permission to sound the alarm. Be it stranger, or scout, or beggar, the barking of a dog, or the scurrying of mice, you respect and heed the warning and are grateful for it. And whoever or whatever awakens a person to his sin has done a friendly act. Do not despise the warnings of the divine Spirit, because He sometimes uses strange and humble heralds.

Heard him gladly, v. 20. Perhaps readiness to listen is the first element of profit. But it goes only a very little way. You may be fond of your teacher, and yet pay no attention to the teaching. You may love your parents, and yet break their hearts with disobedience. You may like the voice and manner of the preacher, and yet learn nothing from the sermon. We constantly hear people singing hymns because their ears are caught by the tunes, wretches, so far as any profit from the words is concerned, they might as well sing negro lullabies. Said Jesus, "If ye love Me, keep My commandments."

Made a supper, v. 21. And the wine flowed freely, no doubt. All was jollity and fun, as when a half-dozen young fellows meet in the bar-room, which, in every community, flings open its doors that lead to ruin and death. But next day these chaps get up with a "head," and are unfit for an honest day's work. And with treating! Close the bars! Let old and young unite in this demand, and make their wishes so plainly known that the makers of our laws will not dare to oppose them!

Sware unto her, v. 23. "When wine is in, wit is out." Anything seems wise and noble and heroic to people in a merry mood of drunkenness. The guests at this supper, no doubt, considered this oath a truly royal utterance, full of generosity,

\*S.S. Lesson May 20, 1906—Mark 6: 14-20. Commit to memory v. 20. Read Matthew 14: 1-12; Luke 5: 1-20; 6: 7-13. Golden Text—Be not drunk with wine, wherein is excess.—Ephesians 5:18.

decision and courage. What a sorry piece of folly it must have seemed in the sober daylight of the next morning! "Wine is a mocker." It loves to make a laughing stock of its victim. One rigid abstainer told of his care, as follows: "Once, in my drinking days, I saw a couple of fellows about half-loaded, who were making fools of themselves. I asked a friend of mine if I was like that when I was drunk. He said I was far worse. So I signed the pledge."

Her mother, v. 24. Here is an unwomanly woman, an unmotherly mother, and an inhuman human being. The worst is often just the corruption of the best. The higher the point from which the fall takes place, the longer the drop and the more ruinous the crash at the bottom. As an apple is a more pleasing thing than a piece of wood, so a rotten apple is more offensive than a rotten piece of wood. The vices of man are worse than those of any other animal. He can be more brutal than any brute. As he is meant to be the highest of creatures, so he sometimes sinks lower than the lowest. This is a matter for deep and serious thought. By just as much as the angelic is possible for us, by just so much is the diabolic. Satan was an archangel.

Exceeding sorry, v. 26. When Theodore Parker was a child of six, he one day lifted a stick to strike a tortoise, as he had seen older boys do. But in that moment an inner voice whispered loud and clear, "It is wrong." In his fright the boy hastened home to fling himself into his mother's arms. "What was the voice?" he asked. And his mother answered, "People call it conscience, but I prefer to call it the voice of God in the soul. Always your happiness will depend upon obedience to that little voice." How glad Herod would have been afterwards, had he yielded to the leading of that sorrow for his foolish promise and revoked it!

The King commanded, etc., v. 27. It is a stiff undertaking to conquer conscience. Herod seemed to have succeeded in it. But in fact, as v. 14 reveals, conscience re-awakes, and the king is rent with fierce remorse. Conscience, sooner or later, avenges all disobedience. The only way with it, is to do as it bids. He that is rash enough to do otherwise pays dearly for his folly.

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Dancing—Was originally a natural expression of great joy, and as such it became a religious act in many primitive faiths, employed at marriages, births, anniversaries, and other special occasions in the religious life. But alongside of the dance of worship, there grew up one of quite another character, dancing by specially trained men and women for the entertainment of spectators. On the monuments, girls dressed in long, transparent clothing, with tambourines or castanets in their hands, turn round and round in quick time, bending their bodies in a coquettish manner. This kind of dancing was much cultivated among the Greeks, and from them it passed to the Romans and the Hellenized Jews. Among them it was performed chiefly by women of the town. The fact that a princess of Israel thus demeaned herself, is a revelation of the moral atmosphere of Herod's court. The profession of the dancing girls is still an important and lucrative one in the East, although their motions seem to us a somewhat tame and monotonous performance. They move backwards and forwards and sideways, now slowly, then rapidly, throwing their arms and heads about, rolling their eyes and wriggling the body into many languishing and suggestive attitudes.

## HEAVENLY JEWELS.

By Rev. W. L. Watkinson, D.D.

"They shall be Mine . . . when I make up My jewels." Mal. iii, 17.

There is a fairy-tale in the meanness of the flower that grows; the paving-stones, interpreted by geology, are precious as striped jasper; in a drop of dirty water hides the rainbow, and the oil-bearing of all things in the hands of the chemist turns out gold, and beauty, and fragrance. Thus in human life we may not seek charm and enrichment in extraordinary elements, dramatic situations, and fine virtues; all we need is the opening of our eyes to the large purpose and high efficiency of commonplace people, places, and days.

It is quite remarkable to what considerable extent jewels are now being used in mean work. Once they were strictly reserved for the finger of the rich, the tiara and necklace of beauty, the crown of kings; now, instead of being purely ornamental, they are pressed into the roughest, hardest utilitarian service.

They are used in glaziers' tools, dentists' drills, granite cutters' saws, rock drills, and diamonds and sapphires are fixed in thousands of meters for registering the supply of electricity. A democratic age has captured the glittering gem and set it to do dirty work. Yet has the gem suffered no degradation—to cut, drill, and measure abates nothing of its glory.

God also has His jewels, and one day He will make them up. But in the meantime where are they? Shall they be sought in high places, flaming forth in beauty? Is the world talking of their pure lustre? Do they repose sofly in the jewellers' cases of wealth and art? Do they coruscate on festival days? Are they the pride of fashionable circles?

Surely not. Very often the jewels of God are fixed in coarsest settings, secreted in shabbiest neighborhoods, doomed to meanest vocations, delivered to basest uses in the work-a-day world; not one beam of their intrinsic beauty struggles through their sordid lot, not one sparkle of distinction reveals their royal quality and destination. Of the lowliness of these we may boast "Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God"; yet today their station is obscure, their calling paltry, their work hewing wood and drawing water.

Do not despise common positions; they require splendid souls to fill them; do not despise common tasks; it requires rare souls to accomplish them. Only God's jewels can worthily work out this great purpose in humble places and things; and in thus working out His purpose they are proved and polished against the great day of coronation.

Look not wistfully to the high, the distant, the rare; see all needful things in the routine of common days. Do not weaken the soul with vain longings and idealisations. There is no victory like that of the commonplace life bravely lived. John Wesley thought highly of the man who "persevered in dry duty"; of that man God emphatically approves. "To them that by patience in well-doing seek for glory and honor and incorruption, eternal life."

Do not despise the small. "The eyes of a fool are in the ends of the earth," seeking great things, while in the apparently insignificant close at hand reside most momentous possibilities. The wise accept thankfully the small sphere, the one talent, the few things. Rittner observes, in his "Impressions of Japan": "In small things the Japanese are wonderfully artistic; no country can paint china better, or carve more perfectly, whether in ivory,

or wood; but in big things they seem to lose themselves entirely, and flounder, trying to imitate what they do not understand. And yet the Japanese, artistic in the little, are no despicable folk!

This kind of genius God gives to the multitude, and blessed are we who make the best use of it, neither depreciating ourselves nor our calling. How many are ruined by stretching out to what is beyond their measure, made supremely miserable by attempting things to fight for them! It is far better to be a king in the kingdom of the beasts than a blunderer in the gigantic.

In the most restricted sphere every noble quality of human nature may be illustrated, every grand work wrought. The scale of a man's life is of small consequence, perhaps it is of no consequence. The artist who carved the constellations on a cherry stone has often been derided, yet was he no fool. It is the supreme task of the million to illustrate the grand laws of the heavenly universe on the inch scale by the wise use of a few days.

**SHARING AND HAVING.**

Big channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.  
But if, at any time, thou cease  
Such channels to provide,  
The very fountains of love to thee  
Will soon be parched and dried.  
For thou must share it thou wouldst keep  
That good thing from above,  
Ceasing to share, you cease to have;  
Such is the law of love.

—Archbishop Trench.

**SPARKS FROM OTHER ANVILS.**

**Presbyterian Witness**—Long life, soundness of mind and body are blessings which we ought devoutly to acknowledge when they are granted to us. It is also a duty that we should carefully avoid marring mind or body by any worthy conduct, for our physical life is as well as our minds belong to God.

**Canadian Baptist**—Fidelity at home is desirable, but not to the neglect of piety of that quality that is adapted to the common walks of life where man meets man in the affairs of commerce and practical living. Honor and virtue, gentleness in act and speech, charity in words and deeds; these are becoming at home; they are also meant to adorn the lives of men as they daily move out from under their own vine and fig tree. Religion in the home; religion outside the home; both are requisite in a life that is noble, beautiful and strong.

**Michigan Presbyterian**—Many persons do not understand why the church paper should cost more than the daily papers. One reason is that the church paper has a comparatively small circulation. Another reason for the higher price of the church paper is that it has to be more select in its advertising. It could not admit into its columns advertisements of liquors or theatricals or such things from which some other papers receive large profits. The better quality of paper and the higher grade of work put into the church paper are also factors in the increased cost of its production.

**Sunday School Times**: Getting to work is the best way to get training for work. "What equipment should one have for personal work?" is a subject of considerable study among Christian people in these days of revival and individual evangelism. The best equipment is the equipment of practice. One who is absolutely lacking in "equipment" needs only to speak to a single soul for Christ to gain his credentials. He is far better equipped than is one who knows the principles of the work through and through, but who will not use them. Indeed, one cannot safely hope to know even the theory of the work unless he is working at it himself. "If any man willeth to do his will, he shall know of the teaching."

