

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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REV. J. W. H. MILNE, M. A.,  
Minister of the Glebe Church.



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**DEATHS**

At his late residence (Allidore), Woodstock, Ont., on Wednesday, May 3, 1905, the Hon. James Sutherland, Minister of Public Works for Canada, in his 56th year.  
 At Pincher Creek, Alberta, on April 11, 1905, Joan McLean, wife of Mr. W. T. Smith, and daughter of the late T. A. McLean, Calgary, and granddaughter of the late Chief Justice McLean, Toronto.  
 At the manse, Auchtermuchty, Scotland, on April 9, 1905, the Rev. D. N. Hogg, M.A., minister of the parish, in his 63rd year.  
 In Beckwith, April 18, Donald Stewart, aged 72 years.  
 At 500 Bideau St., on Saturday morning, April 29th, 1905, Alexander Harvey Taylor, Appraiser of Customs, in his 66th year.  
 At Stouffville, Ont., on Tuesday morning, April 25th, 1905, Donald H. McLean, formerly of Toronto and Woodville, aged 46 years.

**MARRIAGES**

At Orillia, on April 5th, 1905, by the Rev. Dr. Gray, Mrs. Sarah Green, of Orillia, to Mr. James Dunlop, of Warmistler.  
 On April 28th, 1905, at the residence of the bride's parents, by the Rev. Wylie C. Clark, B.D., Andrew Jackson Hartung, of Haines, Baker County, Oregon, to Emma Beatrice, daughter of William C. Young, of Quebec.  
 At Knox Church, Iroquois, on April 27th, by Rev. J. M. Macalister, father of the bride, assisted by Rev. Dr. Wardrop and Rev. Dr. Campbell, Ursula Naismith Macalister, of Iroquois, to Logie Milnes Macdonnell, son of the late D. J. Macdonnell, of Toronto.  
 On Wednesday, April 26th, 1905, at Calumet, Que., by the Rev. A. Lee, B.A., father of the bridegroom, assisted by the Rev. A. C. Asch, the Rev. H. Stuart Lee, B. A., of Grand-Mere, Quebec, to Miss Helena Edna Willman, daughter of Edward Willman, Esq., of Calumet, Quebec.  
 On April 25th, 1905, by the Rev. Dr. G. D. Bayne, at Pembroke, Ont., Jeannet Small (Nettie), younger daughter of Mr. Alexander Millar, to Mr. F. Judd Kennedy, Toronto.  
 At St. Andrew's Church, Lindsay, on April 25th, by the Rev. James Wallace, M.A., B.D., assisted by the Rev. Geo. R. Welch, B.A., Jean Rebecca Gross to Alfred Joseph Matthews, of Brantford.  
 At the residence of the bride's brother, Elm Grove Farm, Allison Township, by the Rev. Geo. Grant, B.A., I.P.S., assisted by the Rev. Hugh Mathieson, I.L.B., on April 24th, 1905, Miss Fanny Rutherford to Mr. Stanley Topps.

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## NOTE AND COMMENT.

One hundred and eight police stations have been closed in Ireland during the past year. The only counties in which no reductions of the Constabulary have taken place are Derry, Antrim and Down.

The peasants of Donegal make carpets by hand in exactly the same way as the famous carpets of Persia are woven. In Windsor Castle is an all-wool carpet of soft green colour that was made entirely by women and girl Donegal peasants.

There is a belief in United Free Church circles in Edinburgh that P. Alexander Whyte, although full of vigour, intends in two years' time to retire altogether from the preaching as well as the pastoral work of the ministry, and to devote himself absolutely to literature.

The American Baptist Year Book for 1905 gives the grand total of Baptists in the world as 5,440,000, which is 106,964 more than were reported the year before. The total for 1905 is made up as follows:—North America, 447,577; South America, 3,56; Europe, 526,661; Asia, 137,777; Africa, 10,176; Australasia, 21,013.

Melbourne is seventy years old. It is difficult to realize that this great city of half a million inhabitants, the capital of a Federated Commonwealth, with a million-pound Parliament House and a variety of other splendid public buildings, has grown out of the gum-tree forest on the banks of the Yarra within living memory.

Mr. Charles M. Hays, second vice-president and general manager of the Grand Trunk Pacific, informed a gathering of young men in Montreal on Saturday that it would take five hundred men three years to produce enough cross-ties to lay the Grand Trunk Pacific, and when the new road was completed it would add 20,000 regular workers to the railway employees of the Dominion.

A report on United States forestry claims that never before was forest destruction so rapid as at present and predicts a prolonged lumber famine for the people of the United States unless the universal tree-cutting stops and there is a cessation from present lumbering industries. One cause for continual forest cutting is the great need for pulp timber, and the American tree must furnish this great paper-making supply because of the protective duty on lumber.

A novel way of illustrating a sermon was introduced in Kingskettle U. C. Church, Fifeshire, on Sunday, the 16th ult. The preacher, Mr. T. Pratt, an artist, had canvas, palette, and brushes in the pulpit, and during his discourse gave illustration of his ideas by painting figures and scenes. The painting was done with lightning rapidity, and was closely followed by the congregation, who seemed to appreciate the novel method of emphasising a sermon.

There is a movement on foot to bring to America the body of Pocahontas, the daughter of Powhatan, who after her marriage with John Rolfe, lived and died in England. Her grave has been kept in repair through all these centuries, but the movement to give her bones their final resting place on Jamestown Island, which has been started by influential Virginians, is said to be seconded by prominent people on the other side of the water.

Queen's University authorities do not know whether that institution will come under the terms of Andrew Carnegie's fund for aged and retired professors. The charter calls for the majority of the trustees being Presbyterian. The trustees will not do anything until the details of the benefaction are announced.

A Turkish medical savant has discovered a new remedy for all diseases. He got his idea from the fact that if a person is very tired and changes his clothes he is refreshed. Following this up, he has worked out a beautiful theory by which you can get rid of any illness by frequent changes of clothes of special make adapted for each illness. He is probably in league with some ambitious merchant tailor.

In Berlin and other German cities, it is announced, the Roman Church is organizing social associations to which dances only Roman Catholics will be admitted. The reason given for this is that through meeting Protestants at public halls and dances many Catholic young people are led into too close acquaintance with Protestants, often resulting in marriage, and that they are thus lost to the Roman Church.

Dr. Chalmers asked a woman to give half a crown (2s. 6d.) a year to the Sustentation Fund of her church. "No, no, minister, I simply couldn't do it out of my small income." "Well," said the Dr., "will ye try to give a penny a week?" "Oh, aye, that's easily done, my nor' body couldnae do that much." It takes some reflection on the part of many people to understand "the power of little's" given systematically.

Between three and four thousand teamsters are on strike in Chicago, and the number is steadily growing. The Employers' Association have issued a statement declaring that they are tired of slavery such as they had endured from labor unions in the past, and are determined to have the city made an 'open shop.' Large bodies of strike-breakers have arrived in the city, and serious rioting has resulted. As a result the non-union drivers have been armed with loaded rifles. It is feared that the fight will cause one of the greatest industrial upheavals in the history of the city.

The Northfield summer conferences open with a student gathering for young men (June 30 to July 9), for the purpose of deepening the spiritual life in American colleges and training students to lead in organized religious work. It is followed immediately by a parallel gathering for young women (July 11 to 20), which aims to do for young women what the Student Conference does for young men. Two days later (July 22 to 30), the only purely technical school for Sunday-school workers in America begins its second annual session. At the same time (July 24 to 31), the Women's Boards of Foreign Missions of the United States and Canada hold an interdenominational gathering for the study of missions and the training of mission leaders. Less than a week after they close, the General Conference of Christian workers (Aug. 4 to 20) will bring together teachers and preachers from all parts of the globe. This conference will be followed, as in former years, by a series of Post-conference Addresses, lasting this year until Sept. 15. A few of the speakers already secured are: Rev. Endicott Peabody, Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb-Peploe, Rev. Prof. James Denney, D.D., Rev. A. T. Pierson, D.D., Principal R. A. Falconer, and Rev. Johnston Ross.

A recent letter shows that the Rev. Dr. John G. Paton was full of enthusiasm and hard work. He had been visiting the congregations in a Victoria Presbytery, and seemed perfectly happy in his eighty-first year, travelling far and near, and addressing meetings every Sunday, with several during the week.

A London Times correspondent in Ceylon tells of a great temperance movement there. Writing of the revenue, he says there is one item of it which does not share in the general advance, that received from intoxicating liquors. The officially anticipated falling off for this year is 1,000,000 rupees. This is due, it is stated, to a great change in the drinking habits of the people, caused by a remarkable temperance movement which has reached all classes. The holders of the liquor selling monopoly are complaining to the government that they will not be able to pay their fees. There can be no sympathy with them, as they have grown rich in the past by the impoverishment of the people.

It is a common announcement at funerals "Flowers respectfully declined," but it certainly is a most unexpected innovation to find (as was done here last week) the intimation on a wedding invitation "No presents received"; and yet we know many who regard the custom of wedding presents as just an indirect form of begging, and one which imposes upon friends of the "happy couple" a burden which they are often ill able to bear. It might be well for all concerned if the custom were abolished, as well as the present-giving at certain anniversaries. Good wishes should not require to be accompanied by anything beyond the expression to make them sincere.

Presbyterian missionaries report that in Japan Buddhism is studying and adopting Christian methods—that they are forming young men's associations, establishing great schools, inviting Christians, and even missionaries, to lecture to the students. The aim is to capture the secret and the power of the Christians, and to adapt and graft on to their own philosophy that which will revivify it and fit it for usefulness and power under the new conditions which it must face. A similar movement has been taking place in India, though not on so large a scale or with so aggressive a spirit. The Bramo-Somaj, and similar organizations, have the same motive behind them, and they all indicate that the leaven of Gospel truth is working far beyond the immediate bounds of the mission. The whole outlook is full of promise.

The Rev. John Robertson, of the City Temple, Glasgow, is seeking admission into the Presbyterian Church of America. Mr. Robertson began life in the Established Church of Scotland, he became a minister in the Free Church, he succeeded the Rev. John McNeill in Edinburgh, then went to the Gorbals, Glasgow. He left the Free Church for the Baptist Church. Then he became a kind of ecclesiastical Free Lance, and now he is seeking admission to the Presbyterian Church of America. His restless career recalls the classic Gorbals story of the dying wife to her husband:—"Noo, John, ye'll promise to bury me in Stra'ven. I'll no' lie in the Gorbals if ye'll bury me there." To which dying request John replied, "Weel, wife, I'll no' can promise ye just that, but we'll first pit yet in the Gorbals, and if ye'll no' rest there, syne we'll bury ye in Stra'ven." Mr. Robertson did not rest in the Gorbals. Perhaps the Presbyterian Church of America will be his Stra'ven or haven of rest,

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## A MEDITATION; LUKE VII., 47.

## The Forgiveness of Sins.

By Prof. W. G. Jordan, D.D.

These are the closing words of a brief but powerful discourse; a discourse which was, at the same time, an instructive parable, and an unanswerable argument. A penitent woman had come to our Lord desiring to show her new-born love, soon she drew upon herself that silent criticism which is sharper than reproachful words, and the Saviour manifests his manly tenderness and shields her from further torment by uttering in her defense this vicarious vindication. In doing so He has spoken words which will for ever bring cheer and comfort to the broken-hearted sinner. We must all expect criticism. It is no doubt a good thing that our life should have to bear the constant examination of others; but there will be times when we shall be misjudged, and that even when we are not in a mood to hear the murmur of disapprobation. We know that we are sorry for our wrong-doing, and that we have an earnest longing after goodness; and yet we are unable to handle skilfully an argument in our own defence. Then we may look to our Lord as our defender; then we may hear His gentle voice: Enter into peace; fret not yourselves because of petty criticism and unjust condemnation.

We all have a habit of silently judging one another. These things which stand out in such clear, starlike light when the Lord is present are, after all common things. This man spoke within himself, he withdrew, as it were into the inner sanctuary of his own being, and there held his private conference about that which was passing in the world about him. We do the same, even when we are in company. When the busy world is with us we often retire to talk with ourselves. In this private Judgment Hall we bring up our fellow-men, examine them and pass judgment upon them, forgetting that the case has been exceedingly one-sided, for we have had it all to ourselves. Have we never, in such circumstances, heard the solemn word sounding through our souls, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." In our thoughts of others we need to remember our own fallibility; how can we judge others aright who make so many mistakes concerning ourselves? How difficult in our thoughts to deal fairly with the man of a different set, or sect, or party. We are liable to so many influences that pervert our judgment, that when we call others before the tribunal of our thought, we may well tremble with a sense of our own imperfection. Let us not give way more than we can help to the Pharisaic feeling of self-satisfaction which will allow us continually to sit in judgment upon our fellows. They, too, have a silent, secret life. If we cannot measure the working of their minds and the throbbing of their hearts, how shall we judge them? What do we know of the real drama of their hidden life, of the fierce battles that have raged in their souls? God answers our thoughts. Men can only reply to us when we put our judgments into words and actions; but God can give a startling response to the unspoken thought, the unexpressed feeling. We often read in the Gospels, "And Jesus seeing their thoughts answered and said: 'What does this mean? Why did our Lord sometimes answer statements before they were made, or meet charges that were simply floating in the minds of his accusers?'" The explanation seems to be this: He was dealing with men who regarded religion

as something which belonged merely or mostly to the outer life; who thought that goodness was a slavish respect for tradition and purity; a mechanical observance of religious ceremonies. To such men He must make known, even in a way that may seem sensational, the great truth that religion is of the spirit. Redemption is the emancipation and purifying of the inward man. Thus He addresses Himself not to words and actions, which are often clever deceptions—did He not dare to call these men hypocrites, actors?—but to the real life, the life of the soul. Hence they must sometimes have felt that His piercing words scorched the very depths of their being.

