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OTTAWA, MONTREAL, WINNIPEG.

MAY 9, 1906.

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I BELIEVE

By Dr. Norman MacLeod.

I believe in human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day;
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

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BIRTHS.

On April 20, to Mr. and Mrs. R. E. Gunn, of Beaverton, a son.
At 225 Hillman street, Montreal, on April 23, 1906, a daughter to Mr. and Mrs. J. Leslie Allan.
At the Manse, Smithville, on May 1, to the Rev. F. D. and Mrs. Roxburgh, a daughter.

MARRIAGES.

At the residence of the bride's father, Kew Beach, Toronto, on April 30, Mr. Richard Steele Wilson, of London, Ont., to Mabel Nichol, daughter of Rev. J. W. Bell, M.A.
At Renfrew, on April 18, by Rev. Mr. Hay, Elizabeth Carrie, daughter of Mr. J. S. Ritchie, of Pakenham, to Dr. C. T. Ballantyne, of Ottawa.

On April 18, 1906, at the residence of the bride's parents, by the Rev. Logan George, George Watson, of Hamilton, to Victoria Louise Leslie, daughter of G. H. and M. A. Leslie.

At Whinziep, Man., on April 25, 1906, by the Rev. C. H. Stewart, Annie Tomleton Borthwick, of Ottawa, to Harold Woodward Armstrong, of Whinziep.

At the residence of the bride's mother, on April 19, 1906, by the Rev. G. Williams, James Cunningham, of Ormsdown, Que., to Rebecca, daughter of the late Alexander Craie Brown, Howick, Que.

On April 25, at the Manse, at Alexandria, Ont., by the Rev. D. Lewis, Miss Isabel A. Morrison, daughter of Duncan Morrison, Esq., of Dalhousie Mills, to Frank H. Miller, of Montreal, Que.

On April 25, at St. Gabriel Presbyterian Church, by the Rev. F. M. Dewey, Edward A. Bickerstaff, of Montreal, to Rebecca J., eldest daughter of Mr. D. McMillan, of Duvergne, Ont.

At St. Andrew's Church, Mattawa, Ont., on April 17, 1906, by the Rev. A. E. Duncan, B.A., Mr. John A. Burgess, Bank of Ottawa, Colborne, to Kate Constance, daughter of Mr. Colin Rankin, Mattawa.

On April 25, 1906, at the residence of the bride's father, by the Rev. D. Winter, Mr. Rowat Elliott, of Winchester Village, to Nellie, eldest daughter of Mr. John E. Parker, of Maple Ridge, Township of Winchester.

DEATHS.

At Quebec, on April 28, 1906, Harriet Rachel, eldest daughter of Richard Winfield.

At Cornwall, on April 15, 1906, Sarah Clark, widow of the late Murdoch Murchison, aged 85 years.

Anna D. Reid, wife of David Thomson, watchman, late of Arbroath, Scotland, at 361 Charron street, Montreal, in her 73rd year.
At his home in Strathroy, on May 1, 1906, Robert Miller, in his 85th year.

At 488 Ontario street, Toronto, on April 26, Eleanor Patton, widow of the late Andrew Dunbar of Napanee, in her 78th year.

At St. Romuald, Que., on April 20, 1906, Jessie Slater, beloved wife of John McKenzie, at the age of 74 years and 8 months.

Suddenly, at "Rosemount," 107 Simpson street, on April 25, 1906, William Watson, second son of the late W. W. Ogilvie, in the thirtieth year of his age.

On April 17, 1906, at the residence of his daughter at Hamilton, Ont., David Arnott, in his 83rd year, beloved father of Mrs. Geo. Todd, 135 River street, Toronto. Late of Perthshire, Scotland.

At his home in Waterloo, Ont., on April 20, Frederick Colquhoun, in his 66th year.

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The Department does not bind itself to accept the lowest or any tender. By order,
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NOTE AND COMMENT.

The reformed people of Germany are discussing how they shall honor John Calvin on the four hundredth anniversary of his birth in 1509.

Great Britain is rushing troops to Egypt in view of Turkey's action in holding the Sinai peninsula contrary to her protest.