**MISSIONS IN MACAO.**

Macao is the oldest of the European settlements in the Far East, its occupation by the Portuguese dating back to the sixteenth century. The population, at present, consists of about 10,000 Portuguese, and 70,000 Chinese. From the first, the Roman Catholic form of Christianity has been taught the Chinese within the colony, and in the city of Macao there are many large churches, but by far the greater number of the Chinese inhabitants are still heathen.

St. Francis Xavier, the first Jesuit missionary to China, worked for a time on the island of St. John, a short distance from Macao, where he died in 1622.

The first Protestant missionary to work in Macao was Robert Morrison, who landed there in 1807. During his twenty-seven years as missionary in China, much of his time was spent in Macao, and it was there that, in the year 1814, he baptized his first convert, Isaac A. Ho. The baptism took place at a fountain in a retired spot, only about half a mile from the present residence of the Canadian Presbyterian missionaries. It was in Macao, also, that this apostle of Protestant Christianity in China first met Morrison, together with his first wife and the son, then in the custody attached to the little Protestant church, which once belonged to the East India Company.

During Morrison's lifetime much opposition was offered to his work by the authorities in Macao, where he was permitted to reside only because of his connection with the great East India Company. So bitter was the opposition to Protestant missions in Macao that when, in 1816, Mr. Aline arrived to engage in missionary work as associate of Morrison, the governor, at the instigation of the ecclesiastical authorities, refused on any condition to allow him to remain, and eighteen days were given him within which to leave the city.

The same hostility to Protestant missionaries has been shown from the time of Morrison down to the present. On several occasions representatives of different missionary societies have attempted to establish work in Macao, but have been compelled by those in authority to retire. Within the last few years, however, a change seems to be taking place, and a more liberal spirit is shown towards those engaged in Christian work.

In the year 1902, the Presbyterian Church in Canada decided to open a mission in Kwang Tung, or Canton Province, in connection with the work which is being done among the Chinese in Canada. As all the Chinese in Canada come from this province, it was thought advisable that a mission should be opened in their home land, in order that those who in Canada had become Christians, or were interested in the gospel, on returning to their native land, might be surrounded by Christian influences, and thus saved from relapsing into unbelief, as, alas! too many of them do.

In the fall of 1902, Rev. W. H. McKay and his wife were sent to Macao, and two years later they were joined by Dr. Isabella Little and Miss Agnes A. Dickson. Last autumn Dr. Jessie McBeth was added to the staff. Macao was chosen as the headquarters of the new mission, not because it is the most central place from which to carry on its work, but as a temporary place of residence, till a more advantageous centre could be chosen, and the necessary mission buildings erected. Although there is much work to be done in Macao among its large Chinese population, which has as yet been almost untouched by Christianity, yet the work of our mission will be more particularly among the numberless towns and villages of the several districts of China lying to the north and west of the Portuguese colony.

As the Chinese in Canada come one or two from a village, and as these villages are scattered over an area of hundreds of square miles, the work of reaching all

these places with the gospel will necessarily have to be done largely through the agency of native helpers. The general method adopted by the missionary societies at work in South China, is to plant evangelists with native preachers in as many as possible of the large towns and villages, beginning generally with the market towns, and extending, as fast as money and helpers will permit, to the smaller and more obscure villages. The duty of the foreign missionary is to plan out and superintend this work, and to assist by his counsel and teaching, the native helpers.

Our mission in South China has the advantage over the missions of our church in other places, in the facilities which are here afforded for the training of native assistants. The Training School of the American Presbyterian mission at Canton, which is within easy reach, is generously thrown open to our students, and next year we shall have six young men studying there with the intention of becoming pastors in connection with our mission. No charge is made for tuition, and the cost of maintaining each student for a year is about \$40 (gold). No better investment of mission money can be made than in training these young men, that they may be able to do effective work in preaching the gospel in their countrymen. We hope that our church may co-operate with the American Presbyterian Church in the maintenance of the Training School, as in this way our workers can be prepared at a much less cost than if we were compelled to have a school of our own.

We are also much indebted to the "True Light Seminary," a school for girls and blind women, belonging to the same church, which admits our students on the same terms as those of their own mission.

**Daily readings**.—Mt. Gentiles seeking Jesus, John 12: 20-33. L.—The Macedonian cry, Acts 16: 1-15. W.—Caly, home and foreign missions, Acts 20: 12-20. L.—Gospel for Jew and Gentile, Rom. 10: 8-16. F.—No respecter of persons, Acts 10: 34-35. S.—Coming into the church, Acts 14: 1-4. Sunday topic—Missions in Macao. Isa. 49: 6-12.

We march when the music cheers us,  
March when the strains are dumb,  
Flicker and vaunt forward, march!  
And smile, whatever may come.

For, whether life's hard or easy,  
The strong man keeps the pace,  
For the desolate march and the silent  
The strong soul lives the grace.  
—Margaret E. Saugster.

**GO FORWARD.**

There is a time when the best service of God is not prayer, but action. God says to Moses, "Why spend your time in crying for Divine help when there are human hands at the work? Instead of speaking to me speak to the Children of Israel that they go forward." Moses had always been lethargic about action; his natural weakness may have been want of energy. He seems to have expected a purely Divine intercession—a bolt from the blue, or an earthquake, or a legion of angels; his vision of the burning bush doubtless to him suggested something drastic. He perhaps even thought it wrong to use physical means. Ought not God to have all the glory? There was a short road to the land of promise—the Divine road: why take the human way? God answered, "Because it is the long way, because it requires more time and trouble, and therefore more faith and love." And so God answers still to every soul that asks why he has made life so difficult. He says, "It is better to gain than to get; it is better to win than to wear; it is better to conquer your possession than to carry it unresisting home."—Geo. Matheson, D.D.

If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ.—Gothold.

\*Topic for May 27th: Isa. 49: 5-12, contributed by "East and West" by Rev. W. R. McKay, M.A.

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### THE DOMINION PRESBYTERIAN

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 16, 1906.

Eleven ministers from other churches are applying for admission into the Presbyterian Church in Canada at next meeting of Assembly.

The General Assembly of the United States Presbyterian Church has issued a Book of Common Worship for use of the churches. Many of the churches do not favor the book, and the Assembly was sure it would meet with opposition, so it bears the announcement on the title page, "For voluntary use in the churches." Out west it has met with considerable opposition, one clergyman saying: "Out our way we have to eat canned vegetables, canned meat and canned milk, but we can't stand canned prayers."

If reports are correct the backdown of the "Sick man of Europe" is complete, and quite satisfactory to Great Britain. Nothing less would have done. An exchange says:

The rescue of Egypt, through the ability and efficiency of Lord Cromer, is one of the brightest chapters in the history of British civilization. It is distinctly against the interest of civilization that any part of this good work should be undone. It will be seen that the Sultan has waited only to be assured that Great Britain would make an issue out of his occupation of Tabah in order to "come down" as gracefully as he might. For the "conditions" which the dispatches mention are pretty plainly only devices for saving his face and enhancing the apparent gracefulness of his retreat.

Mr. W. J. Bryan, twice a candidate for the presidency of the United States, and a Presbyterian elder, in his recent visit to India, is reported to have been a "surprise" to the newspaper men with whom he came into contact, because of his religious addresses. In Bombay, for instance, he spoke to an audience of over 3,000, among whom were many of the leading citizens, on the "Ideals of Christianity." The Dnyanodaya of that city says of the lecturer: "To India he was known only as a politician, famous for his eloquence, and one who has twice come near being president of the United States. That he was an earnest Christian man who would put aside all other themes and discourse to them for an hour on the ideals given to the world through Christ was undoubtedly a great surprise."

### CHINA MOVING.

The remark is now being heard that the Lennysonian maxim about the superiority of fifty European years to a cycle of Cathay has been amply retorted, if not reversed, by recent events in the Far East. Japan in fifty years has acquired the most valuable fruits of advancement produced by ten centuries of European evolution, and now the infection of progress is spreading to China. The example of Nippon, according to a writer in "Minerva" (Rome), has excited the emulation of her yellow-skinned and slant-eyed neighbor. She is no longer content to be considered a carcass for the Occidentals to cut up and partition among themselves, and the Mongol is at length roused to confront and measure himself with the white Caucasian. China is now copying the Japan of a few years ago, by making arrangements to send every year a band of clever young Chinamen to Great Britain, the United States, and probably Canada, to study Western methods. Within a few years this action may produce as important results in China as have been produced in Japan, especially with the assistance of the Japanese. The best minds of the Chinese are thought by many to excel even the Japanese; so that the possibilities of China's future unfolding whet the imagination. Christianity has its biggest problem and its largest prize in China.

### UNSCIENTIFIC CRITICISM.

At the closing meeting of the session of the Assembly's College, Belfast, the feature was the striking and most instructive address of the president, the Rev. Professor Leitch, D.D., D.Lit., upon "Unscientific Criticism of the Bible." The rejection of a multitude of improved hypotheses was, he said, a necessary condition of the progress of science. If this were true of science, it was still more emphatically true of the criticism of the Bible, which involved questions not only of man's whole complex nature, but of his still more complex and mysterious relations with God. No claim for modern criticism of the Bible appealed so powerfully to their imagination and reason as its claim to be scientific. It aroused expectations of assured results reached and tested by the accurate method of the experimental sciences, and yet there was a vast contrast between the methods and spirit of the men who had enlarged the boundaries of science, and the critics who most loudly claimed to be scientific, and who had elaborated the system of Biblical criticism so widely accepted at the present time. The men of science jealously guarded against any publication of any of his hypotheses until they had become certainties, but the critic devised an hypothesis, and at once gained notoriety by its publication. If comparisons were made between the spirit and methods of one on the one side Lord Kelvin and Sir William Ramsay, and on the other of Baur, Wellhausen, Cheyne, and Driver, one would understand what was meant by saying that the advanced Biblical criticism of the present day was unscientific. Dr. Leitch then went on to discuss the methods of some of the higher critics in their treatment of the Bible. The characteristic religious teaching of the Bible could not be understood by men who had no religious experience.