When we stand in the presence of our fellow men we do not say all that we think. We give so much as we think pleasant or convenient. It is good, then, to remember that we are ever in the presence of One who knows the secret working of our hearts. As we observe the passing circumstances of our life, as we read the words of divine truth, or listen to the strong spoken word, we sometimes realize that God is speaking in our thoughts, responding to our inward questions and complaints. In the absolute sense, then, this secret world of thought is not all our own. It would be a barren world if we were left to ourselves in it. The style of our Lord's teaching implies that God comes to us in that sacred sanctuary where we flee from the world, and stand alone with self; even there we must look up and say, "Thou God seest me."

What our Lord did in this case was to lead Simon to answer himself. This was done gently and skilfully. He did not turn suddenly upon him and denounce him in terrible language as a cold-hearted hypocrite. He did not smite him abruptly with sharp, indignant remarks. No, He dealt lovingly with the man of little love; He allows the man who had misjudged a frail woman to judge himself. Jesus calmly says, "Simon, I have somewhat to say unto thee." Simon throws himself into a cool, judicial frame of mind, and replies, "Master, say on." Then the prophet of Nazareth unfolds a simple parable and concludes by asking a pertinent question. "Which of the two debtors who have been freely forgiven will have the most gratitude?" The problem is not very perplexing. Simon quietly settles it; but he does not see that he is condemning himself. In quieter style we have here the wonderfully dramatic story of Nathan and David, when the prophet moved the soul of the King by telling the pitiful story of the ewe lamb, and then thundered out "Thou art the man!" So, when Simon answered the question, which of them will love Him most, "I suppose that he to whom He forgave most," Jesus puts the case more clearly: "O, Simon, thou art the man of little love; thy lack of enthusiasm, thy cold respectability has led thee wrong. It is better to be broken-hearted, and feel the gush of pure love, than to have a narrow soul kept straight and stiff by the etiquette of a formal religion. Thou hast, perhaps, with infinite pains preserved an outward respectability, but thou has never felt the glow of a mighty, passionate love."

It may be that God will some day put before us the parable of our life, and that we shall be allowed to judge ourselves. We shall be judged by principles that we have acknowledged, and professions that we have made. When Jesus places before us the parable, so beautiful yet so pathetic, does not our conscience cry, "Thou art the man?" Christ does not preach parables and ask strange

questions simply for our mental exercise. He meant to probe our hearts, to stir our souls that we may feel our lack of love, that He may break the hard crust of proud formalism, and bend us to lowly penitence at our Father's throne.

The readiness with which the Pharisee disposes of our Lord's question shows that a man may have clear idea of what is proper in transactions between man and man, while he has no deep insight into the relationship of the soul to God. Simon is compelled to confess that a creditor who frankly forgives an unfortunate debtor is a man of a generous disposition; and that the gratitude of men to their benefactors should be in proportion to blessings received; but he does not realize that we all stand on the same ground of indebtedness to God, and that our love to the Highest depends upon our large or small conception of divine mercy. He is equal to a question of morality, a matter of human duty; but he lacks the loving sympathy which gives insight into spiritual experience. So it is often with us. We have examined well the duty of man to man in business, society and politics. We believe in fairness, honor and gratitude. And these are good things to believe in; but we need a deeper sense of our responsibility to God, the need of pardon, the offer of divine love. We may be informed in many things and yet neglect the deeper life of the soul. These are the things that our Lord would force upon our attention. He, the greatest preacher, who speaks to us of righteousness, temperance and judgment to come, and brings promise of pardon and eternal life.

The distinctive claim that Jesus makes for Himself is that "The Son of Man has power on earth to forgive sins." This name contains the complementary truth that we all need forgiveness, the cold-hearted, respectable sinner, as well as the broken-hearted, penitent sinner. So far as the creed is concerned this is a fundamental, familiar truth; but we need a more vivid realization of it. There is an eternal law of righteousness from which we have wandered; an Eternal Father whom we have grieved. We can not by any act of our own blot out the irrevocable past or undo the effects of willful transgression. From this point of view the law is not an automatic machine, a mere course of nature; it is the expression of will, the revelation of God's hatred against sin. If we are to be brought into harmony with this law we must be reconciled to God through receiving a full and free forgiveness. Here we all stand on the same platform. The respectable as well as the vulgar; the careful moralist as well as the careless profligate; the self-satisfied formalist as well as the broken-hearted penitent. We do not, in saying this, wish to depreciate morality, education, or any refining influence; we merely contend that the requirements of divine law go beyond the surface and deal with that inmost life of man. We do not necessarily despise noble music and beautiful paintings when we say that they will not keep a man alive, he must have bread and water or he will die; so we do not condemn the refining influences which make the outer life cleaner and comelier, when we declare that they cannot minister to a mind diseased, or still the anguish of a guilty conscience. Thank God, we do not need to say "thinein the patient must minister to himself." If we have received a real gospel we are saved from that helpless cry, for Jesus is revealed as the Saviour from sin.

"Behold I was shapen in iniquity and in sin did my mother conceive Me. Behold thou desirest truth in the inward

parts, and in the hidden parts thou shalt make Me to know wisdom." To realize this great contrast gives a reality to our spiritual life. Here we have the two solemn facts placed side by side: man's proneness to sin, and God's demand for purity. It is a crisis in a man's life when these two facts begin to live before him; when, like Isaiah, he catches a glimpse of the awful purity of God and cries: "Woe is me for I am a man of unclean lips." The desire for pardon finds voice in prayer—the old prayer, which is by no means out of date: "God be merciful to me a sinner."

According to our view of sin and our sense of personal responsibility will be our thought for forgiveness, if we do not realize our unworthiness and are still content to talk about being as good as others, how can we understand the blessings of forgiveness. There are those who would tell us that there is no such thing as sin; that it is simply a technical term of theology, a fiction of the preacher. This is not the place for elaborate argument even on that point. We find in this parable a true and deep philosophy of the spiritual life. Conscience is still a reality; it responds to the living gospel and rises in rebellion against a cold materialistic philosophy. Such philosophy would destroy at once the reality of sin and the need of pardon; the willfulness of man and the gentleness of God; the earthly pilgrimage and the heavenly home.

This story is not mere history; it also is revelation. In the centuries that have passed away this penitent woman knelt at the feet of Jesus there have been in every generation those who have brought their load of guilt and shame to the cross and received new hope and joy. Seeking souls have heard again the authoritative words: "Be of good cheer, thy sins are forgiven thee." Living men still put new passion into the old confession "I believe in the forgiveness of sins." This experience cannot be despised. It may sometimes manifest itself in rude forms, but it is at the essence of faith. It gives a deeper meaning to one common end and is the real foundation of our worship. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Jesus Christ expresses this fundamental fact in connection with his own work in the startling phrase when he declared that the "publicans and harlots" were entering into God's kingdom while the self-righteous Pharisees stood outside. Godless men and taken women had near souls stirred by the vision of a true and tender brother, who made them feel the power that divine mercy which, like the sun, shines on all; but the perfect man, who in his own conceit and died in bigotted self-satisfaction, remained unmoved. The kingdom of heaven was at hand; the prodigal was finding his way to the Father's house; there was joy in heaven, but the Pharisee was busy taking care of his respectability. He rejoiced that sinners were not in his set and was confident that he had kept the whole law. To such a man the teaching of Jesus was a great mystery; and many a time his lofty language sounded to him strangely like blasphemy. Still he kept on appearing to men in the name of eternal love, promising pardon to the penitent and hope to the despairing.

The fruits of true forgiveness then and now are gratitude and peace; it brings a sense of new hope and joy which passes understanding and defies verbal expression. In the case of this poor woman it finds expression in sobs and tears, symbol of a great emotion. She knew that somehow the power of sin and shame was giving way before the presence of one who was perfectly pure and tenderly kind. Love to God begins in gratitude. He must first overwhelm us with mercy, crown our life with favors, and then we learn to say we loved Him because He first loved us. Then our hymns of praise

or imperfect prayers become real sacrifices of thanksgiving to our Redeemer. Then comes a real peace, for one of the deepest problems of life is solved in the reconciling of the soul to God. Unsympathetic criticism may harass us and the reality of our experience may be questioned; but Jesus stands ready to confirm our hope, saying in tender tones, "Thy faith hath saved thee; enter into peace." So we may sum up the situation in the beautiful words of one who knew well the feverish restlessness of a soul at war with itself:

"She sat and wept beneath His feet, The weight of sin  
Oppressed her heart; for all the blame  
And the poor malice of worldly shame  
To her was past extinct, and out of date  
Only sin remained—the leprous state  
Shewoud be melted by the heat of love  
By fires far fiercer than are blown to  
prove  
And purge the silver ore adulterate.  
She sat and wept, and with untressed  
hair  
Still wiped the feet she was so blest to  
touch;  
And he wiped off the soiling of despair  
From her sweet soul, because she loved  
so much."

#### CORRESPONDENCE RE FAMINE CHILDREN.

Rev. Dr. Mackay, F. M. D. Secretary, writes us to say:

A large number very generously contributed toward the support of famine children, which has greatly helped the work and is bound to be fruitful in many lives. The Foreign Mission Committee did not lay upon the missionaries the burden of correspondence with donors, which of course would be very pleasant, and helpful too, but would, it was thought, consume entirely too much time and energy.

Yet Mr. Taylor, who is in charge of the Boys' Orphanage, and Miss Campbell, who is in charge of the Girls' Orphanage, are both so eager to meet the wishes of the kind benefactors that they have done a good deal of correspondence, concededly to the disadvantage of the direct work. Now, after all their labor, Mr. Taylor writes that a number of letters came back to him through the dead letter office. This is disappointing to him, and means disappointment to others who may have been expecting. Should this paragraph meet the eye of any such they will understand, and not feel disposed to complain, but rather sympathize. Let it be enough for us here to know that many children are being saved and trained for usefulness without adding a burden to what is already too heavy to bear.

#### KNOX COLLEGE.

Knox College, Toronto, is aiming at the following:

1. To allow Professor MacLaren to retire from the chair of systematic theology, while continuing the special lectures on the Consession of Faith, and continuing to act meantime as Principal.

2. The appointment of Prof. Ispatrick, of Winnipeg, to the chair of systematic theology in Knox.

3. The chair of New Testament literature, made vacant by the death of Principal Caven, to be filled by Rev. H. A. A. Kenney, M.A., of Gallesburg, Scotland.

If the foregoing proves acceptable to the General Assembly, as probably it will, it will mean theavigoration of Knox College by the introduction of two very able new men.

Rev. W. T. Hall, of Salem, Dallington and Gillis Hill, in Bruce Presbytery, has accepted a call to Ninth Presbyterian Church, St. Paul, and his late charge will be declared vacant on the first Sabbath of June. Rev. R. Atkinson, Chesley, is interim moderator of session during the vacancy.

#### GOOD NEWS FROM DENMARK.

While one might hesitate to speak of the new religious activities in Denmark as constituting a "revival," they are well worth noting, arising as they did from a work among the students of the university. Up to 1890 the spiritual consciousness of the people was at a very low ebb. Some of the city parishes had populations of as much as 70,000 each, with only one church, and that church was never filled. People were not, except the professed Rationalists, hostile to religion, but they were supremely indifferent to it. About fifteen years ago, in connection with the movement to interest young people in school in the duties of religion, there was a positive movement among the educated classes for something better, for a richer experience of personal communion with God. The movement gained headway, and within fifteen years twenty new churches have been built in Copenhagen alone to accommodate the greater number now desiring to attend services. Large parishes have been divided, new pastors sought and a missionary spirit awakened. It is said that there never were so many people at church during any Advent season as during that which has passed this last winter. Forty churches were crowded every evening of the week preceding Christmas, and spiritually the city is a new city compared with what it was a few years ago. The new life is making itself felt in all spheres of Christian worship and activity.

#### DANGERS OF SPECULATION.

It is said that "there is no short road to learning;" there may be on rare occasions short cuts to wealth, but those that take them run great risks; most who try that method of acquiring riches come to grief. Many a promising career has been wrecked because the honest highway is too long and too crowded. That is a painful chapter in high finance which tells of the downfall of a hitherto highly esteemed and trusted bank president in Milwaukee. The defalcation is one of great magnitude and it is feared that other funds with which he was intrusted have suffered at his hands. If he was not afflicted with the speculative mania, it is understood that his son had indulged largely in the perilous pastime of making money on the fluctuations of the market. It is sad to think that a man of great business capacity and a long life of integrity should wreck reputation, position and home toward the end of a successful and honorable career. We no longer countenance the medieval affectation of despising money; but in these days has not the pendulum swung to the other side? The possession of great wealth is held up before the eyes of such as the greatest good and the one great incentive to ambition. Is it not about time for a repetition of the question which little Paul Dombey addressed to his father, "What is money?" "A good name is better than great riches."

#### LIQUOR AND TOBACCO HABITS.

A. McTaggart, M. D., C.M.  
75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, Ex-Premier of Ontario.  
Rev. John Potts, D.D., Victoria College.  
Rev. Father Teefy, President of St. Michael's College, Toronto.