If in the desert of life we look for our palm trees and wells of water, should we not also expect a sandy waste and a bitter fountain now and then?

Mr. J. P. Jones, B.A., has accepted the call to St. John's Church, Winnipeg, and his ordination and induction will take place on 22nd inst.

The choir of Blenheim Church was entertained at a social given by Miss J. Kinnard and Mr. John Campbell at the latter's fine residence. A very pleasant time was spent by all.

### THE COVENANTERS.

Reviewing a life of Sir Walter Scott by Andrew Lang, the "Scottish Review" writes: "He (Scott) was generous to a fault, so brimful of sympathy that even a pig and a hen showed a sentimental attachment to him; he could 'suffer fools gladly'; he was a model father, a model husband, a model citizen; he had all the virtues, and yet he has not seized and held the affections of the greatest moral nation upon earth. Why?" And the writer replies: "Because Scott was by temperament and habit of mind essentially aristocratic? He loved a cavalier; he hated a roundhead; he feared a reformer; he was a Tory of Tories; he was out of touch with the levelling tendencies of his day, and he was openly contemptuous of some of the most cherished traditions of his land? Take, for example, his attitude towards the Covenanters. In 1807 he wrote to Southey: 'The beastly Covenanters hardly had any claim to be called men unless what was founded on their walking upon their hind feet. You can hardly conceive the perfidy, cruelty, and stupidity of these people, according to the accounts they have themselves preserved.'" In our opinion the Reviewer is somewhat one-sided. The Covenanters showed a considerable amount of that coarseness and bigotry which irritated Sir Walter. But then, the great novelists, as a Tory and Episcopalian, was blind to the spiritual earnestness, and moral conscientiousness, and manly independence that made the main fibre of Scotland, and pushed Scottish Presbyterians into the foremost files of national worth and enterprise.

### FRENCH ON PURITANISM.

M. Boutmy, a French writer, has published some criticisms of England and English life. He is not flattering to all our habits and institutions. But on the subject of Puritanism he writes with sympathy and insight. Of the Puritan he says: "It was not only his jealous love of independence which distinguished him and constituted his strength, it was the intensity of his faith, the omnipresence of a belief which colored his whole life and interposed at every turn. . . . With him God was his Saviour, he could face death with serenity, it had no power for him. Life appeared to him a series of 'duties' which could be fulfilled without scenic effect or a thought as to what the world would say. It was sufficient if God and His ever-present conscience were satisfied. Of such individuals as this was that Puritan stock constituted which had so large a share in the building up of American greatness." We add, Puritanism had not only that noble and useful side, it had, and has also, a certain hardness and unloveliness which is gradually getting rid of. "Prove all things, hold fast that which is good."

In pen and ink sketches of some of the leading men of the Synod of Hamilton and London a writer in the Brantford Expositor says: "Again we find that the space is overcrowded with such worthy men as Patterson, of Embro; Grant, of St. Mary's; Anderson, of Goderich; Perrie, of Wingham; MacBeth, of Paris, and others shut out. We have kept a corner, however, for the 'lads o' pairs' whose lines have fallen unto them in pleasant places; that is, have city pulpits. Mr. Henry, of Hamilton, will always have a crowd—he can draw them. Mr. Martin, of Stratford, will always have one, too, and deserves it; he does not need to draw them. What a useful purpose the synod would serve if it would listen to half a dozen sermons this year from, say, McKinnon, of Milverton; Whaley, of Brookdale; Lindsay, of Dresden; Nichol, of Cargill; Roxburgh, of Smithville, and McIntosh, of Mitchell, and each year a new cohort could be published, until such time as the synod finds 'something to do.' Preaching is the right hand of the ministry, and every exercise to increase its efficiency will be for the good of the church. Do anything that will give the first-class country ministers a chance."



## SYNOD TORONTO AND KINGSTON.

This synod met in Knox Church, Toronto, on Tuesday evening, 8th inst., when the moderator, Rev. Mr. Childerhose, of Parry Sound, preached from the texts, "Every man shall bear his own burden," and "Bear ye one another's burdens, and so fulfill the law of Christ." In an impressive discourse he pointed out the two principles of individual responsibility and the brotherhood of man, showing that the best way to bear one's own burden is to bear those of others. He applied this to political and national life, showing that Britain became Great Britain by bearing the burdens of her colonies. The converse is also true, he said, and the best way to bear the burdens of others is for each to bear his own burden. This synod, he said, had heavy burdens to bear, but they were good for its own development. The preacher made a special application of the operation of these inter-related principles to the mission work of the Church, both foreign and home, in the latter of which lines of activity he has been prominent.

For the office of moderator Rev. J. R. Bell of Laurel, Orangeville Presbytery, and Rev. R. J. M. Glasford of Guelph were nominated. Mr. Glasford received a majority of the votes cast, and his election was then made unanimous. He warmly thanked the court for the honor done him. A vote of thanks to the retiring moderator was moved by Rev. Principal MacLaren, seconded by Dr. Dickson, Galt, for the able manner in which he had discharged the duties of his office and for the excellent missionary character of the sermon of the evening.

Applications from the Presbyteries of Kingston and Lindsay for permission to take students for license were read by the clerk, Rev. R. C. Tibb, and granted.

The report of the Finance Committee and the Synod Treasurer, presented by Mr. A. T. Crombie, treasurer, showed receipts totalling \$1,635.71 and expenditures of \$849.54, leaving a balance of \$186.17. A balance of \$875.99 was carried over from last year, but there are outstanding accounts amounting to \$635 or \$640. The treasurer and auditors were thanked and reappointed.

The report of the committee on augmentation was highly satisfactory. Owing to a general improvement in church contributions the desired minimum of \$890 for the annual stipend, and a manse, has been reached throughout the presbytery.

## Appeal for Queen's.

Principal Gordon, of Queen's, and the Rev. J. M. Duncan and Principal McLaren of Knox, addressed the synod on the "Colleges of the Church." Principal Gordon strongly urged the claims of Queen's on the support of the church, making at the same time suggestions that Queen's might be recommended to the government for financial consideration. He did not see why Trinity should be more privileged, because it happened to be in Toronto, and connected with the university, as its character was identical.

The needs of Knox were presented by Rev. J. M. Duncan; \$30,000 for repairs and a site for the Caven library were urgently required. The college authorities, however favored a new site near Toronto University, which would cost \$200,000. A large part of this would, of course, be met by the sale of the present one.

Home mission matters were reported by Rev. J. A. Dow. Several new fields have been opened up, and special preparations have been made by the church to meet the influx of people in the Cobalt district.

## Church Life and Work.

The report on Church life and work was presented by Rev. W. Farquharson, of Guelph. The report was very interesting, as disclosing various views from various churches on life and work. "Everyone boasts of honesty and truthfulness, but you dare not make a bargain with your eyes shut," was one expression of the difference between profession and practice. "We are 'meeting' to death," was how one unfortunate who has had an overdose of

young people's societies and mothers' meetings puts it. Among the suggestions as to how to enable the home to fulfil its proper mission for church and country "Early marriage" figured.

On the motion of Dr. MacTavish, the recommendations in the report were amended so as to read "That family religion be made the subject of discourse at public worship on the first Sunday in October." Dr. MacTavish made an impressive speech on the advisability of setting apart special days for special objects.

At the evening session, Mr. J. K. Macdonald, convener of the General Assembly's committee on the Aged and Infirm Ministers' Fund, presented a report on the state of the fund. He stated that an active canvass was being conducted to increase the endowment for the fund from \$235,000 to \$250,000. A number of individual subscriptions of \$1,000 each had been received in Montreal, and Lord Strachan had promised a subscription of \$5,000. There were now, he said, 123 ministers receiving annuities from the fund.

## Sabbath Schools.

The report on Sabbath schools was presented by Rev. Alex. Macgillivray. Twelve Presbyteries reported a total of 291 schools. The number of teachers and officers showed an increase of 73 over the preceding year, and the average attendance increased by 717. Collections for all purposes amounted to \$41,702, an increase of \$13,933. It was pointed out that during the past five years the total Sabbath school enrollment for Ontario had decreased by 4,000. The committee recommended that greater attention be given to memorizing the Scriptures and the shorter catechism.

Rev. Thos. H. Rogers, moving the adoption of the report, described the rather alarming stagnation in Sabbath school work in Toronto Presbytery, as ascertained by his investigations and comparisons with three other denominations.

Rev. J. C. Robertson, general secretary of Sabbath schools, in a short address, spoke of the enrollment and the efficiency of the schools. In the Dominion the enrollment in Presbyterian Sabbath schools was practically the same in 1905 as in 1901. It was stationary in the synod of the Maritime provinces, and in that of Montreal and Ottawa. Toronto and Kingston Synod had lost 2,000 in the five years, so had Hamilton and London. The Synods of Manitoba and Saskatchewan and of British Columbia and Alberta had each gained 2,000. The fact that in the whole Dominion the only place that had lost ground was the Province of Ontario, which had lost 4,000, was something he could not explain or understand.

## Young People's Societies.

The committee's report on young people's societies showed marked success. There are 208 societies, with a membership of 7,783, as against 6,871, in 189 societies last year. The men numbered 3,418 and women 4,565. The contributions for all purposes totaled 14,549, nearly \$5,000 increase. The recommendations adopted in connection with the report were: "That the committee have authority in the very best way to interest the many hundreds of Presbyterian young men and women attending universities and other higher institutions of learning in Kingston and Toronto; that Presbyteries ask societies within their bounds to adopt some systematic method of raising money for missions, supplementing the arrangements of sessions in this matter." The total amount contributed last year to foreign missions was \$33,332.13, an increase of over \$6,000. Many presbyteries, however, had decreased greatly in their givings.

## Standing Committees.

The committee on standing committees for the year, of which Rev. J. R. Bell of Laurel was convener, submitted the following names: Church life and work, Revs. Wm. Farquharson, J. A. Turnbull and Elders Dr. Robt. Wallace and A. Jackson; home missions, Revs. J. A. Dow, G. L. Johnson, J. L. Mann, H. S. Gra-

ham, W. A. Bremner and Elders Jas. Park and Wm. Rataille; augmentation, Revs. J. H. Edmison, R. U. Ross, Jas. Wallace, J. R. Conn, Dr. W. G. Wallace and Elders Geo. Keith and Alex. Steele; foreign missions, Revs. Dr. Fudgeon, A. Candler, A. B. Winchester, Peter McNally, Dr. J. Abraham and Elders John Henderson and A. Martin, M.F.; evangelistic services, Revs. A. Ester, J. A. Murray, Dr. McTavish, Dr. Neil John Lactic, W. Beattie and elders to be added at the judgment of committee; Sabbath schools, Revs. Alex. Andrew Macgillivray, W. Cooper, J. A. Wilson, J. McD. Duncan and Elders Thos. Yelovics and W. McElae. Young people's societies, Revs. J. G. Potter, H. Malneson, D. O. McArthur, G. M. Young and Elders Jas. Torrance and Frank Armit; examination of records, Revs. H. Gray, A. Snappard, M. McKinnon, A. Fowle, Lieut. Col. McElae, J. A. Patterson and H. Cassels; aged and infirm ministers fund, Revs. G. Munn, H. Crozier, A. H. Drumm, W. R. McIntosh and J. G. Potter, together with the conveners of presbytery committee.

The Synod adjourned to meet in St. James Square Church on 14th May, 1907.

## THE CHEERFUL SPIRIT.

"The presence of the cheerful spirit acts like a beam of sunshine to the social circle. It warms and brightens, it softens and subdues. The quality is a happy one in every condition of life. One surely glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

Undoubtedly it is easy for some persons to be cheerful. They are born with a sunny spirit, with a happy faculty of tripping lightly over trouble, and always looking on the bright side of life. Such a person is a continual joy, the light of home, and the "brilliant particular star" of the social circle, loved and sought after by all.

Just as surely others come into the world prematurely saddened with a birthright of gloom and foreboding. Discontent and distrust handicap them in the race with the downcast and somber soul, to know or care what cold blast has nipped the buds of joy. So the bright life becomes more and more withered, fading early into the ere and yellow leaf of an unhappy existence.

In Toronto, a couple of weeks ago, Rev. R. E. Knowles, of Galt, lectured on Presbyterianism in Canada." His treatment of it dealt with the problems presented to the Church—not alone the Presbyterian, but the Protestant Church in general—its difficulties and its needs. Among the great difficulties, not only the Presbyterian Church, but the whole Protestant Church, has to contend with, he mentioned the great extent of the field to be covered, the sparse settlement, the division into sects, the large number of languages and the materialism of the age. The speaker made a strong plea for union of the Presbyterians with the Methodists and Congregationalists, declaring that disunion produces many evils. Of materialism he said it is effete and an anachronism philosophically; since the days of Kant no man has an excuse for being a materialist. The social, political and moral condition of much of the incoming tide of new settlers was also mentioned as presenting a grave problem. Mormonism, with its protest against the sanctity of the home and its proselytizing spirit, the loose conception of social questions, such as the drink traffic, by foreigners, who might soon hold the balance of power by their votes, the religious externalism of the Greek and the Roman Churches, were serious dangers politically. The need was emphasized of having the power of the Holy Spirit, and of men with the resources of the Spirit at their back. Four great dynamics requisite, Mr. Knowles said, were God Himself in the preaching as a God of love for the out-cast, sinful world, a Christ brought very near to us, the Holy Spirit in us, and intelligent men and women in the pew.

The heart that is lifted heavenward bears the life up with it.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## STORY OF THE THREE ANGELS.

(By Cuthbert Davidson.)

Every minister, as far as my experience goes, has at least one individual in his parish who proves a veritable "thorn in the flesh." And such a man was Ronald Herd, the village cartwright and joiner.

He had been an inhabitant of the village of Killowan for more than ten years prior to my appearance at the manse.

At the period of which I speak he was a man nearing forty years of age. He had dark—intensely dark—hair, with eyebrows overarched a pair of hazel eyes. His face was clean shaven, all but his mustache, which was of luxuriant growth, winged as himself was of medium height, and well built.

He did not go to church with any great regularity. As he put the matter concisely to one of my elders—"Gang regularly to the kirk! I'm no daft. If I wanted to become a hypocrite I might; and without mentioning any names, is it right, think you, for an elder o' the kirk to gang stotting home from a public-house on a Saturday night, and then putting in an appearance as a saint next day in the house of God?"

"That's begging the question—it is? Weel, then, I just gang to the kirk in order to encourage the minister! But, a' the same, I wunna say out what his preaching gangs in at one ear and out at the other on occasions. But, besides that, we've far too much preaching o' the Gospel every Sabbath. Let Mr. Davidson take up some of the social questions of the day, or what the Higher Critics are doing to elevate the spiritual condition of the people, and maybe, too, gie us his opinion how to fill empty kirks, and then I'll see about coming more regularly."

This was a fair sample of Ronald Herd's arguments. When it became a personal question then he attacked his neighbors' weaknesses, leaving the beam in his eyes all the while.

And thus it came about the day following the above remarks that Ronald paid me a visit, having just completed a small piece of work I had asked him to do.

After I had paid his account I said, "Look here, Ronald, I have been told of what you said to one of my elders about your frequent absence from church. Now, do you not think it would be a help to some of the villagers of Killowan and neighborhood if you 'patronized' the villagers less, and went more frequently to the kirk to praise the Lord instead?"

Ronald Herd was somewhat taken aback at this frontal attack. I saw he had the grace to blush as he said, "Wasn't no true what I said!"

Scotch like, I answered his question by giving another. "Why cannot you, then, set a splendid example of yourself to show what one man in Killowan at least can do? The elders and members of Killowan Kirk are all frail members of the human race, and even the minister cannot keep people from falling from the paths of truth and sobriety and reverence for sacred things. Only the grace of God can accomplish that. Why do you refuse to become a member o' the kirk?"

"Because, because—well, the fact o' the matter is, if I did I would lead a consistent Christian life, and no' be like some folk, doing more harm than good to the profession they believe in."

"Thus you've made an admission that your Christian life is not right in the sight of God!"

"Maybe it isn't," was the answer. "But I'll mak' a bargain wi' you if you like, Mr. Davidson."

As Herd said this I imagined (and possibly it wasn't all imagination) that I noticed a twinkle in his eyes as if he had found a topic of considerable amusement and of worry to myself.

"And what is the nature of this bargain?" I asked.

"Only to give me a correct answer to a certain question, that is all."

"And what is this question?"

"How many angels can be supported by the point of a needle?"

"And if I answer this question, then what is the bargain between us to be?"

"I will come regularly to the kirk; ay, an' more than that, I will become a member if the session will have me."

At this remark of Herd's I was almost on the point of saying, like one of the old Puritans, "The Lord hath delivered thee into mine hand." But I remained, and merely confessed myself by saying, "I know the exact number."

"How many?"

"Three exactly," I answered. "Meet me tonight at the manse here at nine, and I will show you that I am right."

It was a beautiful evening. The sky was a galaxy of stars, with a silvery moon gazing the blue.

Herd was true to his appointment. Instead of taking him into the study, as he evidently expected, I took him along the high road, bordered by birch trees, and then after going along the village street to the very end I turned to the right, and there stopped at the door of a cottage.

Going round to the back, I noticed, what I expected to find, a light burning on a table.

Through the thin screen it was quite easy to discern the inmates.

Motioning to Ronald Herd, I said to him, "Look there. Tell me what you see."

He did so.

"I see Mary Thompson sitting sewing by the aid of her lamp, while there are two wee weans lying sleeping in a bed."

"Then you have an answer to your question," I said. "You have seen the needle, and now know that three angels can be supported by it."

Even in the moonlight I caught a glimpse of the wonderment depicted in Ronald Herd's face. He saw, apparently, that he had been caught with his own peculiar weapon.

"You're quite right, Mr. Davidson," he replied. "And they're a' braw angels at weel, while Mary's a hard-working woman, keeping herself an' her house by her ain handiwork."

"And what about your bargain, Ronald?"

"I'll no' gang back on my promise," was his reply. And neither he did. And to this day none of the inhabitants of the village of Killowan have regretted Ronald Herd's decision, for it has not only changed his character in many ways, but made him a much more useful member of society than he would otherwise have been.—Saint Andrew.

## THE INFLUENCE OF MUSIC.

(By Dr. J. R. Miller.)

Music is not a mere amusement only, but one that combines rich instruction and lasting influence for good with the purest enjoyment. It is scarcely possible to conceive of any pleasure that surpasses an evening of song in the parlor when the whole family unite in it, perhaps with other friends, one at the piano or organ and the others grouped about, male and female voices blending, now in the pleasant ballad or glee, and now in the sacred anthem or hymn.

The songs of childhood sung thus into the heart are never forgotten. Their memories live under all the accumulations of busy years, like the sweet flowers that bloom all the winter beneath the heavy snowdrifts. They are remembered in old age when nearly all else is forgotten, and oftentimes sing themselves over again in the heart with voice sweet as an angel's when no other music has power to charm. They neglect one of the richest sources of pleasure and blessing who do not cultivate singing in their homes.

## FINICAL APPETITES.

A duty which every mother owes to herself and to society is to train her child to follow the doctrine of St. Paul and "eat what is set before him." How disagreeable is the finical, notional error many a housekeeper will testify. One man makes miserable the woman at whose house he chances to visit by his inability to eat half of the dishes that are set before him. It is not that certain viands disagree with him, but simply that he does "not care for them." Such are tomatoes, raw or cooked, fish in any form, potatoes (unless they are mashed), fruits of all kinds, except peaches, and hot puddings of every variety. Another man can not eat soups, while a third man "never tastes a salad." The trouble with all these people undoubtedly originated in their early training. In too many families the small people are allowed to declare that they "don't like this" and "won't eat that," and are humored in their whims. Indeed, it is no uncommon thing to hear a mother speak with ill-concealed pride of the fastidious appetites of her children. In treating their wishes as matters of vast importance she is laying on her shoulders a heavy burden, under which she may some day moan that "it is impossible to suit her family, try as she may."