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SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS BEFORE PILATE.\*

Lest they should be defiled, v. 28. A choice example of straining at the gnat and swallowing the camel. A Gentile's house on a Feast day? No. But, Feast day or no Feast day, an innocent man's blood to be shed. Is there no risk now of the duplicating of this atrocious conduct? Is not the clean outside, with rottenness within, still a possibility? We cannot be too careful that we are sound through and through, that we do not hug wickedness to our hearts, whilst outwardly we keep up every form of propriety. To be what he seems, and to seem what he really is, is the only standard that an open-minded, honest-hearted man will set up for himself.

What accusation bring ye against this man? v. 29. Let us be fair. It is so easy to scatter fire brands. Any thoughtless child can whirl a blazing stick about, with risk of untold damage where the flame may happen to catch. If we are tempted to think evil or speak evil of anyone, let us ask ourselves, not in passion, but in cool blood—What is there really against him? What has he done that is wrong? If we do so, we shall often find ourselves ashamed to have been so nearly set on an injurious course by so little cause. A person needs to have done some very positive wrong, before we are justified in setting the story of it afloat.

Take him yourselves, v. 31 (Rev. Ver.). It is no uncommon failing, to shirk responsibility. Great man as he was, Pilate did it. The smallest can do it, too. But can we really escape responsibility? Pilate's course does not lend much encouragement. Through his shirking he was goaded into the greater sin. He became, at length, the murderer of the Lord Jesus. To try to get from under responsibility, is to leap off the car that would carry us, into the track of one that will run us down. Better bear bravely the load that God places on one's shoulders, than be borne down by the disaster that is so apt to follow slackness.

Thou art the king? v. 33. Well for Pilate, had he asked the question in sincerity; or at least listened with an open mind to what this Nazarene had to say for Himself. When one so asks and so attends, the reply is as if written in letters of light across the face of the heavens. Truly He is the King, who is so wondrous in His might and majesty, in His knowledge and wisdom. He is King of our hearts, who so captures them with His graciousness. He is King of our lives, who holds before us a life so worth the living.

Sayest thou this of thyself? v. 34. What a sword-thrust is in this question at all the petty gossip and tattling to which we are so prone to aid in giving wings. A sword-thrust, too, at the cheap, second-hand opinions with which, for very laziness to think things out for ourselves, we are liable to be content. Before we tell things, we should be sure of the source from which the news comes. Before we give out opinions on a subject, we should hammer it well out on our own anvil. Hasty judgments bespeak a small-minded man.

My kingdom is not of this world, v. 36. The whole aim of practical science now is to seize on the hidden forces of nature and compel them to do us service. His is the greatest triumph who most successfully enchains the unseen powers about us. Should not his honor be greater still, who sets the forces of the world that is to come

at work to sweeten and ennoble men's inner life. That is what God's great Messenger from above did. That is what every one of His followers does, who helps in making known His Master's grace and power.

For this cause came I into the world, v. 37. Like a weight on the head, which makes one stand erect, is a definite responsibility. To have it placed upon us arouses our strength. To assume it brings that strength into vigorous action. He who has taken up the life burden which is his by the decree of Providence, is already the bigger, better man for having so done. The burdenless man is the man least to be envied.

I find in him no fault at all, v. 38. Who can? Not even the most foul-hearted; for His perfect purity and goodness stand out from and above the base levels of ordinary human life, as yonder snow-capped mountain above the dust of the high-ways about its base. Pilate was correct in his estimate: Jesus is faultless. He was wrong, however, in the action taken. He should have sided with, not against, Him. It avails nothing to admire Christ's perfectness, unless, along with admiration, goes allegiance. If He is faultless, then He is a Model to follow, a Friend to be sought after, a King to serve.

Not this man, but Barabbas, v. 40. They could not have both; and with a sad perversity they choose wrongly. Barabbas was "robber." So, says good old Matthew Henry, "sin is a robber, every base lust is a robber." When we prefer these to the Christ, we are admitting bandits into our very castle. What can we expect, but that they will strip us bare, and shamefully use us? Who, that lets sin into close quarters, ever escapes the robbing and the mauling?

## A CURE FOR EVERY CARE.

(Luke vi., 12; ix., 28.)

By Rev. J. A. Macfarlane.

It may come from the crush of sorrow,  
Or rise from a sense of sin,  
It may be hurled from foes without  
Or born of the fears within.

But at times we are bowed and weary  
With a burden we cannot bear,  
And we stagger along life's highway  
Like men who are drunken with care.

But when, in the hour of trouble,  
We turn to the mount of God,  
Taking the way that Jesus took  
And climbing the path that He trod.

We share, at least, in a measure,  
The comfort the Saviour felt,  
As we, like Him, on the mountain,  
In the presence of God have knelt.

And to us, as to Him, there cometh  
From the parted skies above,  
The Father's voice in the shadowing cloud,  
Telling of heavenly love.

And somehow our hearts grow rested,  
And the ill of life flee away,  
For we find that this is the pathway  
That leads to the Gates of Day.

And the way that we take is His way,  
And the hand that leads is His own,  
And the love that enfolds us is His love,  
Till we rest by the great white throne.

Then we shall know as we cannot now,  
That the cure for every care,  
Is to talk it over a while with God  
In the secret place of prayer.

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life.—Dr. John Todd.

## REAL PRAYER.

"The effectual, fervent prayer of a righteous man availeth much." Nearly all the prayers in the New Testament were followed by an immediate answer. When the disciples assembled on the day of Pentecost they continued in prayer for a period of ten days, when the great miraculous blessing fell upon them. While the theories so common with regard to the delayed answers to prayer are not found in the Bible, other reasons are there brought forward to account for them, "If I regard iniquity in my heart, the Lord will not hear me," says the Psalmist. The man who wavereth in his faith or purpose is not entitled to think that "he will receive anything of the Lord. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The Scripture connects prayer with works, for "faith without works is dead." It makes watching an essential quality in prayer: "Watch and pray that ye enter not into temptation." It offers nothing to those who seek a blessing from God for the promotion of ends which make the kingdom of God subordinate, and these ends predominant. "Seek ye first the kingdom of God." "Ye ask, and receive not, because ye ask amiss."

Real prayer is answered, and that speedily, in the thing for which the person prays, if it be according to the will of God, or in such an uplift of Christian experience as will mark the beginning of a new, a brighter era in the praying soul. Such new eras may be as numerous as the prayers. What is called agonizing before the throne of grace is frequently, but the rectifying of the condition of the spirit; the final prayer that brings the answer in the thing desired may be as brief as that of sinking Peter. It was said of Saul of Tarsus, "Behold, he prayeth," and the most wonderful spectacle in the world is that of one who really prayeth. Such an one can say "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Verily God hath heard me. He hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer, nor his mercy from me."—London Primitive Methodist.

## PRAYER.

Our Heavenly Father, in whose hand are all our ways, guide our steps, we pray thee, in the paths of peace. Implant in us a desire and longing for holiness and truth. Release us from the bondage of unworthy habit, from the love of all that is not in harmony with thy pure will; and awaken in our hearts an earnest and importunate yearning for thy presence and the manifestation towards us of thy forgiving and uplifting love. May our lives proclaim the power of thine indwelling, and shed forth the radiance of thy grace. And this we ask in the name of our blessed Lord and Saviour, Jesus Christ. Amen.—Selected.

## THE POOR IN SPIRIT.

"Blessed are the poor in spirit," is the first beatitude—the gate to all the rest. It is not a popular virtue in these strenuous, pushing days. But it remains a necessity of holy living in any and every age. To win blessedness, we must learn "Humility, that low, sweet root From which all heavenly virtues shoot."

There is so much bad in the best of us, And so much good in the worst of us, That it hardly behooves any of us To talk about the rest of us.

—Robert Louis Stevenson.

There is no statute of limitation to the memory of an evil deed.

\* S.S. Lesson VIII., May 21, 1905.—John 18: 28-40. Commit to memory vs. 37, 38. Read ch. 18. GOLDEN TEXT.—Every one that is of the truth heareth my voice.—John 18: 37.

## GROWING UP FOR GOD.

## Some Bible Hints.

We are likely to think a man perfect when he can be called a saint, but only a saint knows how imperfect he is (v. 12).

"The stature of Christ"—this is the most wonderful of the promises of the Bible! (v. 13.)

We are growing all the time—growing in evil or growing in good. The question of questions is the direction of our growth (v. 15.)

It is not enough to grow partly toward Christ and partly toward the world. The result is that we never reach Christ at all, while the world is reached all too easily (v. 15.)

## Suggestive Thoughts.

Change is one of the laws of life. If you are not growing—in one direction or another—you are dead.

Whence, but from God, came our marvellous possibilities of development? Then we should use them for God.

Everything is prized according to its associations. You would value a very trivial object if it had belonged to John Bunyan\* or George Washington. So a very small life is great if it belongs to God.

Unless your life is given to God, how can you expect God to give life to you?

## A Few Illustrations.

It is an old, unbiased idea that a growing child has "growing pains." Right growth is easy and delightful, whether of the body or the soul.

God would be a very unkind gardener if He never pruned His trees, or tied His vines to restraining stakes.

A building grows up by first growing down. There is no true growth without deep foundations.

The gardener sets his flowers in an attractive pattern. If a single flower fails to grow, the pattern is spoiled. Every little child is such a flower in God's garden.

## To Think About.

Am I really growing more Christ-like every day?

Does my inspiration to growth come from the highest sources?

Am I satisfied with less than the best things possible for me?

## A Cluster of Quotations.

If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have many more cubits to show for our stature.—Drummond.

O Jesus Christ, grow Thou in me,

And all things else recede;

My heart be daily nearer Thee,

From sin be daily freed.—Lavater.

The tree that has no fruit on it has no right to grow.—Russell H. Conwell.

Looking forward every day,

Sunshine on our faces;

Pressing onward every day

Toward the heavenly places.

If there had been no Red Sea there would have been no miracle of the parted waters, no triumph over the approaching enemy, no revelation of God's presence in the pillar of cloud and fire. God reserves the greatest manifestations of his power for the day of difficulty.

Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here is a glorious jewel forever shining there.

## FOR DAILY READING.

M., May 15. Growing like Joseph. Gen. 39: 1-6.

T., May 16. Like Samuel. 1 Sam. 3: 19-21.

W., May 17. Like Josiah. 2 Chron. 34: 1-7.

T., May 18. Like Daniel. Dan. 1: 8-17.

F., May 19. Like Timothy. 2 Tim. 1: 3-12.

S., May 20. Like Jesus. Luke 2: 40-52.

Sun., May 21. Topic—Growing up for God.

Eph. 4: 11-16. (Union meeting with the Juniors.)

## AN "AWED" NATION.

The Belfast Witness quotes an "eye-witness" as summing up the Wales revival situation in the following striking sentence: "It is an awed nation. Everybody in the principality seems to have experienced a deep sense of the conscious presence of God. It is the same story on railway journey, onice visit, on accidental meeting in the street, the Revival in some of its phases is discussed, and prayer-meetings are held wherever two or three persons meet. Everything we have heard lately points to the fact that a great movement is already on foot in England. London is being moved as it has not been since the days of Moody and Sankey. All around the coast in seamen's bettels, mission halls, and churches daily prayer-meetings are being held, and hundreds are professing conversion. This great movement is coming our way; it has already come. At many churches in Belfast the reviving influence is felt, whilst from Londonderry we hear that nightly meetings for prayer have been held in some of the churches for weeks past, and are still going on, and growing larger.

## THE LOVE OF JESUS.

What is it in Jesus that so draws men; that wins their allegiance away from every other master; that makes them willing to leave all for His sake and follow Him through peril and sacrifice, even to death?

Is it His wonderful teaching? "Never man spake like this man."

Is it His power as revealed in His kindness to sinners? His friendship was unlike any friendship. The most malignant scrutiny could find no fault in Him.

Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus.

Love is the secret. He came into the world to reveal the love of God—He was the love of God in human flesh, His life was all love.

"The heavens, with their everlasting faithfulness," says Martineau, "look down on no sadder contradiction than the sluggard and the slattern in their prayers." A dusty room is no place to pray. The man who is slothful in business makes no impression on his fellow-men in the noonday prayer meeting. A lazy apostle is not imaginable. Neither ought a lazy disciple to be.

## NEGATIVE LIVING.

Living to escape trouble is a poor kind of existence. The smaller animals in the rests and mountains have to give a large forests and mountains have to give a large share of their attention to avoiding catastrophe, but man was made for another kind of life. "How are you?" a man called out to his friend in passing. "I can't complain," was the ready answer. Poor fellow! The best that he could say was that he was successfully dodging disaster for the moment! The present moment ought to mark the highest point of joyous accomplishment our lives have yet known. God means that it should. We have more to be thankful for today than ever before since we or the world came into being. Even our unconscious habits of speech will indicate this if we are living abundantly.—S. S. Times.

The fortune of character was never made in a day. We must earn and save it, year by year. A noble character means hours of sacrifice, hours of struggle, hours of hard obedience, hours of unselfish thought, hours of druggery, hours of prayer. The treasure that we lay up in heaven is earned coin by coin.

Duty is a stern master, but love has no difficulty in getting good workmen or in receiving good service for its wages.

There is a reciprocity in human nature and each heart is quick to recognize a kindred spirit and give and take and grant a blessing as occasion serves.