Unless a child is made ill by a certain article of food, he should be encouraged to eat it, and his failure to enjoy it at once should be deplored, not praised. A six-year-old who had many whims and notions paid a visit to a grandmother who was wise in her generation. The dessert at his first meal in the grand-maternal abode chanced to be strawberries. He shook his head as a saucer of the sugared fruit was placed before him.

"I don't want these, grandma," he said. "Very well, dear," was the reply, and no further notice was taken of the declination.

The child continued to eye distastefully the saucer of berries, and soon remarked: "Grandma, I'm tired of strawberries." "Yes, dear," was the only answer.

"Grandma, aren't you going to give me any dessert instead of these?"

"No, dear, of course not," gently, but firmly.

"Not even a piece of cake?"

"Not even a piece of cake."

"Then, with a sorry attempt at a laugh, 'I suppose I'll have to eat my berries!'"

Which he proceeded to do with such zest that the sugared lobes disappeared like snowballs before a July sun. Evidently grandma was not to be tricked and coerced as was mamma.

Among the forbidden speeches at table should be, "I do not like that." And if, from any personal idiosyncrasy, a child is really unable to eat a certain dish, in which others indulge with impunity, he may be trained to pass the fact by in silence, and to feel that his peculiarity is a misfortune, not a virtue.—Table Talk.

Gives us the courage that prevails,  
The steady faith that never fails.

Henry Van Dyke.

Every storm and stress and sting  
Is God's way of bettering.

—Herriek Johnson.

Man's life is but a working day,  
Whose tasks are set aright;  
A time to work, a time to play,  
And then a quiet night.  
And then, please God, a quiet night,  
Where palms are green and robes are white,  
A long-drawn breath, a balm for sorrow,  
And all things lovely on the morrow.  
—Christina G. Rossetti.

THE SOAP-BOX GARDEN.

The children sat in a row on the fence dangling their feet. They were trying hard to think of something to give to Johnny Henderson, who had had a bad fall when they were all playing in the barn. The doctor said that poor Johnny would have to be still nearly all summer, and the children did not see how he was possibly going to bear it.

"We ought to buy him something very nice indeed," said Nan, "for it was our barn that he fell out of."

"We might give him the guineapigs," suggested Bobby. "They do not smell so very much, and we could feed them for him every day."

"I don't think Mrs. Henderson is the kind of person to take at all of guineapigs," objected Bobby; "even mother says they are filthy."

"I have been thinking of a thing," said Cecil, slowly from his end of the fence. "I have been thinking of it all this morning. He said that what he wishes most is that he can't have any garden where we are having ours. Why can't we make a little garden for him to have beside his bed?"

The children jumped down excitedly.

"Oh," said Nan, "but I don't think Mrs. Henderson would like gardens on the floor!"

"How stupid you can sometimes be, Nan," said Bobby. "It will be perfectly splendid. He doesn't mean on the floor, do you, Cecil? He means in a box, and there is a wooden soap-box in the barn—"

"And mother promised us geranium slips!"

"We can plant apple seeds and have an orchard!"

There never was a more delightful garden. Another lot them paint it themselves. From a pot of dark green paint they found out in the barn. They filled it with fine, rich earth, sifted and crumbled with their own fingers, and then came the planting, which papa helped them with, showing them how to draw straight little furrows for the seeds, and whirling white stakes to mark the end of the rows.

"Of course nothing will probably show for weeks," the children explained to Johnny, lying hot and restless on his sofa, "and perhaps nothing ever will come up at all, but even if its being only in a box, but if they do grow, it will be so exciting!"

They did not have to wait long. The houses are close together, and on the fifth morning the bell which Bobby had rigged with a string from his window to John's rang excitedly.

Johnny was sitting up, flushed with pleasure, the languid look all gone. "Look!" he said, "here in the corner! Something green is showing!"

"It's the radishes!" shrieked Nan, "it actually is! See their darling little green shoots poking up, with the seed-leaves still on their heads! And just beyond the ground is cracked to show where more will come!"

The next day the radishes were fairly up, smiling their red stems in a brave little row. Four days later came the lettuce, and then the fat, yellow-green noses of four hyacinths, for this was a very mixed-up kind of garden. The children were absorbed in watching, and very nearly drowned the poor soap-box at first in their zeal for watering it. There were the radish and lettuce seeds, which they had bought with their own money, beans from the kitchen, some corn, the hyacinths, which mother gave, two geranium slips, and orange and lemon seeds, which actually sprouted and sent up the shoots of four tiny trees!

According to a genealogical table recently published, the ex-premier, Mr. Balfour, is through his grandmother, fifteenth in direct descent from King Robert II. of Scotland, and, through his mother, 21st in a direct line from Edward I.

Magee College, Londonderry, of which he was at one time a professor, has received a bequest of £500 under the will of the late Rev. D. J. Thornburn McGaw, general secretary of the Presbyterian Church of England, "for the promotion of missionary objects."

THE CHINESE POST OFFICE.

A lady of the China Inland Mission of Hankow, in the central province of Honan, in a letter to her family, has some amusing things to tell about the establishment of the Chinese Imperial Post in that province, which is some weeks' journey from the coast. She says:

"We have the Chinese Imperial Post here now. At Hankow, when they first got it, the postmen carried their bags with some men who bought stamps and watched the clerks to look them and get them on the letters for them. They said the clerks were there to look the stamps, and paid for the business, and they wouldn't take them, but the clerks wouldn't agree to look them, so they came to towns and the police had to come in and separate them."

Here at Hankow, the men who use the postmen were again seen. Harry was in one shop when the nice customer came to a stamp, as soon as Harry saw him come to hold the key and get the stamp-box open, and when he gave it to the man he said in a very excited way: "Now look it and put it just there." The customer was foolish or was enough to do so, and how a custom has been established in Hankow that all purchasers of stamps must look them and stick them on.

"There was a great row at Hankow, postmen one day because an address on a letter could not be found and the letter was brought back. The sender wanted his money back, because the clerk had not been universal, and the clerk refused to give it to him, concluding that they had had more trouble over it than it it had delivered."

"Another man was determined to get the postmen clerks into trouble once, and sent a letter some time ago and received no answer. This was great proof, he said, that the letter had never been sent. The service here is somewhat irregular yet.—EX.

WHY?

Why, muvver, why Did God put the stars up so tight in the sky?

Why did the cow jump right over the moon?

An' why did the ship run away with the spoon?

'Cause don't he me to see the cow fly?

Why, muvver, why?

Why, muvver, why Can't little boys jump to the moon if they try?

An' why can't they swim just like fishes an' fins?

An' why does the live little birdies have wings?

An' live little boys have to wait till they die?

Why, muvver, why?

Was all of vose baekstins all baked in a pie?

Why couldn't we have one if I should say "Please?"

An' why does it worry when little boys tease?

An' why can't hugs never be now—but bimely?

Why, muvver, why?

Does little boys' froats always ache when they cry?

An' why does it stop when they're caddled up close?

An' what does the sandman do days, do you s'pose?

An' way do you think he'll be soon comin' by?

Why, muvver, why?

—Ethel M. Kelley in The Century.

DELICATE BABIES.

Every delicate baby starts life with a serious handicap. Even a trivial illness is apt to end fatally, and the mother is kept in a state of constant dread. Baby's own father has done more than any other parent to make weak baby's condition well and strong. They give the mother a feeling of relief, as though later she should ever indicate child developing naturally. Mrs. W. M. McPherson, 145 West 14th Street, New York, says: "Up to the age of seven months my baby was weak and scrawny, and at that age could not walk. It was then I began using Baby's Own Lotion, and the change they wrought in her condition was surprising. She began to get strong at once, and has ever since been a perfectly well child. Every mother who values the health of her attic one should keep a box of Baby's Own Lotion on hand. Sent by an medicine dealer or by mail at 5 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont."

HOW TO BREATHE.

As we grow older, only our most intimate friends and they not always date to tell us of our faults. How many times have you had occasion to say to yourself, "How a pig Mrs. So-and-so has nobody to tell her that she whistles most disgracefully when she breathes!" or, "If only anybody dared to inform Mrs. So-and-so that, if she would keep her hands still, she would make an infinitely better impression."

To one who has really made an effort to learn how to use the breath, and who sees how little this wonderful heater and resistor is understood, it is incomprehensible how many people should regard unimpaired as the subject as almost unimportant. Everybody knows and will acknowledge that breathing is a somewhat important part of the human economy, but the impression that he does not do it rightly is repeatedly resented. Not long ago, in a little gathering of women, who knew each other well and exchanged confidences with each other whenever they met, an interesting tale was told concerning this matter of breathing. It was so humiliating to all of those present that we pass it on for the benefit of others. First, if they can find sensible hearers who will not "get mad" at the implication that they, perhaps, do not know how to breathe, it can be disseminated still more widely:

"A good many years ago," began one of the most vivacious of our number, "a member of my family was ill, and the young doctor who treated him said much to him on the subject of breathing. 'I was once in a bad way,' said the doctor, 'from incipient tuberculosis, but I was cured by outdoor air in abundance and plenty of deep breathing. I was obliged to remain in the city, but I kept myself outdoors at least eight hours each day, and every time I crossed a street I took in a deep breath through the nostrils, keeping my mouth closed. I held the breath until I reached the opposite curbstone, when I expired it slowly. I have been sound and well now for many years—but I still keep up my deep breathing, and it is of the greatest benefit to me.'"

"We were all so much impressed by what the doctor said that we resolved to become more deeply, but it is a great bother to try to breathe right, and the matter soon slipped from our minds, though, no doubt, we might have saved ourselves many colds and other lung troubles if we had been willing to regard the doctor's homilies.—Leslie's Weekly.

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

Success is sometimes its own worst enemy. When content with its achievements it has barred the door to future promotion. "Man never is, but always to be blest." When there is ever an impulse leading us onward there is ever the hope, if not the assurance, of higher attainment.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At the morning service in St. Paul's Church, Mr. Blackett Robinson was inducted as elder.

Rev. Dr. Ramsay, of Knox Church, exchanged pulpits with Rev. N. H. McGillivray, of St. John's Church, Cornwall.

Rev. A. H. Scott, M.A., who has been visiting Toronto, and other places in the interest of the Aged and Infirm Ministers' Fund, and with gratifying success, preached in Bank Street Church last Sunday morning.

The Mission Band of McKay Presbyterian Church held one of the most successful concerts in the history of the organization in the Sunday School hall last week before an audience which taxed the seating accommodation. The hall was beautifully and artistically decorated with flags, bunting and flowers which added much to the beauty of the scene. A choice programme of songs, recitations, drills duets and choruses was rendered in a pleasing manner. The National Anthem brought a most successful concert to a close. Rev. P. W. Anderson presided.

Those who were fortunate enough to hear the lecture on French-Canadian folk songs, given under vice-regal patronage in St. Andrew's Church, owe a debt of gratitude to Mr. Benjamin Sulic. The hall was filled with a large and fashionable audience. His Excellency and party occupied seats in the gallery. Rev. Dr. Herridge briefly introduced the speaker as one of Canada's foremost historians, possessing both knowledge and enthusiasm in his pursuit. The lecturer explained that these songs, every one of which was at least 300 years old, were not peculiar to the French-Canadians, but came from one region in France. Mr. Sulic, in his inimitable witty way, went on to explain a number of the songs in detail, with many charming little historical references. The influence of the missionaries accounts for the modifying changes from the rough chansons of the French peasantry. Wherever you find the French people in North America these heart songs are sung and cherished. Dr. Herridge, in his usual happy manner, voiced the opinions of all present in moving a hearty vote of thanks. He dwelt briefly upon the cordial relationship existing between the races in Canada today, and of the mutual lessons which might be learned. After the singing of God Save the King, copies of which, printed in French, had been distributed, tea was served in the cosy parlours of the church by the ladies of the choir.

In connection with the recent anniversary services of Embro Church, Rev. Dr. Neil, of Toronto, gave an interesting address on a "Trip to Europe." The Rev. G. C. Patterson presided and conveyed the thanks of the audience to Dr. Neil for his entertaining and instructive address.

Upon his departure from this city a few years ago, says the Hamilton Times, Rev. Dr. H. S. Beavis, formerly acting pastor of St. Paul's Presbyterian Church, and, for a time, pastor of First Congregational Church, went to Denver, Col., to take of a small Presbyterian Church. His many friends here will delight to learn that he has been eminently successful.

The corner-stone of the new St. Andrew's Church, Hamilton, was laid on Saturday afternoon by Lieutenant-Governor Clark. Rev. J. A. Wilson, pastor, presided, assisted in the services by Revs. Dr. Fletcher and P. C. McLaren, moderator of the Hamilton Presbytery. W. R. Leckie read an historical sketch of the church. The old church was torn down entirely, and the new structure will cost \$17,000. The old church, built in 1857, was known as the Wentworth Presbyterian Church. Its name was changed in 1904 to St. Andrew's.

## EASTERN ONTARIO.

Rev. John Hay, of Renfrew, exchanged pulpits with Rev. R. Mackay, of Maxville, last Sunday.

Rev. Jos. White, of Ottawa, conducted the services in St. John's Church, Almonte, last Sunday week.

Rev. D. W. Best, of St. Andrew's Church, Beaverton, held service in the old stone church, Thorah, on a recent Sunday.

Rev. D. Strachan, of Brockville, will declare the pulpit of Lyn Church vacant next Sunday. During the vacancy he will be moderator of session.

Rev. C. D. Campbell, who has been lecturer in Chicago university for the past year, has taken charge of the Presbyterian congregation at Copper Cliff.

The wife of Rev. Mr. Robb, pastor of the Bristol Church, was presented with an easy chair by the members of that congregation recently as a birthday gift.

The Rev. D. Torrance, of St. Paul's Church, Peterborough, has been nominated for moderator of next General Assembly by the Presbytery of Peterborough.

On Sunday last Rev. A. C. Wishart, M. A., of Knox Church, Beaverton, exchanged pulpits at the morning service with Rev. S. T. Tucker, of the Methodist Church.

Rev. A. T. Love, B.A., of St. Andrew's Church, Quebec, who has been sojourning in Scotland for several months, has returned in improved health.

The choir of St. Andrew's Church, Tamworth, on behalf of the congregation, recently presented Mrs. James Elliott, who is leaving the town, with a handsome Bible, Hymnal and purse, along with a very kindly worded address.

At the last communion in St. Andrew's Church, King street, Toronto, there was an addition of 37 to the membership; 25 on profession and 12 by certificate. This is the largest number of new members added at one communion for a long time.

The Pembroke Standard says: "Mr. Andrew Carnegie, the multi-millionaire, is on a visit to Canada. Some of the papers speak of it as his first visit to Canadian soil. This is an error. In the early eighties Mr. Carnegie visited Pembroke and stayed for a week at the old manse, the guest of Rev. W. D. Ballantyne, pastor of Calvin Church. Mr. Carnegie is a first cousin of Mrs. Ballantyne."

Knox Church, Cornwall, proposes celebrating in June next the sixtieth anniversary of the organization of their congregation, and at the same time the twenty-first anniversary of their present church building. The dates fixed upon for this celebration are Sunday, June 17, and Monday, June 18. The Rev. Professor McKenzie, B.D., of the Presbyterian College, Montreal, will conduct the services on the 17th and will speak the following evening. On Monday evening a brief sketch of the congregation, now in course of preparation, will be read, and there will be also special music. An interesting and profitable time is looked for.

The anniversary social of the Rockland Presbyterian Church was held Monday evening in the church and those who had the good fortune to be present spent perhaps one of the most enjoyable evenings that it has been their pleasure to attend. The Rev. D. D. Miller of Hawkesbury made a most efficient chairman. He is an excellent speaker with big, clear voice, and he has that happy faculty of being able to carry his audience right with him. Miss Gray and Miss Laurie Campbell, of Thurso, and Mr. Wm. Binks, of Ottawa, greatly contributed to the evening's enjoyment by well rendered songs and recitations. Rev. Mr. Coles delivered an effective address on "struggling on to Perfection." All present showed that they heartily enjoyed the evening's entertainment. A good spirit of unity prevailed. After refreshments had been served the evening's programme closed with "God Save the King."

## WESTERN ONTARIO.

Rev. Dr. Crawford, of Haynes avenue church, St. Catharines, has resigned.

The First Church, Erasmus, has called Rev. J. A. Moir, B.A., formerly of Manotick, Ont.

Rev. George Ballantyne, of London, conducted the services in Ridgeway Church last Sunday.

The basement of the Hagarsville Church has been repainted and made bright and comfortable.

The next meeting of the Synod of Hamilton and London will be held in St. Catharines on the last Monday in April.

The next meeting of Stratford Presbytery will be held in Knox Church, Stratford, on the June 26 at 10 a.m.

At the closing meeting of the Chatham Ministerial Association, Rev. Dr. Battisly read an interesting paper on "Early Church History in Scotland."

Last Sunday evening, in Knox Church, Guelph, the pastor, Rev. R. W. Ross, preached an appropriate sermon to the graduating class of the O. A. College.

Six new elders have been added to the session of the Orilla congregation as follows: Messrs. H. T. Blackstone, W. S. Frost, J. M. Horn, R. A. Robinson, Wm. Thompson and J. J. Thompson.

The sixteenth anniversary services of the Caledonia Church were conducted by Rev. W. J. Clark, of the First Presbyterian Church, London. Rev. Dr. Wallace, of Caledonia, preached in Mr. Clark's pulpit.

Rev. D. Strachan, who has been stated supply in St. Andrew's Church, Guelph, during the vacancy, has greatly endeared himself to the congregation by his helpful services, heartily rendered for many weeks.

Stratford Presbytery has accepted the resignation of Rev. E. W. Panton, St. Andrew's Church, Stratford, and Rev. Robert Martin, of the same place, was appointed interim moderator of session during the vacancy.

The members of the Ladies' Aid Society of Knox Church, Hamilton, have presented Mrs. Henry, wife of Rev. E. A. Henry, with a china cabinet. Mrs. Henry expressed in suitable terms her appreciation of the gift.

Anniversary services were held in the Rockwood Church, Rev. John T. Hall, pastor, when Rev. F. J. Maxwell, of Brantford, preached morning and evening to large congregations. He also lectured on "Success in Life" on Monday evening.

Mr. Robert McKay, of Toronto, who was to have addressed the young people of St. Andrew's Church, Thameston, on the evening of the 6th inst., but was unavoidably unable to do so, sent forward a well-prepared and interesting paper on Naham, the Man and the Book.

Rev. Mr. Hackney conducted communion service in the Depot Harbor Church Sunday morning, 6th inst., preaching from the text "I am that Bread of Life," which he treated in an intensely interesting manner, the theme being particularly suitable for a communion occasion.

At last meeting of Hamilton Presbytery, Sir Thomas Taylor, Hamilton, reported for the committee to visit Binbrook with a view to arranging the work there. Rev. Mr. Mitchell agreed to carry on the services for the summer months at Binbrook as heretofore, and the report was accordingly adopted.

On Sunday, May 6, anniversary services were held in Knox Church, Embro, the pastor, Rev. G. C. Patterson, having just completed a successful pastorate of fourteen years' duration. The pastor preached at both morning and evening services, thoughtful sermons, which bore marks of earnest, prayerful preparation, and which were much appreciated by the large and attentive audiences.

## WINNIPEG AND WEST.

The Qu'Appelle Presbyterians are about erecting a \$3,000 church.

Presbytery has accepted the resignation of Rev. A. MacLean, Stonewall, and Rev. J. H. Cameron, of Kildonan, was appointed to declare the pulpit vacant, and to act as moderator of session during the vacancy.