## WHAT MAKES A HOME.

To have a home is something more than to have a resting-place, a place where one can eat and sleep and say he has a right against all the world where no invading foot may tread; where none may venture to dispute authority with its lord. Though all these prerogatives and privileges belong to the home they do not constitute that place and condition of the heart which is meant by the word home in its high and proper sense. Where the heart's dear ones are, where it loves to linger and repose, where associations cluster sweet with beautiful memories, where hopes in a bright train come tripping and singing of a "good time coming," of happy days and love-lit faces yet to be enjoyed, where sweetness breathes as naturally as fragrance from a wild flower—"There, there is home." It is true that home is a place, but every place is not a home. The world is full of staying places, but not so full of homes. There is many a gilded palace and seat of wealth, many a house of luxury and place of worldly comfort, that is a world-wide distance from home. Home is affection's constant dwelling-place. The interests of that tender spot are so sacred, the flowers around its doors and casements are so delicate, that they are injured even by a breath that is no right there. The home loves though powerful in their strength are strong only in their delicacy. They cannot bear the blast of rudeness or the scarring frost of neglect without a wound which is slow to heal. They live only in the sunshine.

## MAN IMMORTAL.

If there is no soul in man the wisest and best of earth have missed their mission and wasted their lives. How many of the noblest of this world have moved about that center as a guiding belief? If there is a soul in man all infidelity is a crime and all disbelief in a future state worse than folly. Surely the beliefs of all the ages are something more than wood, hay and stubble.—The old Egyptians believed that man had an immaterial body. The Buddhist taught that there was a surviving essence, a personality not subject to death. The mythologies of Roman and Norse proclaim it. The Greeks saw their heroes in the stars. The Indians dreamed of a happy hunting ground in the home of the Great Spirit. It is a part of the poetry and the folk-lore of the ages. It has been the teaching of the Hebrews for 6,000 years. It was and is the revelation of God. Either man has a spirit or he has not. If he has not, all the best of the ages, including the apostles, the prophets, the angels, Jesus Christ and God himself have been mistaken, and all the traditions, the mythologies, the hopes, the faith, the revelations are but the idle dreamings of visionaries. To believe this indicates anything but a sane mind. To deny the existence of an immortal soul in man is to deny not only the revelation of God, but the revelation of history and the convictions of the best people the world has ever known.—United Presbyterian.

## CRITICAL JUDGMENT.

There is no virtue in destroying other people's ideals. If a friend admires what is good in anyone, and has not discovered the weak place in the armor, there is no reason for pointing it out, unless there is something at stake. Our critical judgment can be put to better use.—Christian Observer.

God's justice and holiness will not suffer him to deceive. His grace or goodness will not suffer him to forget. His power makes him able to accomplish. Upon these four pillars every promise rests.—Salter.

Cats are taxed in Dresden, and other German towns. When the tax was first imposed thousands of the animals were destroyed by owners desirous to avoid payment.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 10, 1905.

We had received from Putman's Sons, of New York, "The Story of the Free Congo States," by Henry Wellington Waks, F.R.G.S., with 125 illustrations and maps.

The Presbyterian College, Halifax, has conferred the degree of Doctor of Divinity on Rev. E. Scott, for so many years the able editor of the Presbyterian Record. We tender to Dr. Scott our hearty congratulations on the well-deserved honor conferred on him.

A religious census of Belleville was taken last week with the following result: Total population of city, 9,539; Methodists 3,636, Anglicans 1,777, Roman Catholics 1,717, Presbyterians 1,344, Baptists, 418, Reformed Episcopal 200, Salvation Army 136, other small denominations made up the total.

People of Fryson and vicinity are greatly pleased to learn that there is almost a certainty of Rev. G. Townner remaining in charge of the Presbyterian congregations here during the summer. Mr. Townner has been drawing constantly larger congregations, and an increased interest in church work is being evidenced on all sides in connection with his appointment.

In an examination for licensure some years ago in one of the Presbyteries of the Southern Presbyterian Church, a somewhat dull applicant, whose replies were very vague and unsatisfactory, in his uncertain answers said at least one good thing. When asked, in the examination on church polity, what was the distinguishing feature of Presbyterianism as a form of church government, he replied that its chief feature was that it was open and above-board.

The Belfast Witness does not look with favor on the proposal that Canada should bonus the iron and steel ship-building industry, and intimates that dissatisfaction will very naturally be felt by British shipbuilders, who have hitherto successfully competed on an even footing with their Canadian rivals. Further, if the report be true, it may also very naturally deepen the suspicions of a certain section of the British public that Canadian ideas of "preference" in the interests of the Mother Country are not on all fours with the ideas prevailing on the British side of the Atlantic.

**UNITED FREE AND "WEE" FREE.**

In a late address delivered before the Edinburgh Presbytery of the United Free Church, Dr. Kainy presents the situation of ecclesiastical affairs in that storm center. The United Free Church surrendered at the outset to the dissenting majority of 26 churches and 23 mansees, located in villages where the minority of the denomination constituted a majority in the congregation. In such cases the United Free Church had never made any claim upon the property. In those should be added 7 churches and 2 mansees which the Free Free had taken possession of in various ways. More recently 26 churches and 3 mansees had been seized by force, and these were so churches besides from which the United Free were shut out by "interdict." Altogether, the Free have now come into possession of 14 churches and 33 mansees, while having out about 24 ministers to occupy them. In those 14 churches there are at least 63 in which are "union" party is in a clear majority. In the large St. Columba's church of Edinburgh, with about 500 communicants, the property has already been handed over to the Free by the commission, although the successive party claimed but 170 "adherents" in the whole congregation. This church has been a strong supporter of Highland missions, but now it will not be able, it is feared, even to maintain its own services, certainly not upon anything like the scale of the past. Dr. Kainy said that one of the worst features of the present situation is the fact that the Free are being recruited from the uneducated and floating population, people who see in the present difficulties an opportunity to come into possession of properties to which they had not contributed a farthing. Some ministers seem to be seizing upon the present condition to secure for themselves churches and mansees to which they could not have aspired, and these seem among the Free litigants themselves enough ministers to hold the pulpits that came so suddenly under their control. Meanwhile, the royal commission, which has been considering the practical equities of the case, has filed its report to Parliament, it finds that the Free Church in which the House of Lords vested the right to the vast property under dispute, is by its own admission unable to administer the trusts which thus devolved upon it. The commissioners therefore recommend that Parliament pass a law confirming the rights of the Free Church in all the property which it can prove itself able to use, but no more, and that all the rest be returned to the possession of the United Free Church. This recommendation is not accompanied by any judgment on the proportion that should be set aside to the Free under this principle, and Parliament will therefore have to determine for itself what the practical capacities of that church are. It is quite possible that dissension may ensue over this point, but Parliament is understood to be committed with substantial unanimity to this principle of settlement, and the details of the problem, it is expected, will be resolutely solved. By this means the United Free Church will certainly be reinstated in the use of the most of its great equipment. It would appear likely that the Free Church will be unable to vindicate its title to any of the three theological institutions.

The attempt to conduct New College as a Free Church theological school has been an absurd failure. Only sixteen students could be mustered to attend lectures, and it is said that not one of these was from an old-time Free Church family. Seven were from Ireland; of these, three have already quit in disgust. The conglomerate faculty gathered together has already gone to pieces, and must be reorganized for next year. Only two of the teachers employed for this year will be present in the faculty at the re-opening next autumn.

**MONTREAL AND OTTAWA.**

**Annual Meeting of Synod.**

This Synod, comprising the Presbyteries of Quebec, Montreal, Ottawa, Brockville, Glengarry, Lanark and Renfrew, convened in the handsome new church, Vankleek Hill, on Tuesday evening. There was a representative attendance of ministers and elders. The retiring Moderator, Rev. Dr. Calvin E. Amaron, of St. John's Church, Montreal, preached the usual sermon, taking the words in 1 Cor. IX, 16, "Woe is unto me if I preach not the Gospel," as the basis of his very suitable and timely discourse, which, in part, is here reproduced:

Fathers and Brethren,—When you elected me, one of your French brethren, Moderator of this synod, you desired to bring into prominence the great work of French evangelization. It, therefore, I did not turn your attention this evening to this subject, the principal object you had in view when you called me to the moderator's chair would be missed.

In selecting these words of Paul, it was not my intention to analyse and discuss them as a text, I take them as an inspiration for the worker in this difficult but most important field of missionary endeavor, as also for the pastors and churches of this synod, without whose support and co-operation the work can be carried on but very inefficiently if at all.

**Reason d'être of the work.**

If you look for the reason d'être of the various missionary societies which, since the beginning of the last century, have been at work among the French of Canada; if you try to discuss the impelling motive of these various organizations in the struggles of the last seventy-five years, you find it the words of Paul: "Woe is unto me, if I preach not the Gospel."

Especially is this true of the God-fearing men and women who from 1810 to 1850 left home and friends to come to a country of eternal snows, peopled by Esquimaux and Indians, a country of moral and spiritual bondage. An honor to these heroes of the faith.

The Board of French Evangelization would cease its operations, the French missionaries would withdraw from the field if they did not feel the power of Paul's words in the depths of their conscience. They would be driven away, not so much by the difficulties inherent to the work,—these they are prepared for—but because of their inability to enlist the intelligent co-operation of the descendants of the Scottish reformation, the sons of John Knox and of the Covenanters. When about to falter they hear God say to them: "Woe unto you, if you preach not the Gospel to French Canada."

It is because we are convinced that the French of Quebec know not the Gospel of the grace of God that we are in this work. The teachings of Christ have been departed from and souls are famished for want of the bread of life that saves and nourishes. That Roman Catholicism, as conceived by the multitudes, is not the religion Christ taught men, is admitted by all who are acquainted with the teachings of Romanism. If Rome's views on Materiology, eschatology, and ecclesiology are evangelical and helpful for the soul, then Christ's teachings are of little account and should be discarded by us.

The Gospel lays emphasis on regeneration by the Holy Ghost, on the all sufficiency of the sacrifice of Christ, on Salvation by faith without the deeds of the law, on the priesthood of Christ and the believer, on the spirituality of the worship we owe to God, on the futility of outward ceremonies to feed the soul, on the perfect peace of the believer at the hour of death, and happiness hereafter.

These great, saving truths are unknown to the vast majority of Roman Catholics. They are replaced by baptismal regeneration the false doctrine of salvation through the deeds of the law, the sacerdotal intervention of the man-made-priest, the magi-



real power of the sacraments, *in quo* non of salvation, and the purgatorial effects of a literal fire on the soul, to make it mote for hetven.

If the poor suffering soul dare ask for something more comforting, dare express the hope that God through Christ may have revealed his love to the dying sinner in some other way the church crudies the conscience and pronounces the least vestige of thought or volition sinful.

Who would dare affirm that such is the message of Christ to suffering humanity? No one who knows the Gospel of redeeming love. Can we as Christians do otherwise than re-echo the words of Paul: "Woe is unto me if I preach not the Gospel," to the French of Canada?

It is manifest to all that the Christians of today do not show the same interest as their fathers in the faith, did, in the conversion of the Roman Catholics to the simple faith of the Gospel.

No intelligent and impartial reader of the history of this country will affirm that that the satisfactory result of Roman Catholic principles and teachings warrant us in leaving French Canada as it is. The formative forces at work in New England have created and developed a great nation. New France under the guidance and control of other influences, has remained behind, has continued to wear the shackles of the middle ages. The people have grown up without education, without the spirit of enterprise and self government. Just as New England owes its marvelous expansion to the Gospel, so French Canada owes its state of backwardness to the defective teachings of Romanism. Give the French Canadian light and true education and he rises as high as his Anglo-Saxon neighbor. Some other cause must be found for the indifference of ministers and laymen to the work of French Canadian Evangelization.

The spirit of the age has much to do with it. The strong and virile form of Christianity illustrated in the lives of the Hugonots, the Covenanters and the Puritans seems to have died out in too many churches. It has been replaced by an unseemly liberalism which paralyzes mission zeal. The Apostles of the grace of God as opposed to Romanish legalism, who take an attitude not of hostility, not of bitterness, but of genuine sympathy, of the Pauline sorrow, toward the votaries of Romanism, are considered deficient in judgment, circumscribed in their conceptions of religion, whose utterances are for the vulgar, and unworthy of the cultured ears of the enlightened congregations of the Church.

It is because of conceptions of this kind that the great missionary work of this synod remains unknown to congregations that would help liberally if the aims and purposes of its promoters were understood. And yet, it is the duty of leaders of thought, of loyal British citizens to make a careful study of Roman Catholicism, of its dangerous principles and policy, and of the results produced by these in our land. A condition of things has existed, and to a large extent prevails which we deplore. We thank God that we are only indirectly affected by it.

After showing very conclusively that French Canadian nationality is not responsible for the lack of progress in Quebec the preacher went on to deal with the serious consequences resulting from the conditions in the sister province. Dr. Amaron indicated the pivotal differences between Romanism and Protestantism. When we became convinced, he said, that Romanism subverts the plan of salvation, we as ministers and believers shall realize that we are in duty bound by our Christian obligations to offer to our Roman Catholic brethren the message of Christ's Salvation. He then went on to show that the results of Romanism in our land, as elsewhere have been and are of a two-fold nature. First, blind and unreasoning submission, which involves the abdication of all the rights which be-

long to an intelligent creature of God: the right of private judgment, the right to think, to investigate. The votary of Romanism must surrender his intellect reason and conscience to his church. It is not thus you make men of conviction, true godliness and virility. For the multitudes, religion becomes an arithmetical calculation. So many rosaries, communions, masses; so many days of fasting, so many dollars given, so many punishments inflicted to an innocent body, incapable of volition or moral action. Personal religion is destroyed, the moral perceptions are blunted if not totally obliterated, or the honest soul is without peace and joy, craving for rest like Paul, Luther and thousands of others, but in vain, because this gift of God is unknown. The truth which saved an Augustine, a Paul, a Luther, alone can meet the want of the Soul: "The just shall live by faith."