The General Assembly met in this city in 1887 and 1887. Rev. Dr. DuVal mentioned the subject at last Presbytery meeting, indicating that Knox Church would extend an invitation to the venerable court to meet here again in 1907. The Presbytery will cordially second the invitation.

The following ministers having presented certificates of Presbyterial standing and were received under the care of the presbytery of Winnipeg as ministers without charge resident within their bounds. Rev. Andrew Walker, from the presbytery of Duluth; Rev. Wm. Cameron, from the presbytery of Rock Lake; Rev. J. A. Bowman, B.A., from the presbytery of Melita. Rev. H. L. Kinsman was received from the presbytery of Melita and appointed to the charge of north and south Plympton and Millbrook, and his name was added to the roll.

Rev. Dr. Gordon presented the following resolution with regard to Sabbath observance, which, after some discussion and modification, was adopted: The presbytery of Winnipeg heartily endorses the Lord's day bill now before the House of Commons at Ottawa, and earnestly hopes that in its present form it may become the law of the land. Believing that the historic and sacred institution, the Lord's day, has proved throughout the Christian centuries an inestimable boon to mankind, and that the preservation, both of the sanctity and of the rest of the Sabbath is bound up with the highest good of our people and the enduring development of our national life, the presbytery, in consonance with resolutions of this and other courts of our church, earnestly urge upon all members and adherents the utmost care in preserving the sanctity and rest of the Lord's day.

At last meeting of Winnipeg Presbytery Rev. Dr. Baird reported that the committee appointed for the purpose had examined the draft book containing the new version of the Psalms in metre, and recommends: (1) that the presbytery express its appreciation of the labor expended, and the taste displayed in collecting and editing these metrical versions of the Psalms; (2) that since the Presbyterian Church in Canada has already an excellent and satisfactory book of praise, the presbytery can make no recommendation as to the adoption of this book for congregational use; (3) that the book be kept in view in the confidence that it will prove valuable when the time comes for the revision or enlargement of the book now in use; (4) that in view of the discussion now going on in the church about union; and in view of the work of the union committees of our own, and the other negotiating bodies, your committee sees little prospect for the adoption of a book of praise containing psalms exclusively.

The following are the appointments for the augmented and mission charges within the bounds of Winnipeg Presbytery: Balmoral, Rev. A. Chisholm; Emerson, Rev. H. C. Sweet, Blythfield, Rev. Dr. McClelland; Dugald, Rev. H. L. Kinsman; Dominion City, Rev. James Pullar; Sunnyside, Rev. A. McFarlane; Springfield, Rev. D. Iverach; Norwood, Rev. B. J. Hay; St. John's, Rev. J. P. Jones; Beausclair, Mr. T. E. Morris; Clearspring, Rev. J. A. F. Sutherland; Claudi-boye, Rev. N. Macpherson; Little Britain, Rev. James Carswell; Niverville, Mr. F. Duggan; Prairie Grove, Mr. F. Millar; Salem, Mr. W. O. Mulligan; Seamo, Rev. J. Mowat; East Selkirk and Whitemouth, Mr. R. J. Scott; Starbuck, Mr. J. D. Harley; Stuartburn, Mr. R. A. Hanley; Stony Mountain, Mr. P. T. T. Macdonald; Chatfield, T. H. Carter; Union Point, Rev. C. Moore; Poplar Point, Rev. J. McNeiven; Riverview, Mr. W. Gilmour; immigration chaplain, Rev. Joseph Hoag; Teulon hospital, Rev. Dr. Hunter; Hungarian Church, Mr. L. Kovacci; Galician school, Mr. M. Serbinin.

## A BIBLE WOMAN IN KOREA.

From the Korea Field, a missionary magazine published in Seoul, Korea, is given this interesting account of a native Bible woman:

For some time I have been intending to write about my Bible woman, but have kept putting it off with the hope that she might be able to come to Wonsan. But God is good, and instead of her coming, the way has been opened for our return to Ham Heung, which several months ago seemed beyond possibility. My good "Mary" has stayed here during the whole of the past year, standing bravely at her post, even when other women fled in fear of the troops, Russian and Japanese, which in turn have occupied the city. There were months during which communication with Ham Heung was entirely cut off, and in the smallness of our faith we feared for our church and for the steadfastness of our native workers.

I am glad I waited so long, for it is such a pleasure to report my Bible woman's faithfulness as seen by my own eyes, rather than any account she might hand in to me. However stupid she may be herself, she certainly has the genius for making others study, and I was truly surprised to find on my return that in spite of their trying experiences the women and girls had studied and improved as never before in my absence. Mary herself, several of the other women and two or three little girls had, under her direction, succeeded in memorizing the Scripture verses of both Old and New Testaments as outlined by the General Assembly of our Canadian Church, and are now eagerly awaiting the precious diplomas all the way from Canada. For Korean women who have only learned to read within a few years you can imagine this as a heavy task.

With all her show of bravery, Mary, like all the other Korean women, has in her heart a mortal terror for the foreign soldiers, and tells with laughter several stories of visits from the Cossacks and of her alarm. But her contact with several Japanese "Tommys" was very funny. The day after my arrival in Ham Heung I set out alone to pay Mary a visit, her house being only a few steps from mine. Two or three Japanese biglers, who were practicing on the hillside, and were curious to inspect the foreigners, came running down and followed me into the compound. I had just gotten comfortably seated on the best mat over the hottest floor, when the door opened and a closely cropped head, crowned by a little blue peaked cap, was thrust in. Dynamite could scarcely have a more startling effect on Mary. Quick as thought she sprang into the kitchen, and, seizing a huge wooden shovel, took the offensive and made a bold attack on the enemy. "What do you mean by coming here our 'ounin' is? Do you think there are any Russians here?" and up went the shovel. Of course the soldiers, not understanding a word she said, were quite surprised at this sudden attack, and being without any means of defense except their bugles, they blew one ear-splitting blast right in the face of the bold Mary. Down went the shovel and the fight ended with a smile on each face and the retreat of the Japanese.

I think I wrote you before about how she tried to take my place by continuing the Sunday and Thursday meetings for women and by teaching the girls part of each day as opportunity offered. Her influence, too, has been very apparent in many ways which I cannot now mention; but she was particularly helpful in advising the women to remain in their homes with their husbands and children instead of running in terror to the country at every fresh approach of troops. She lost her first husband that way in Pyeng Yang the time of the Chino-Japan war, and never saw him again.

Ham Heung is now about one-third deserted, most of the people having fled from within the gates, where we are now almost alone with Japanese soldiers; but we think they are slowly gaining confidence and returning. The Christians are almost all here, and our work is quite uninterrupted, the Japanese kindly providing us with passports for use at night.

## BRITISH AND FOREIGN.

Schools are being started in London to teach prospective brides housekeeping.

The English Channel at its narrowest breadth is twenty and a quarter miles across.

The Welsh Revival has broken out again at Llanelly.

Over 8,000 Chinese students are now attending college in Japan.

Japan suffers from earthquakes. The ground rents there are evidently excessive.

The banks in Scotland have reduced interest on deposits from 2 1/2 to 2 per cent.

The popular Gaelic vocalist, Mr. John MacLeod, left on the 28th ult. for Canada.

"Ozone," wrote an ingenious school-boy, "was an Irishman who discovered the seaside."

Fully one-third of the land in Great Britain is owned by members of the House of Lords.

Boston has risen to the occasion and started a whole carload of baked beans for San Francisco.

Rev. J. C. Higgins, Tarbolton, is the newly-elected Moderator of Glasgow and Ayr Established Synod.

A total of 475,000 persons in India in the week ending 7th April were in receipt of relief on account of famine.

The total land area of Scotland is 19,069,421 acres, the population 4,472,103, and the valuation for 1905-6 31,254,176 pounds.

The San Francisco agent of the Liverpool and London and Globe estimates the net liability of the company at \$4,335,000. "St. Mungo" was the first place in Great Britain in which a member of the Jewish race was appointed a civic magistrate.

Dr. and Mrs. Roberts and family have arrived in Wick from Lovedale, South Africa, where he has been a missionary for 25 years.

Rev. Mr. Miller of Kirkcubright has been presented by his congregation with a silver rose-howl and a purse of sovereigns on his semi-jubilee.

The Rev. Dr. Armstrong Black has declined the call from Upton congregation, Birkenhead, on account of the serious illness of a member of his family.

London insurance men estimate British fire insurance companies' liabilities in San Francisco at \$65,000,000. All legal ground-press claims will be paid.

Sabbatarianism is pronounced in Dunoon. At a meeting of the Town Council a member suggested the closing of the penny-in-the-slot machines on Sundays.

The National Temperance League holds that for the first time in history the House of Commons contains a large majority absolutely in favor of temperance reform.

Securities, notes and gold, to the amount of £12,000 have been found in a cottage in Kent occupied by two brothers, who for many years past had lived in apparent poverty.

Look at Tacoma! In 1870 the population was 73, in 1880 it was 1,698, in 1900 it was 37,714, at the beginning of this year it was 85,000, and it will reach 100,000 before January 1st, 1907.

The last number of emigrants who left Ireland last year—30,676 native born—was the smallest on record since official returns were instituted in 1851, and was a decrease of 0.226 as compared with the previous year.

The Duchess of Argyll is taking great interest in the new rose gardens at Windor. This is the outcome of her intense love of flowers, and she often makes valuable suggestions as to the grouping of the different sorts.

Some remarkably good prices were raid at a London sale for old newspapers, belonging to a gentleman resident in Scotland. A number of volumes of the Oxford Gazette and the London Gazette, 1665-75, fetched 27 pounds.

Statistics show that of the 302,000 totally blind in Europe 192,000 are in Russia—that is to say, one of every 500 subjects of the Czar is blind. It is believed that this lamentable proportion is equalled by no other country in the world.

## HEALTH AND HOME HINTS.

Keep old kid gloves for ironing day. Sew a pad of kid from the left glove in the palm of the right one. The protection from the heat and weight of the iron will do much to keep the ironer's hands from becoming calloused.