It should not be necessary to ask the people of God, who know what it is to be washed in the blood of the Lamb, what should be their attitude toward the professors of such a system of religion. If we have any bowels of compassion for those who suffer because of their ignorance of Christ or the all sufficient Saviour, we will not say: "Am I my brother's keeper?"

The second inevitable results of Romanism, is religious apathy and infidelity. Morally and religiously, Roman Catholicism is losing its grip upon thousands in this country, though it holds them firmly, loses her hold, vantage ground is given, but who shall occupy it? Either evangelical truth, the morality and good order it creates, or religious indifference, infidelity, the immorality they engender and godless anarchy. God or the Devil shall benefit by the disintegration going on, which no power on Earth can prevent or check. It is well known that it is among the educated classes that the falling away takes place, so that almost filled by men, who having become dissatisfied with religion as presented to them, have broken loose from what they call the trammels of religion, to live without God. The result can easily be seen and sadder ones can be predicted.

#### A Loud Call.

Christian education is recognized by all as one of the surest remedies for the ills of society. Its results are known. A loud call comes to us, as a Synod, from hundreds of French Canadian children. They knock at the doors of our missionary schools of Pointe-aux-Trembles, but to a large and ever increasing number we are compelled to refuse admission, because our buildings, old and dilapidated have become too small for the demands made upon them.

A storm has been raised by the educational classes of the autonomy bill. The discussions which have taken place should turn the attention of Christian patriots of all shades, to the absolute necessity of the educational work of the Board of French evangelization. The opposition on the part of those who insist on national schools, would be ill-advised and inconsistent, Roman Catholics might call it insincere, were it not accompanied by a desire to bring the people of Quebec in harmony with the progressive policy we advocate, by legitimate means. From his standpoint, the Roman Catholic is right and consistent. National schools from which the teachings of the distinctive dogmas of Romanism is excluded, are hurtful to the faith dear to its professors. If I were a Roman Catholic, I would take the same stand as the people of Quebec. And yet I am opposed to the Separate school system. But I believe in religious liberty for the Roman Catholic. It is because I want to see a great national system of education that I am a missionary of the Board that I am devoting my life with others to the herculean task of giving the light of the Gospel to the French of Quebec, and the equally hard task of

convincing the Protestants of this land, that the religious and political teachings of Romanism stand as a barrier to national unity, peace and prosperity. It is not a race question; parliament cannot solve it; Christian education can. It has already brought thousands of French Canadians into harmony with our views of national greatness, through our French Protestant schools. If English Protestants had helped us more liberally these thirty past years, by equipping our missionary schools, by helping us to establish a French Protestant daily paper we would have in French Canada ten times the number of French citizens to help us to solve our perplexing problems. The teachings of the Gospel, the superior intellectual training of our schools, develop that type of French Canadian citizens so much needed today, to unfetter the hands of statesmen like Laurier, and enable them to discuss the great issues of the day freely and in keeping with their enlightened convictions.

The school question and those akin to it, cannot be solved by acts of parliament. Its solution is in the hands of the humble missionaries and educators who are giving the Gospel to French Canada. Gospel education is the only power that can weld this Dominion into one happy nation.

#### How to Hasten That Day.

How can this be done? Not by a campaign of bitterness, not by debates like those of the past weeks, not by petitions and protests, but by making of French Evangelization the great missionary and educational work of the church. By raising, without delay \$100,000 and more for the educational work of our Board, by the establishment of a French Protestant daily paper, absolutely free to discuss the great questions of the day from a truly national, British and progressive point of view. If we are not willing as Christian citizens to face seriously these great issues; if we persist in closing our eyes to facts and our ears and hearts to the hundreds of French Canadian young people who ask us to educate them to become enlightened, British citizens, then let us be consistent, cease our criticisms, cease our opposition to a policy which is the legitimate result of a system of religion, into the darkness of which we are not sending the searchlight of Gospel truth.

#### STARTLING STATISTICS.

Recent statistics show a considerable increase in the amount of money spent yearly on intoxicating liquors in Canada, coincident with which there has been a proportionate and natural increase in crime. The causes given are increasing wealth and luxury, the incoming of foreigners, and the cessation of pledge-taking and educative effort. The latter is probably nearest to the true cause of the retrogression complained of. Too much, of late years, the temperance question ceased to be a moral question, to become the foot-ball of politics, just as the deep question of the advisability of laying moral foundations in week day schools has become a mere question of the effect the discussion can be made to have on partisan fortunes.

The church parliaments, soon to be in annual convention, cannot too early set themselves to wide educative efforts to stem the increase above reported in the liquor-using habit. There are pitfalls which are uncertain on this question, and Sabbath Schools which hear little about the moral dangers of the liquor traffic from one year's end to the other.

It is stated in Glasgow ecclesiastical circles that the Rev. George H. Morrison, of Wellington United Free church, Glasgow—the leading church of the body,—is likely to be the successor to the Rev. Dr. Watson, of Sefton Park Presbyterian church, Liverpool.

Right relations with God is the first duty of every young man.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

## TIM HAMMOND'S PROMOTION.

The "Sunset Special" was five minutes overdue.

"Any word yet?" asked a tall, dignified-looking individual, impatiently pacing up and down the narrow platform at Rangeley.

"Yes, sir; two hours, ten minutes late, blocked by a freight wreck at Cedar River, eleven miles this side of Shirley." And James Ellis, station agent at Rangeley, hurried back to his instrument, for his practiced ear had caught his "call."

"Interesting condition of things!" exclaimed the president of the Great Overland Eastern, irritably. "That means a run to Hamilton in an ordinary coach!" And Alexander D. C. Van Pelt, head official of the great trunk line, started ill-humoredly towards the train on the siding, that had been waiting to attach the "Elmore," the president's private car, on its arrival, with the "Sunset Special."

"Carelessness; probably nothing else in the world! It's the cause of half the railway accidents, were the truth but known—a result of incompetent men."

The president's attention was at that moment attracted to Tim Hammond, who had just set the switch for a long through freight.

"Too young for a position like that; can't be over fifteen! I fail to see what anyone could be thinking of, appointing a mere boy to such a responsible place;" and the man made a hurried entry in his memorandum. "Another cause of accidents—inexperience;" and the determined expression on the official's face was sufficient proof that before the end of another week, Tim Hammond would be without a job—his position would be filled by another.

"All aboard!"

It was impossible to hold the train longer, however much the president of the line was to be inconvenienced. It must reach Hamilton on schedule time or the passengers aboard would miss connections for points East—and already eleven minutes were lost.

Slowly the heavy train pulled on to the main track, and, after the last car had rolled by, Tim Hammond went whistling back to the station.

"He wasn't feeling what you might call pleased over that freight accident." James Ellis stood in the office door as Tim came up the platform.

"He—who?" Tim stopped whistling.

"Why didn't you see? The tall fellow in the black coat—he with the gray beard?"

"I saw him; remember his looking at me, but I didn't know who he was. Any one special?"

"Only Alexander D. C. Van Pelt, president of the road," imparted the station agent, dryly.

"Whew! Ought to have taken another look at him. I don't see, though, why the wreck at Cedar River need bother him very much. Number Nine wasn't delayed only about ten minutes."

"He was expecting his private car to attach to the special, and Number Nine was going to take it on to Hamilton from here. But then," continued Ellis, "it isn't really so annoying for him as it is for the passengers who were delayed by the accident. 'Twon't do a railway president, to my way of thinking, any great amount of harm to ride as ordinary folks do, once in his life. But he didn't take it with any too much good humor."

A click! click, and the station agent went back to his post.

As the president of the road had intimated, Tim Hammond was young; he hadn't yet reached his sixteenth birthday.

While his father was laid off with a crushed hand, caused when coupling cars, Tim had substituted for him; and, after Howard Hammond's death, due to blood poison resulting from the wound, his son had received the permanent appointment.

"It's due him," wrote the agent to headquarters. "He's strong, quick and reliable; you will make no mistake in giving him the place."

And now, for nearly a year, Tim had supported the family, doing his father's work acceptably, young as he was.

"He's one of the best hands I ever worked with," more than once mentally commented Ellis; "and such a youngster, too; but he's got it in him. I predict he won't always be second hand at a small station like Rangeley. One can't generally tell whether a fellow's going to amount to anything or not by the way he takes hold at the start. If he's got it in him he's going to show it, however low down he begins—leastways that's been my experience."

The following Tuesday James Ellis threw down his pen on the desk, an expression of puzzled inquiry on his sunburnt face.

"I—I don't understand—discharged!" And he again unfolded the officially stamped paper that he held in his hands. "No cause of complaint that I know of and another man appointed in his place—will be here on Friday. 'Inexperienced!' He's done everything required—never seen a more capable hand."

The station agent was visibly agitated when Tim appeared at the office door.

"I've got bad news for you; here, you may read it."

"Discharged! Why, what have I—?"

"Done nothing, save attend strictly to your work," interrupted Ellis, looking up. "They say you're too young; it's a fault you'll get over in time, my boy."

"I wonder they didn't think of that when father—" There was something strangely like a lump in the boy's throat. "I'm older'n I was then."

"I know; it's an outrage!" And Ellis threw down the notice indignantly.

For the next two days Tim attended regularly to his work, just as prompt and careful, regarding every detail as though he were newly appointed and not a discharged hand.

After a couple of weeks Tim got a job in the village, but the pay was much smaller than he had been receiving in the railway's employ. Yet the family managed to live on it, and, during the early summer he received a raise in his wages.

While Tim felt the injustice of the action taken by the railway company, he never complained. It wasn't his nature to find fault.

"It may be providential, dear," and Mrs. Hammond thought painfully of the one trial she had been forced to experience. "You're safe, at least, where you are; there's no danger of accidents as there is around a railway."

Going back and forth from the village, Tim was accustomed to "cut across lots." By taking the railway track through the notch he was able to save three-quarters of a mile, and that seemed a good deal to one who was obliged to walk it twice a day.

The notch had been cut through a ledge and bank of loose rock. On one side there had been left an immense boulder, to keep from rolling down on the track smaller stones that might otherwise be dislodged by the heavy fall and spring rains. To serve as a protection against a possible dislodgement of the big boulder itself, a heavy chain had been placed around it, the ends of which were fastened

to staples, securely fixed by drilling to the solid ledge on either side.

"'Twould make a bad piece of business," often thought Tim, as he passed through the notch, "if that should happen to break away and come tearing down on the track. If it turned a little to the right, 'twould go crashing into the ravine, and I wouldn't give much for the sleepers and rails it went over. And a train that might come along!" Tim shuddered at the destruction of life and property that such an accident would cause.

It was the middle of November, and it had been raining for a week; not an occasional shower, but a steady downpour, accompanied by heavy winds.

"It doesn't seem safe, not to have some one stationed here." Tim was going through the notch during the rainy period to his work, and he stopped just in front of the massive boulder. "The rain must have loosened a good many of those smaller fellows up above on the side, and, if they should get started that chain would snap like a tow string—there'd be a regular avalanche. 'Twould be different if there wasn't the curve, so the engineer could see more'n a couple of rods ahead."

Tim was late starting home that evening. He had waited longer than usual in the village, hoping the rain would slacken somewhat, for, if anything, it had rained all the afternoon harder than at any other time during the week.

"Don't believe it's going to stop; might's well be moving. And Tim buttoned his coat more closely about his throat.

It was dark as he approached the notch. "I'd like to see how the boulder's standing it, but don't suppose I can distinguish much, dark and rainy as it is to-night."

Before he was opposite the big boulder and just as he was speaking, he tripped and fell—the rails had been bent.

"It's—it's the boulder!" scrambling to his feet. "It's gone!"

Ahead of him, the track had been torn up, roadbed, sleepers and rails having been carried into the ravine below! At his feet opened a great gully, to which Tim had carefully felt his way along.

"No knowing how deep it is. Wish I had a lantern. I wonder if it's anywhere's near time for a train?"

Feeling in his pocket he found a match—'twas the only one he had. Striking it, he looked at the watch that had been his father's.

The express was due in just ten minutes.

What could he do? He seemed powerless. And there were scores of lives aboard the "Sunset Special." There wasn't time to get a message sent to hold the train at Falmouth; it had already left that station, and was thundering on through the storm and darkness to its destruction.

"If I only had a light to signal the engineer, but I've—nothing!" Tim's voice was pathetic with helplessness.

He ran back beyond the curve. He listened—yes, that was the whistle. He could distinguish it through the driving storm above the roar of the wind.

At the sound of the whistle Tim was seized as though by a sudden inspiration.

"I—I—might be able. I'd be surer if it didn't blow so."

Just ahead beside the track was a pyramid of loose stones. Bounding across the rail he caught up one—it seemed to be determined by about the right weight. Rushing along the track, he balanced it calculatingly in his right hand. He could see the headlight of the engine now!

"It's—the only—chance!" breathlessly.

Tim hurriedly took his position on a slight elevation at the left of the track

—he could throw better from that side—and waited.

"If I shouldn't hit—but I must!" And there was courage born of resolution in that whisper.

The train was only twenty yards away. When almost opposite—now! The rock went whizzing towards the headlight—there was a crash of broken glass—it had hit—the light went out!

The engineer instantly applied the air brake; there was a grinding of the great wheels as though maddened at such a liberty being taken with them, and slowly the heavy train came to a stop.

"Haven't I seen you before?" Tim was in the president's private car, for it was attached to the "Sunset Special" that night. He had been conducted there by the president of the road himself.

"I think you saw me once at Rangeley—twas before I was discharged—while you were waiting for the 'Elmore.'"

"Discharged! I remember, on account of inexperience. I remember, too, a letter that was later handed me from the station agent there, indignantly declaring that, instead of a discharge, you should have received a promotion. I've a better one to offer you now, my boy—and he grasped Tim's hand warmly—"than I could have given you then—if you'll accept it."—The Boys' Sword.

**A GENTLEMAN BY INHERITANCE.**

Once (says a woman writer) I was spending part of a rainy day in the People's Palace in London, where there was just then a remarkable collection of paintings. Near where I was standing a poor woman stopped with her little son before a beautiful portrait.

"Oh, who's that, mother?" cried the little boy, with charming enthusiasm.

"That's a gentleman," said the mother, with equal pleasure in her voice; and they stood looking and looking at the fine face, and the boy was entirely satisfied. Perhaps another might have said, "Oh, I don't know who he is!" but in this case the words exactly told the truth, "That's a gentleman;" and since nobody's eyes could help seeing the same thing, the touch of reverence in the speaker's tone could not but be pleasant to hear.

And this reminds one that a noble look and fine traits of character are very often matters of inheritance. There are certain horses that come of a race noted for swiftness and intelligence, and a certain refinement of looks and behaviour; why should we not expect to see men and women who take social rank and personal value, for the same reasons? Thoroughbreds who go upon four feet may be bad-tempered and possessed of many faults, and fall below the standards which we expect of their race, but they are none the less thoroughbreds; and we can sometimes say the same of men and women.

**AS GOD CHOOSES.**

My life is not what I have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His Providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems ungenial, vanishing, temporary, waste.

Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led, and not lead—to follow Him.—Norman McLeod.

My invariable custom is to speak extempore, or from notes. I could never read or repeat from memory.—Charles Wagner.

**THE LAND OF THE LEAL.**

The Scotch people have a certain reluctance to using the words death, dying, or dead, and one who is nearing the dark valley is said to be wearin' awa' or slippin' awa'. When the dying one has passed over to the other side he is referred to as havin' "sun awa'" or "gane hame." This softening down of the words connected with death finds its highest expression in Lady Nairne's beautiful death song, "The Land o' the Leal," which is probably the finest lyric on the subject in any language. The exquisite pathos of the smoothly-flowing lines is typical of all that is purest and noblest in the Scottish character, and there is little wonder that the song is imperishably enshrined in the heart of Scotland. Many instances might be given of the appropriate use of this lyric, which can fairly be classed among sacred songs, but space only permits of two examples being referred to. Visitors to Dunblane, or travellers who have passed through that cathedral town by rail, may remember the familiar form of James Whyte, who for forty years acted as railway porter there. When the old man had retired from his active duties, and the hand of death was upon him, his last request was that his old cronie, John Rogers, the fiddler, should be brought to his bedside to play "The Land o' the Leal." This was accordingly done, and we may be sure that the old violinist made his instrument "speak" in a way he had probably never done before. His soul would enter into the "trembling string," and doubtless the plaintive melody, with all its hallowed associations, would strengthen the dying man for his passage across the dark river.

God gives his days for us to use

For some good purpose. If we choose

To squander faem how great our sin!

I shudder when I think he keeps

A record of them all, and weeps

**HOW ANIMALS SWIM.**

Almost all animals know how to swim without having to learn. As soon as they fall into the water or are driven into it, they instinctively make the proper motions, and not only manage to keep afloat, but propel themselves without trouble. Exceptions are the monkey, the camel, the giraffe, the llama, which cannot swim without assistance. Camels and llamas have to be helped across water, and giraffes and monkeys drown if they enter it. Now had then both of the latter species manage to cross waterways when they are driven to extremities, just as human beings occasionally can keep themselves above water through sheer fright.

A funny, though able swimmer is the rabbit. He submerges his body with the exception of head and tail. The latter sticks away up into the air, and his hind legs make "sopsuds" as he churns the water madly to get away. swift swimmer, and is beaten only by But with all his awkwardness he is a the squirrel among the land animals.

The squirrel swims with his heavy tail sunk away down in the water and his head held high. He cleaves the waves like a duck, and a man in a rowboat has all he can do to keep abreast of the swimming squirrel.

One thing that none of the land-living animals does is to dive. No matter how hard pressed a swimming deer, rabbit, squirrel, or other purely terrestrial animal may be, it will remain above the water. But the muskrat, beaver, ice bear and otter dive immediately.

A tree will lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it with all its affections, lean towards God or away from Him?"—J. J. Gurney.

Preachers are born, and not made. God calls them to preach His Word.

**LITTLE LIVES LOST.**

The annual report of the Registrar-General for Ontario shows that in that province alone, out of every one thousand children born one hundred and eleven die before they reach the age of one year, and in every province of the Dominion there is the same appalling loss of precious little lives annually. Most of these deaths are due to disorders of the stomach or bowels, and most of these little lives could be saved if mothers kept always at hand a simple remedy to give the little one at the first sign of trouble. Such a medicine is Baby's Own Tablets, which cures constipation, diarrhoea, indigestion, simple fevers, to thing troubles, worms and other minor ailments, which, if not treated promptly become most serious. And the mother has a positive guarantee that these Tablets contain no poisonous opiate or harmful drug. They are equally good for the new born baby or the well grown child. Thousands of mothers say Baby's Own Tablets have saved the lives of their little ones. You can get the Tablets from any druggist or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**REFLECTED LIGHT.**

Qualities in one person are reflected in the other. That the clearness of the reflection is a test of the sincerity of the original quality, was discovered by a child of the tenements.

She was delightedly telling a friend in the College Settlement about her new teacher.

"She's a perfect lady, that's what she is," said the child.

"Huh! How do you know she's a perfect lady?" questioned her friend. "You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WOMEN'S PARLIAMENT.

## Annual Meeting of W. F. M. Society.

On Tuesday afternoon, at Peterboro, was convened the twenty-ninth annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, with an attendance of three hundred delegates, representing Presbyterian organizations from Cornwall to Vancouver.

The first business was the address of the President, Mrs. Shortreed, of Toronto. Reference was made to the spirit of loyalty to the work which characterized the Presbyterian reports. There was progress in all the home departments. During the year the Executive had appointed a Traveling Secretary, Miss Jamieson, whose report showed that excellent results had followed her appointment. Reference was also made to the death of prominent members of the society, Mrs. Blair, of Prescott; Mrs. William Reid, one of the honorary Vice-Presidents; Misses Heigh and Harmon, and Miss Hogg of Winnipeg. Appreciative reference was made to the loss sustained by the Church in the death of Rev. Principal Caven, and also by the death of Mr. Swartout, missionary at Culebec, and Rev. J. A. Sinclair, Principal of the Regina Industrial School. The Missionary Training School was doing good work, and an appeal was made to the wealthy women of the Church to strengthen its finances. Attention was called to the danger of young people's organizations branching off along independent lines, the diffusion of energy thus produced having a weakening effect on real missionary work.

The reports received from Presbyterian societies were all of a very encouraging character, the almost invariable record being one of progress in all branches, an increase in membership and sound financial condition. Mrs. Cameron of Atimadate read the report of Barrie Presbyterial, in which there are thirty-four auxiliaries and twenty-three mission bands. The receipts for the year were \$855. Mrs. Campbell of read the report of Bruce Presbyterial, in which there are fifteen auxiliaries and six mission bands. Receipts for the year were \$800. Mrs. Campbell of Cathlamt read the report of that Presbyterial. A new mission band had been formed in Dresden during the year. Every department was doing good work. The receipts were \$1,575. The Brandon and Portage la Prairie report was read by Miss McMurrich, the Recording Secretary of the W. F. M. S. The membership is 526, which is a slight increase over last year. Receipts were \$1,578.25. Mrs. Harkness of Cornwall reported a slight decrease in membership for Glenarry, there being sixteen mission bands, and the total receipts were \$3,119.73. The report of Guelph Presbyterial, presented by Mrs. Horn of Eora, showed that three auxiliaries and two mission bands had been added. The receipts were \$2,382.94. Mrs. Steele of Dunas, reported for Hamilton Presbyterial that one new auxiliary had been organized, and one reorganized, and that two new mission bands had been formed. The receipts were \$3,519.02. Miss Gemmill presented the report for Huron Presbyterial. There was an increase of twenty-two in membership, and the receipts for the year were \$1,967.38, an increase of \$119. Excellent clothing, weighing in all 1,500 pounds and valued at over \$700, had been sent to Swan Lake. Mrs. Hamilton presented the Kingston report. Eight bales of clothing had been sent away. Two new life members had been added. The receipts

were \$1,229.92. Mrs. Brown of Carleton Place reported for Lanark and Renfrew that there were forty-one auxiliaries and twelve mission bands. Clothing to the weight of 2,175 pounds had been sent away. The receipts were \$3,589.66. Mrs. Bascombe, of Unbridge, presented the twenty-third annual report of Lindsay Presbyterial. One new mission band was reported, there being in all twenty-three auxiliaries and thirteen bands. The receipts were \$2,020.22. Mrs. McRae of Westminster read the London report. There were forty auxiliaries and twenty mission bands, an increase of one. The receipts were \$2,084.93, and 4,800 pounds of clothing were sent to Round Lake. Miss Mather of Kincardine read an encouraging report from Maitland Presbyterial. This was the year in which that society attained its majority. The receipts were \$1,734. Miss Osborne of Ayr reported progress on behalf of Orangeville Presbyterial. The receipts were \$744.21. Miss McMurrich read the Brockville report. There were twenty-eight auxiliaries and eight mission bands, and the receipts were \$1,600.

This closed the business of the afternoon session, and at the conclusion Mrs. McLeod of McCrimmon offered prayer and the doxology was sung.

## Second Day.

Today's meeting was devoted to business. Rev. Dr. Justice, minister of St. Paul's Church, made the address of welcome on behalf of Peterboro Presbyterians and Principal Macleod reviewed the society's work for the year.

The morning session was taken up with the hearing of reports from the mission areas, from the societies officers and from those Presbyteries that did not report yesterday. The society prosecuted work in China, India, Formosa, and in the Canadian west among the Indians and Chinese. In India, where eighteen missionaries are supported, the reports state that owing to the suffering from plague all work, especially that in the day schools, was much hindered. But satisfaction was expressed that from the various institutions 240 had confessed Christ in baptism, and also for the added reason that an upward movement was proceeding among the people expressed in a larger interest both in education and religion. An effort is being made to secure a suitable place for a consumption sanitarium in order to segregate patients.

The magnitude of the hospital work was suggested by the fact that in Indore alone sixty dispensaries were maintained as far as possible. About 70,000 treatments were given, 500 in patients received in the hospital, and many serious operations and inoculations performed. The in-patients included some from every class and creed, many of whom evinced intense interest in the Gospel of Christ. The constraining power of such a gospel of healing must inevitably tell on the life of India. The widows industrial home, the girls boarding house and the orphanage were maintained. Evangelistic work was carried on in the zenanas by Bible women and by Mr. Russell, who visited 70 villages on his evangelistic tours.

China, the report called the land of opportunity. The year was one of progress in Honan, where work was carried on. In the country districts the women were reported to be deeply ignorant and superstitious and more firmly wedded to their idolatrous customs than the men. Advantage was taken

of the ideal festivals of the Chinese year to do evangelistic work. The Japanese rule in Formosa was referred to as giving an opportunity for effective mission work. The school there suffered the loss of an excellent Bible woman in the person of the mother of Kou Kan, who visited Canada with Dr. McKay some years ago.

In the reports from the missionaries laboring among the Indians, all told of the persistent and willing work of education in the practical elements of civilized life and religion and of the promising returns made.

Miss Jean Cavan, Home Secretary, reported that in the 28 Presbyteries there were 731 auxiliaries and 357 mission bands, with a total membership of 24,580. During the year 24 new mission bands were organized, but 17 were disbanded or in obedience for want of a leader. The appointment of a traveling Secretary had proven the wisdom of the step, and substantial results had followed. The society began the year with \$1,403 on hand, raised \$57,204, expended \$57,433, an closed with a cash balance of \$1,264. Toronto Presbyterial sent in \$7,323, Lanark and Renfrew \$3,589, and Hamilton \$3,519.

At the afternoon session two excellent addresses were given, one by Dr. Margaret McKellar, the other by Mr. J. R. Dow, Gravenhurst, who made a clearcut practical speech. Mrs. R. N. Grant, Orillia, gave some gleamings from the pool in 1904. Dr. McKellar exhibited a map of Central India, where the Canadian Presbyterian Church is at work, showing the 17,000 villages scattered over the territory. Her stories of personal experiences with the sick in the hospitals and villages were models of interest, good taste and Christian spirit. Reference to the support of the work, prejudice and indifferences were, she said, the foes of foreign missions, but ignorance was the mother of them both. One often heard now of the simple life and the strenuous life, but there was a better, the consecrated life.