Stair Carpets.—When buying stair carpets always allow three-quarters to a yard over for each flight of stairs, and then when the carpet is lifted the same parts do not come on the edge of the stairs. By remembering this plan and allowing the extra piece the carpet will last half as long again.

Starchy food means an increase of flatulence, a more abundant residue of undigested material, with an increase of the constipation which is usually present in such cases, and consequently the condition of the patient is rendered worse than it was at the beginning. Hence it should be a standing rule not to keep dyspeptic patients on a diet of milk and starchy foods.

Lemon Pie.—Two lemons (grated rind and juice), 5 eggs (leaving out whites of 3 for frosting), 2 cups sugar, 2 tablespoons corn starch, 1 1/2 cups hot water. Thicken in double boiler. Fill previously baked pie crust, add the whites of 3 eggs beaten with 1 heaping tablespoon powdered sugar, and brown in oven. To make sure of crisp pie crust it is well to add filling when cold. For convenience, the crust and filling can be made the day before wanted. Then the whites can be beaten, and filling and whites placed in crust and browned shortly before using. This recipe will make two pies.

Popovers.—Lightly beat three eggs and stir them into one pint of milk. Sift half a teaspoonful of salt with a pint of flour. Stir into the flour enough of the egg mixture to make a thick batter, beat till very smooth, then gradually stir in the remainder of the liquid. Have ready a number well greased iron or granite muffin pans. Strain this thin batter, fill the hot pans three-quarters full, place in a moderately hot oven, and bake about thirty-five minutes.

Pudding Candy.—Two pounds sugar, three tablespoons vinegar, piece of butter size of walnut, water to moisten. Cook until thick, but not hard. Take from fire and stir, then add one-half pound figs, one-half pound raisins, one-half pound citron, one-quarter pound shelled almonds one-half pound walnuts, and beat till stiff. Have ready a towel wrung out of cold water; pour the sugar in, and twist from both ends till it is all a compact mass. When cold slice like pudding.

Orange Roly Poly.—Peel, slice and seed four sweet oranges. Mix well together one pint of flour, one-quarter of a teaspoonful of salt, one tablespoonful of sugar and one teaspoonful of baking powder. Rub into this two tablespoonfuls of butter and mix in sufficient sweet milk to mix to a soft dough. Turn out on a well-floured board, roll out in a long strip, spread with the sliced oranges and sprinkle thickly with sugar. Roll up, pinch the end so that the juice will not run out, lay on a buttered plate, and steam for forty minutes, then place in the oven until the top is dried off. Serve with hard or soft sauce.

A naturalist makes the following calculations in regard to the work done by the honey bee: When the weather is fine a worker can visit from 40 to 80 flowers in six or ten trips, and collect a grain of nectar. If it visits 200 to 400 flowers it will gather five grains. It would therefore, he estimates, take it several years to make a pound of honey, which would fill about 3,000 cells.

The reason why ships are not struck by lightning is attributed to the general use which is now made of wire rope for rigging purposes, as well as the fact that the hulls of ships are usually constructed of iron and steel. Thus the whole ship forms an excellent and continuous conductor, by means of which the electricity is led away into the ocean before it has time to do much damage.

## SPARKLES.

An Irish lady, having had a few hot words with her husband one day, had occasion, a few moments after, to send her servant for some fish for dinner. "Bridget," said the mistress, "go down to the town at once and get me a plaice." "In-dade an' Oi will, ma'am," said Bridget, "an' Oi may as well get wan for meself, for Oi can't stand the masher no more than yerself."

Speaker—I defy any one in this audience to mention a single action that I can perform with my right hand that I cannot do equally well with my left.

Voice from the Gallery—Put your left hand in yer right-hand trouser's pocket.

Mother—(criticizing the new vicar's sermon)—I think it was too high.

First Daughter—Oh, no; it was too low.

Second Daughter—I think it was quite broad. What do you say, dad?

Father—I know it was too long.—Ex.

A soft answer turneth away wrath—unless the wrath is about money.

"That seems a very bad cold you've got, my little man." "It's a very good cold; it's kept me away from school for two weeks now."

She (delightedly)—Papa says if we want to get married he'll pay half the expenses of furnishing a house for us. He (spontaneously)—But who would pay the other half?

"Didn't the lecturer feel hurt when so many in the audience fell asleep during the sermon?"

"Oh, no; it encouraged him to keep on."

"How so?"

"Why, he was conciliated enough to think they were nodding approval of what he said!"

Not Exactly.—An English tourist on a visit to Ireland was accosted by his landlady one morning as follows: "I hope you slept well last night, sorr?" "Well, not exactly, madam. I was troubled with an attack of insomnia." Landlady (indignantly)—"It's a lie, sorr! I'll give you a sovereign for every one you can find in the bed."

Stern was the glance which the coroner cast at the quack doctor who had just appeared in the witness-box.

"And, when you were called in," he asked, "what did you give the deceased?"

"Give him? Well, I gave him *ipocatanaha*."

"Indeed!" sneered the coroner. "And I suppose you know, sir, that in the man's condition you might just as well have given him the *aurora borealis*?"

"Quite so—quite so, sir," said the witness blandly. "It is a pleasure to meet a man of medical education. That is exactly what I should have given him if he had not died!"

There will be no mastery of great things while the little things remain unconquered. If we cannot drive back the picket line, what will we do with the army in the day of battle?

"My husband suffers dreadfully from insomnia," said a lady. "I see; can't sleep?" said the doctor. "No." "Well, there's one thing you might try. After he has been in bed for about an hour give him a shake, and tell him it's time to get up and go down and light the kitchen fire. See if that doesn't send him to sleep pretty quick."

Law is made to be enforced; and officers are put into authority to see that they are enforced. The officer who plays fast and loose with the law, or who trifles with the sacred duties which he has sworn to perform, is unfit to be the representative of a free and intelligent people. The trifle is blood relation to the grafter, and should share the same fate.—United Presbyterian.

## NERVOUS CHILDREN.

St. Vitus Dance.  
Neuralgia and Headache,  
Common Among School Children.

St. Vitus dance is a disease that is becoming more and more frequent among school children. Young people tire the nerves with study and the nerves cry out. Sometimes the trouble takes the form of neuralgia, headache, nervous exhaustion, weakness of the limbs and muscles, and what we call "being run down." In other cases St. Vitus dance is the result, and the sufferer frequently loses all control of the limbs, which keep up a constant jerking and twitching. There is only one way to cure this trouble—through the blood which feeds and strengthens the nerves. And Dr. Williams' Pink Pills are the only medicine that can make the new rich, red blood that feeds the nerves and strengthens every part of the body. The case of Flossie Doan, of Crowland, Ont., proves the value of Dr. Williams' Pink Pills. Mrs. Doan says: "A couple of years ago my daughter Flossie was dangerously afflicted with St. Vitus dance. She became so nervous that after a time we could not let her see even her friends. She could not pick up a dish, lace her shoes, or make any movement to help herself. She had grown thin and very pale, and she had been treated by several doctors without benefit. I feared she would not recover. A friend advised me to give her Dr. Williams' Pink Pills, and after she had used a couple of boxes I could see that they were helping her. We gave her nine boxes in all, and by that time she was perfectly well, and every symptom of trouble had passed away and she is now a strong, well developed girl."

If your growing children are weak or nervous, if they are pale and thin, lack appetite or complain of headaches or backaches, give them Dr. Williams' Pink Pills and see how speedily the rich, red blood these pills make will transform them into bright, active, robust boys and girls. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## DONT'S FOR HOSTESSES.

Don't invite a single visitor to stop in the house unless she is an intimate friend, who would enjoy being treated as one of the family; two are much more easily entertained than one; two can make excursions together, and when left to each other's company do not feel neglected.

Don't give vague invitations; they do not seem, and probably are not, intended seriously, and no one is complimented by a courtesy of that sort. If you really want a visitor, indicate the time or times when you will be free, and leave the invited to fix the date, or ask the visitor for a definite event.

Don't omit to give the invitation for a specified period—a week-end, a week, two weeks, or longer, according to distance and length of journey. If the visitor cannot be met at the railway station, don't omit to state how your house may be reached.

Don't cover the dressing table in the visitor's room with decorative trifles that will leave her no place for her properties. A laden dressing table looks very pretty at the moment of arrival, but the items are in the way subsequently.

Don't neglect to empty the drawers and wardrobe in the visitor's room; it is her room for the time being, and she has brought her garments with her.

Don't assume that, having given her house room, you are subsequently free of all responsibility concerning her. At large house parties arrangements are made for the guests' occupation; individually they are left to select from these, but entertaining on a small scale must not be done on this pattern.

Don't invite guests at all unless you have a definite reason for doing so, and really desire their company; then add, on the guest's behalf, at least one interesting feature to each day's events.—Selected.

CANADIAN  
PACIFIC

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

BETWEEN OTTAWA, AL-  
MONTE, ANTPRIOR, BENEVEN  
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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tions Daily except Sunday:

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9.23 a.m.	Cornwall	6.24 p.m.
9.53 p.m.	Kingston	1.42 a.m.
10.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
1.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station  
11.00 a.m. and 6.35 p.m. Mixed trains  
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 1180.



THE CANADIAN NORTH-WEST  
HOMESTEAD  
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to private wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry 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 \$10.00 is charged for a homestead entry.

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

Truro.  
Halifax, Halifax, 10 Dec., 10 a.m.  
Lun and Yar.  
St. John, St. John, 16 Jan., 10 a.m.  
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

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

Lan. and Ron., Carl. Pl., 10 Feb., 7.30 a.m.

Brookville, Brookville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

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

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

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb., or Mar.

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

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

Guelph, Guelph, 29 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.

London, London.

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

Stratford, Stratford, 14 Nov.

Huron, Saugeen, 14 Nov., 10.30.

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

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

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

SYNOD OF MANITOBA AND NORTHWEST.

Superior.

Winnipeg, Coll., 2nd Tuesday, M-mo.

Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1903.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo.

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

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