Mr. Dow urged that the foreign missions were tremendously worth while or not worth while at all. Because of the genesis and great results of missionary activity it was incumbent upon the Church to prosecute the work more earnestly. The auxiliaries, he believed, had been too exclusive. They had counted long enough on one-sixth it was time to count on five-sixths of the churches' membership.

Mr. Sinclair of Fenelon Falls led in a discussion on young people's work that was participated in by many delegates.

The feature of the evening session was the address of Rev. Sidney L. Gimes, D.D., of Japan, on the new attitude towards Christianity developed within the last five years in Japan, consequent upon the changed political situation resulting from the Anglo-Japanese treaty and the improved status gained by the Japanese army in the Boxer rebellion. There had come, he said, into Japanese thought a newer view of western civilization and a recognition of the fact that, while there were great evils and problems in Christendom, they were in part the result of the industrial revolution. Japanese who had at first been disposed to put in Christianity as they had put on some other phases of western life later came to see that the stern morality and thought of the Christian religion had to be taken very seriously. The result was a new vitality in the life of the Church of Christ in Japan, and the inauguration of social and moral reform movements, the building of hospitals and asylums all originating from the Christian idea.

## Third Day.

Winnipeg will be the place of meeting

## THE DOMINION PRESBYTERIAN

next year of the Presbyterian Woman's Foreign Missionary Society, if favorable railway rates can be secured. That was the decision this morning. The new Executive and board will this year consider the question of establishing a rest fund for missionaries on furlough, and also the question of increasing the force on the field. The office of Travelling Secretary was continued, but the society deferred the appointment of a Mission Band Secretary for another year.

Dr. Marsace O'Hara, of Dhar, India, who has been for fourteen years in the service of the Church, gave a nice account of her experiences. She told of the Presbyterian church in Dhar, the first to be erected within a walled city of India, and towards which the people of Golt, Ont., had given \$800. During the famine Dr. O'Hara received as much as \$1,000 in a year for relief work. She spoke of the political affairs and government officials of India as men that preached the Gospel earnestly with the missionaries.

Mrs. Donald MacGillivray, from Stambol, in an interesting address, told of the gratitude and fidelity of the Chinese converts, of the relief brought to their women, and of the importance of translation work and the influence of literature.

The following were elected officers for the ensuing year: President, Mrs. Shortwood; vice-presidents, Mrs. M. Carson, Mrs. Toller, Mrs. Jeffrey, Mrs. G. H. Robinson; secretaries corresponding, Miss Martin; recording, Miss Swallow; home, Miss Jean Owen; foreign, Mrs. Bell; Indian and Chinese missions, Miss Chalmers; international conference, Miss Thornton; treasurer, Miss Goswami; secretary, Miss MacGillivray; Miss Parsons, editor; Mrs. J. McGillivray, R. A. executive committee the officers of the society and Mrs. Hamilton, Miss M. Reid, Miss Clark and Mrs. Donald.

### MONTREAL NEWS.

The Rev. Murray Watson, of Avoca, Ont., died at the Western Hospital, in this city, Thursday last, and his funeral took place on 6th inst. from St. Paul's Church to the Mount Royal Cemetery. He leaves a widow and family of boys to mourn his loss. Mr. Murray was educated at McGill University, where he was graduated B.A., in 1885, and subsequently became a student of the Presbyterian College. He was an eloquent preacher and for several years had charge of the Presbyterian Church of St. Lambert.

The first annual dinner of the Young Men's League of the American Presbyterian Church, was held in the parlors of the church last Saturday evening. Mr. F. L. Benedict, president of the league, presided, and among those who spoke were the Rev. T. S. McWilliams, D.D., of Cleveland, O., former pastor of the American Presbyterian Church; Mr. C. M. Hays, general manager of the Grand Trunk railway system; Hon. W. A. Weir, Speaker of the Quebec Legislature; Ald. H. B. Ames, M.P., Ald. Nelson, and the Rev. Dr. Johnson, pastor of the church. Messrs. Carter and Telford gave some fine solos, and Mr. Bert Shaw recited extracts from Dr. Drummond's habitant poems.

The induction of Rev. Clarence McKinnon, B.D., into the pastorate of Westminster church, Winnipeg, has been fixed for Friday, 19th inst. Rev. Dr. Patrick will preside, and Revs. Dr. Wilson and C. H. Stewart, may also take part. On Sunday morning, May 21st, Dr. Patrick will conduct the service, and introduce the new pastor, who will preach his first sermon in the evening.

At London Presbytery Rev. T. R. Shearer was appointed moderator of Appin, and Rev. Dr. Ross was named to represent the presbytery at the jubilee of St. Andrew's church, Thamesford.

### OTTAWA.

At the next meeting of the Ladies' Aid Society of Bank street church a report on the work of the city missionary, Miss Cassaday, will be received.

Rev. D. J. Craig, of Aylmer, has been licensed by the Ottawa presbytery, and will shortly be inducted into the charge of the congregation he has so successfully ministered to for the past two years or more.

The Ladies' Aid of MacKay church, New Edinburgh, will hold a concert on the 18th inst., in the Sunday school hall. Some of the best city talent will take part in the program and a good time is assured.

The regular meeting of the Home Missionary Society of St. Andrew's Church was held on Friday afternoon, Mrs. Walter Bronson presiding. A letter was read from the Rev. Dr. Carmichael, asking for further assistance toward the Swan River station. This mission has received very substantial support from the St. Andrew's Church Society, but \$200 additional are required to complete the work so well begun.

Rev. Wm. Shearer has been in the city for several days in the interest of the Pointe-aux-Trembles Mission Schools for the purpose of raising money for the building of a new school. The project in hand is to erect a building between the two now standing. The cost of the building will be \$60,000. The French Protestants have promised \$5,000 and the remainder will have to be contributed by the Presbyterians of Canada. On Sunday Mr. Shearer visited at St. Paul's and Knox Sunday schools and at each gave a very interesting talk on the needs, requirements, work and progress of the Mission schools. He also preached at St. Paul's church.

At the meeting of Ottawa Presbytery last week, in the absence of the moderator, Rev. M. H. Scott, the meeting was presided over by Rev. Robert Eadie, of Hintonburgh. The report of committee on Sablath schools was presented by Rev. J. W. H. Milne; other reports read included one on "Home Missions by Rev. Dr. Armstrong and one on augmentation which was presented by Rev. Dr. Ramsay. Arrangements were made for the induction of Rev. D. J. Craig who has recently accepted a call to Aylmer. The Presbytery will also forward a congratulatory resolution to the Rev. Dr. John Crombie, of Smith's Falls, on the occasion of his approaching jubilee. A petition was received from the congregation at Navan asking permission to remove its church from the present site into the village of Navan. Rev. W. Shearer addressed the meeting on behalf of the school at Pointe aux Trembles.

The next meeting will be held at Merivale in July.

Doctor Wilfrid T. Greenfell is the young Englishman and Oxford man who, for the love of God, practices medicine on the sparsely settled coasts of Newfoundland and Labrador. For thirteen years he has given the folk of some two thousand miles of desperately evil coast practically the only medical attendance they have had; and for that same period he has given them certainly the only sympathetic encouragement—the only hope—the whole people has ever known. In summ'r his professional round is made in a little steamer, with which he reaches every harbor of the northern peninsula of Newfoundland, of the west shore of the Gulf of St. Lawrence, and of the coast of Labrador, even past Cape Chilly in Hudson strait; in winter he gets about by dog-team and komatik, often making more than two thousand miles in a winter season—a coil of 150 miles, in the worst of winter weather, the way lying through a black wilderness, is a commonplace experience. Preaching Sunday morning in Dominion Methodist church, before a large congregation, Dr. Greenfell based his sermon on the passage contained in Saint Matthew's Gospel,

chap. xvi, 1-20. Free from any attempt at eloquence, yet forceful, pointed and with the charm of utterance which characterizes the man who has spent the greater part of his life in touch with Nature and Nature's God, Dr. Grenfell's oratory is interest-sustaining throughout. His lecture on Monday evening in the hall of St. Andrew's church was a great treat and was listened to by a large audience.

### EASTERN ONTARIO.

Mr. D. D. McBean, of New York, has given \$6,000.00 to Queen's University, with a promise of more.

The choir of St. Matthew's Church, Woodlands, intends holding a concert and lecture at Osnabrock Centre on May 24. Rev. H. D. Leitch of St. Elmo will deliver an address.

Rev. Mr. McKenzie, of Dalhousie Mills, conducted services in Knox Church, Moose Creek, on Sunday, 24th ult., during the absence of Rev. Mr. Beaton.

Rev. A. MacGillivray, of Toronto, a former pastor, is announced to preach in St. Andrew's Church, Williamstown, when he will place before the people the Queen's University endowment scheme.

Rev. Dr. Torrance of St. Paul's Church, Peterborough announced to his people that the liability of the church had been entirely removed, the amount necessary to meet the indebtedness, \$1,600 in all, being subscribed by members of the congregation.

The members of the Young People's Guild of First Presbyterian Church, Brockville, showed their appreciation of their pastor's efforts in behalf of the association by presenting him with a handsome gold mounted silk umbrella. Mr. MacLeod thanked his young friends in suitable terms.

The sermon preached to the Brockville Oddfellows by Rev. Norman McLeod was greatly appreciated by the brethren of the triple links. At an after meeting on motion of Mr. D. Derbyshire, M.P., he was tendered a hearty vote of thanks for his "helpful and inspiring" discourse.

At the close of the weekly prayer-meeting in the Clayton church on Thursday evening Rev. Mr. Millar presented Miss N. Brown with a handsome gold watch on behalf of the members of the congregation as a mark of appreciation for her valuable services in church work.

Rev. Mr. Crombie, of Oliver's Ferry, conducted the services in St. Andrew's Church, Arnprior, last Sunday.

In his sermon at St. Paul's Church on Sunday evening, Rev. Dr. Torrance deprecated the practice of Sunday milk delivery in Peterborough. It was urged that it was not a necessity, especially during the winter months, and he knew of one dairyman at least who did not deliver milk on the Sabbath, but went around on Saturday night instead. He regarded the Sunday delivery of milk in town as a misfortune and thought if an agitation was started to discourage the practice it would do much good in Peterborough as well as elsewhere.

### WESTERN ONTARIO.

At the last meeting of London Presbytery the resignation of Rev. Alex. Henderson, one of the oldest members of the presbytery, was received. Owing to continued ill-health Mr. Henderson has found it impossible to continue his labors, and the resignation will take effect on the second Sunday of May. The retirement of Mr. Henderson is a source of regret to every member of the presbytery, and not a few words were uttered, eulogizing him for his good work during many years. A committee from the Appin congregation, composed of Messrs. Robert Webster, Peter McTaggart and Peter Ferguson, appeared before the presbytery, and bore testimony to Mr. Henderson's faithful services.

## HEALTH AND HOME HINTS.

Windows should be closed during a thunder-storm, as window glass is one of the worst possible conductors of lightning.

If in covering a kitchen table with oil-cloth a layer of brown paper is put on first, it will prevent the oilcloth cracking, and make it wear three times as long.

Beds should be aired as early as possible after rising, and windows opened to admit the fresh morning air. Before the sun gets high enough to warm the rooms, the shutters should be closed to keep them cool.

If a can of milk is placed near an open vessel containing turpentine the smell of turpentine is soon communicated to the milk. The same result occurs as regards tobacco, paraffin, asphaltum, camphor and many other strong smelling substances.

To keep a fruit or seed cake moist, place it in an airtight tin with a good sound apple, renewing the apple if it becomes in the least decayed.

Those who take cold easily after washing their head should rub a little eau-de-cologne or other spirit into the scalp after the hair is dry.

A sprinkling of fresh-ground coffee will keep game sweet for several days. All game packed in hampers or boxes should be treated in this way.

Match marks on a polished or varnished surface may be removed by being first rubbed with a cut lemon, an then with a rag dipped in clean water.

Corn dodgers.—Put two cups of white corn meal into a bowl; add a rounding tablespoonful of butter, and sufficient hot water to simply moisten; let this stand for fifteen minutes, and add two tablespoonfuls of milk and one egg well beaten. Spoon by spoonful on a baking pan and bake in a quick oven twenty minutes.

Strawberry Cream.—Add to the beaten yolks of six eggs one and a half tablespoonfuls of flour and seven ounces of sugar; mix the whole thoroughly, and stir it over a slow fire to a smooth cream. Having rubbed one pint of strawberries through a sieve stir the fruit juice into the cream, let it come to a boil, color it with a few drops of tincture of cochineal, and add to it the whites of the six eggs beaten stiff. Pour into a mould and set away to harden.

Beef Bouillon.—Stir well together four pounds of finely chopped beef and two quarts of water; add a slice of onion, two bay leaves, six cloves one carrot chopped fine, and a blade of mace. Stand the mixture over the fire, bring slowly to boiling point, and simmer for one hour. Put a tablespoonful of sugar in a small saucepan. When it burns add a slice of onion; stir until the onion is brown, then add it to the bouillon. Strain through a strainer. Beat the whites of two eggs slightly, add them to the bouillon, bring to boiling point and boil for two minutes. Strain through two thicknesses of cheesecloth. Add a palatable seasoning of salt and pepper and half a teaspoonful of kitchen bouquet. Re-heat and serve in bouillon cups.

The editor of a country paper received the query: "Can you tell me what the weather will be next month? In reply he wrote: "It is my belief that the weather next month will be very much like your subscription." The inquirer wondered for an hour what the editor was driving at, when he happened to think of the word "unsettled." He went in next day and squared his account.

"When he started in life he worked in a country store and was glad to sleep under the counter."

"And now?"

"He's so troubled with insomnia that he'd be glad to sleep anywhere."—Philadelphia Bulletin.

He who lives by noble ideals never sneers at exalted standards in others.

## THE QUEEN IN ROMANCE.

An English lady tells a story of Queen Victoria which she believes has not before appeared in print, and which she knows is true. Three children were walking along the road between Windsor and Stoke Poges. They heard the sound of carriage wheels. It was the queen's carriage, and she was in it.

The oldest child (a little boy) had been reading oriental stories and fairy lore. He knew what was due to a queen, and cried to the others:

"Get down flat in the dust before the carriage, and we'll all call out at once 'O Queen, live forever!'"

Down went the three little bodies flat in the dust, much to the mystification of the coachman, who reined up sharply.

The queen leaned forward and asked: "What in the world is the matter, children? Are you frightened?"

"Yes, O queen!"

Then there was a pause, and one reproachful voice said, "There, we forgot the 'live forever' part!"

The queen grasped the situation and laughed aloud, as her coachman afterwards said, "more heartily than she had laughed for years."

"Did you ever laugh until you cried, Tommy?"

"Yes, only this morning."

"What at?"

"Well, we stepped on a tack and I laughed, then you caught me laughing, and I cried."

"Do you ever have your own way?" asked the cynical near relative.

"Yes," answered Mr. Meekton. "Sometimes I have my own way; but not without consulting Henrietta very closely before I make up my mind."

A bachelor farmer a little past his prime, finding himself hard up, thought the best thing he could do would be to marry a neighbor of his, who was reported to have some bawbees. Meeting with no obstacles to his wooing he soon got married. One of the first purchases he made with part of her money was a horse. When he brought it home he called out his wife to see it. After admiring it she said:

"Well, Sam, if it hadna been for my siller it wadna been here."

"Jenny," Sam replied, "if it hadna been for yer siller ye wadna been here yerse!"—Philadelphia Telegraph.

## SURPASSING ALL OTHERS

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Never better than now.  
See the Latest Model.

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FC TORY IN MONTREAL.  
STORES ALL OVER THE DOMINION.

## WHEN DOCTORS FAILED.

Dr. Williams' Pink Pills Brought New Health and Strength.

From The Post, Thorold, Ont.

Mr. Reuben Lindsay, a fruit grower at Ridgeville, Ont., is one of the best known men in that section, having lived in the village or its vicinity all his life. All Mr. Lindsay's neighbors know that about a year ago his condition of health was very serious. To use his own words he "began to go to pieces—was all wasting away." When a reporter of the Thorold Post called on Mr. Lindsay recently, he found him again enjoying the best of health, and when asked what had wrought his cure, he replied very emphatically, "Dr. Williams' Pink Pills; they did for me what medical treatment and other medicines failed to do. In the spring of 1903," continued Mr. Lindsay, "I grew so weak that I could hardly move about. My appetite completely failed me, and I seemed to be wasting away to a mere shadow. I grew so weak that I could not work, and could scarcely look after my horses without resting. I doctored with two or three good physicians, but got no permanent benefit. In fact they seemed doubtful as to what my trouble was. One said liver trouble, another kidney disease, but whatever the trouble was it was rapidly using me up. A neighbor who had used Dr. Williams' Pink Pills with benefit, advised me to try them, but I felt somewhat skeptical. However, I was finally induced to try them, and before I had finished the second box, I could note an improvement. I continued using the pills until I had taken some twelve boxes, when I was again enjoying robust health—in fact I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life. Remembering my former unbelief in these pills, I gladly give this testimonial, in the hope that it may induce some other sufferer to try this great health-giving medicine."

Other ailing people all speedily find new health and strength through a fair use of Dr. Williams' Pink Pills. Every case sends new, rich red blood coursing through the veins, and that is the reason these pills cure anaemia, neuralgia, indigestion, kidney and liver troubles, rheumatism, and all other diseases having their origin in poor or watery blood—including the special ailments that make the lives of so many growing girls and women of all ages miserable. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. If in doubt, you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

Bobby's father had given him a ten-cent piece—and a quarter of a dollar, telling him he might put one or the other on the contribution plate.

"Which did you give, Bobby?" his father asked when the boy came home from church.

"Well, father, I thought at first I ought to put in the quarter," said Bobby, "but then just in time I remembered, 'The Lord loveth a cheerful giver,' and I knew I could give the ten-cent piece a great deal more cheerfully, so I put that in."—Youth's Companion.

A small Scotch boy was to give evidence against his father. The Magistrate said to him:

"Come, now, my man, speak the truth, and let us hear all you know of this affair."

"Weel, sir, dae you ken the coal wharf?"

"Yes."

"Weel, when you turn the corner you gang up the High street?"

"Yes, my boy, you're very clever."

"Well, you gang on till you come to a pump."

"Yes, yes, I know it well."

"Weel, you can gang and pump it, for you'll no pump me."

And the boy departed.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney.  
 Inverness, Whyccomagh.  
 P. B. I., Charlottetown, 3 Feb.  
 Pictou, New Glasgow.  
 Wallace, Tatamagouche.  
 Truro, Truro, April 15.  
 Halifax, Halifax.  
 Lunenburg, Lunenburg.  
 St. John, St. John, April 4.  
 Miramichi, Campbellton.  
**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Que., St. Andrew's, 14th  
 Feb., 8.30.  
 Montreal, Knox, 7th Mar., 9.30.  
 Glangarry, St. Elmo.  
 Lanark and Renfrew, Zion Church,  
 Carleton Place, 21 Feb.  
 Ottawa, St. Paul's, 7th Mar., 10  
 a.m.  
 Brockville, Winchester, Feb. 23.  
 p.m.  
**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville.  
 Peterboro, St. Paul's church,  
 Peterboro, Port Hope, July 11.  
 Whitby, Oshawa, 13th Ap'l, 10 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday,  
 monthly.  
 Lindsay, Canington.  
 Orangeville, Orangeville, Mar 2.  
 Barrie, Barrie, 28th Feb., 10.30.  
 Owen Sound, Owen Sound, July 4.  
 Algoma, Blind River, March.  
 North Bay, South River, July 11.  
 Saugeen, Mt. Forest, Mar. 7.  
 Guelph, Knox church, 16 May, 10.30.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, St. Catharines, May 2.  
 Paris, Woodstock, May 9.  
 London, St. Thomas, 7th Mar., 10.  
 Chatham, Chatham, 7th March,  
 10 a.m.  
 Stratford, Knox, Stratford.  
 Huron, Seaford.  
 Sarnia, Sarnia, St. Andrew's.  
 Sarnia, Sarnia, St. Andrew's, Mar.  
 7.

Maitland, Belgrave, May 16.  
 Walkerton, Walkerton, July 4, 10 a.m.  
**SYNOD OF MANITOBA AND NORTHWEST.**  
 Fortage la Prairie, 28th Feb.  
 Brandon, Brandon.  
 Superior, Port Arthur, March.  
 Winnipeg, Man., Coll., 2nd Tues.,  
 11-mo.

Sock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Trehome, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Canvale, Feb., '05.  
 Regina, Regina, Feb., '05.

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary.  
 Edmonton, Strathcona.  
 Kamloops, Vernon.  
 Kootenay, Fernie, B.C.  
 Westminster, Chilliwack.  
 Victoria, Comox, Sept. 6.

**CANADIAN PACIFIC.**  
**TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:**  
 b 8.15 a.m.; b 8.20 p.m.  
**VIA SHORT LINE FROM CENTRAL STATION:**  
 a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.  
**BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:**  
 a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;  
 a Daily; b Daily except Sunday; c Sunday only.

**GEO. DUNCAN,**  
 City Passenger Agent, 42 Sparks St.  
 General Steamship Agent.

If You are **RENTING**  
 or Working for some-one else Why not get a farm  
 of your own in

**NEW ONTARIO.**

For particulars write to  
**HON. J. J. FOY,**  
 Commissioner of Crown Lands, **Toron'o, Ont.**

**LITTLE WORK....**


The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

**...LARGE PAY**

**CANADA ATLANTIC RV. MONTREAL TRAINS**  
 8.20 a.m. Fast Express and 3.30 Daily, 5.00 p.m. Daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.  
**TRAINS LEAVE MONTREAL FOR OTTAWA.**  
 8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.  
 All trains 3 Hours only between Montreal and Ottawa.  
**FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.**  
 8.30 a.m., Express.  
 5.00 Express.  
**FOR MUNKOKA, GEORGIAN BAY AND PARRY SOUND.**  
 8.30 a.m., Express.  
 All trains from Ottawa leave Central Depot.  
 The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.  
 For all information, apply nearest agent.

**LEITCH, PRINGLE & CAMERON,**  
 Barristers, Solicitors, and Superior Court Notaries.  
 Solicitors for Ontario Bank, Cornwall, Ont.  
 James Leitch, K.C., R. A. Pringle, A. C. Cameron, LL.B.

**"ST. AUGUSTINE" (Registered)**  
**The Perfect Communion Wine.**  
 Cases, 12 Quarts, \$4.50.  
 Cases, 24 Pints, \$5.50.  
 F. O. B. BRANTFORD.  
**J. S. HAMILTON & CO.,**  
 BRANTFORD, Ont.,  
 Manufacturers and Proprietors.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 100 acres, more or less.

**ENTRY.**  
 Entry may be made personally at the local land office for the District

in which the land to be taken is situated, 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 situated, receive authority for some one to make entry for him. A fee entry, of \$10 is charged for a homestead

**HOMESTEAD DUTIES.**

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

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

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

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

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

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

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

**W. W. CORY,**  
 Deputy Minister of the Interior.

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

## Cash Sale Saturday and Monday

Any Suit in Store  
made to order for

# \$12.00

worth from \$22 to \$30.

Largest Stock New Goods  
to select from.

### S. OWEN & CO.

Merchant Tailors.

72 BANK ST. OTTAWA.

## Memorial Windows

DOMESTIC ART WORK

Cheapest and Best.

Send for References.

### H. E. St. George

LONDON, ONT.

## New York and Ottawa Line.

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

And Arrive at the following Stations  
Daily except Sunday.

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

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

Ticket Office, 85 Sparks St. and  
Central Station. Phone 18 or 1180.

Tenders addressed to the undersigned and endorsed "Tender for dredging," will be received up to and including May 15th, 1905, for the dredging required at the following places, during the present year: Bayfield, Belle River, Beaverton, Collingwood, Alncardine, Matchedash Bay, Meaford, Owen Sound, Trenton, Fenestragulabie, Point Edward, Sarula, Port Stanley, Rondeau, Port Burwell, Saugeen River, Thornbury, Wharton.

Specifications can be seen and form of tender obtained at the Department of Public Works, Ottawa. Tenders to include towing of plant to and from the works. Only dredges can be employed which are registered in Canada at the time of biding of tenders. Contractors must be ready to begin work within thirty days after the date they have been notified of the acceptance of their tender.

The Department is not bound to accept the lowest or any of the tenders.

By order,  
FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, April 20, 1905.

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

# SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

## The Standard Loan Co.,

24 Adelaide Street, East,

TORONTO.

W. S. DINNICK, - - - Manager

1904 Caricatured  
"World Wide" Cartoon Edition  
Now Ready.

TEN CENTS A COPY

For sale by all Booksellers and Newsdealers throughout the Dominion, or by remitting 10c. to JOHN DOUGALL & SON, Publishers, Montreal.

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

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

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

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

By order,  
FRED. GELINAS,  
Secretary.

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

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

Harrington's  
Tubular Chime Bells.  
COVENTRY, - ENGLAND.  
CASTLE & SON,  
AGENTS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until Wednesday, May 10, 1905, inclusively, for the supply of coal for the Public Buildings, Ottawa.

Combined specification and tender can be obtained at this office, where all necessary information can be had on application.

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

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000, made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,  
FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, April 28, 1905.

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

Church Window  
Decorative Glass  
WRITE FOR PRICES  
Luxfer Prism Company,  
LIMITED.  
100 King St. West, Toronto.

## New Birklands

Hertfordshire, England.

Miss Cox and Miss Smith beg to announce the removal of their School after Easter, 1905, from Highgate to a fine, modern country house, 1½ miles from St. Albans, Herts. NEW BIRKLANDS stands in an open, bracing situation, on gravel soil, in its own grounds of about 85 acres, finely timbered, and comprising excellent hockey and cricket grounds, tennis courts, golf course, and beautiful pleasure grounds, meadow and park land.

London Masters will continue to attend the School as hitherto, and the girls will be frequently escorted to town, for sight-seeing, concerts etc.

St. Albans is 20 miles from London (St. Pancras), and is reached by an excellent and frequent train service within half an hour. It is also within easy motoring distance of town.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pavement, Ottawa, Ont.," will be received at this office until Saturday, April 29th, 1905, inclusively, for paving a portion of Wellington Street, Ottawa, Ont. Specifications can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,  
FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, April 11, 1905.

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

## G. E. Kingsbury

# PURE ICE

FROM ABOVE  
CHAUDIERE FALLS.

Office—Cor. Cooper and Percy  
Sts., Ottawa, Ont.

Prompt delivery. Phone 935.

## York County Loan and Savings Co.

HEAD OFFICE

243 Roncesvalles Avenue  
TORONTO.

JOHN PHILLIPS, - President.