The unveiling of an heroic statue of John Nicholson before the Cashmere Gate of Delhi is a worthy, though belated, tribute to one of the world's most gallant soldiers, and to one of the greatest figures of the Mutiny.

Opposition is growing in Germany against the present system of education, which gives so much time to the learning of dead languages. It is argued that the game is not worth the candle, except for those who intend to teach languages.

A Catholic priest, a Jewish Rabbi and representatives of six Protestant denominations united at a meeting last week in New York to plead for a more thorough religious education of children. The movement had its inception at the inter-church conference last fall.

The gold output of the Transvaal for March amounted to 543,723 ozs., of a total value of 1,884,815, pounds sterling, being an increase of 36,055 ozs. in weight and 153,151 pounds sterling, in value as compared with February, and constituting a record.

The distribution of active volcanoes, of which there are between three and four hundred now in existence, deserves study. They are found in greatest number on the shores of the Pacific ocean, where more than half of the now active volcanoes are situated. As a rule they are situated in the neighborhood of the sea, or of some considerable sheet of water.

The municipal authorities at St. Gall, Switzerland, have passed a by-law prohibiting smoking by minors. The penalty is five francs for the smokers and for any person furnishing boys tobacco in any form. Informers are also to receive a reward of five francs. The object of the law is to stamp out smoking among school-boys, which has recently increased to an alarming extent.

Prof. W. J. Pike, Professor of Latin at Queen's University for five years, is to retire owing to ill-health. He has been confined to his house since last fall. Queen's trustees paid the past year's salary and will give a retiring allowance for five years if he is unable to fulfil other duties. Prof. Pike is from Cambridge, Eng. The Latin chair will be filled for the opening of next session.

Dr. Alex. Robertson, the Scottish minister who so ably represents the Established Church of Scotland at Venice, and who recently received as a special mark of honor from the King of Italy the rank of Cavaliere, has been the recipient of a further flattering mark of his Italian Majesty's favor in the shape of an autograph portrait of King Victor Emmanuel III.

An Indian agent at Norway House reports that the region around the upper waters of Lake Winnipeg is very rich in mineral and will one day become the centre of a great mining industry. Canada, apparently, is in the very embarrassing condition of not being able to form any idea of how much she is worth. Every day brings discovery of unexpected resources.

The Presbyterian Church, along with other churches, has suffered great losses in San Francisco and vicinity. The Christian work of 56 years has been, in many instances, destroyed. It will take some time for Presbyterian interests to recover from the devastation.

Pope Pius is said to be greatly distressed because he cannot visit the scene of the Vesuvius eruption and console with the sufferers therefrom. This most human of all recent Popes is finding it somewhat difficult not to break away from that ancient and worn-out "prisoner of the Vatican" fiction and act as the ordinary common-sense individual would. If he is tempted overmuch he may do it yet.

The union movement among the three smaller Methodist bodies in England, the New Connexion, the Bible Christians, and the United Methodists, is progressing without a hitch. At a meeting of the Joint Committee, just held in London, there was not a divided vote on any one of the numerous questions that came up for settlement in connection with the working out of the details of the plan. It is thought now, says the Christian Guardian, that union will be consummated in 1907.

The Catholic Record, of London, professes to await with great eagerness our reply to the question as to why so many Protestant parents send their boys and girls to the convent schools. The Christian Guardian's answer is given in just two words—"They don't." We have known of a very few instances of this being done, but we do not suppose that the reason once was that the parents had the idea that such schools were better for the moral and spiritual development of the child. It is on this ground that our Roman Catholic friends claim that their schools are superior, but the claim has lacked substantiation up to the present.

Booker Washington tells a story of being called upon to settle a dispute between a colored preacher and his congregation. They had refused to pay their pastor, and Mr. Washington had been brought in to try and argue them into a more liberal frame of mind. As he talked an aged brother in the back of the church kept repeating "We ain't gwine to pay, we ain't gwine to pay 'im." After being interrupted several times, Mr. Washington asked the old man why he objected to paying the preacher. "Because we paid 'im foah dem same sermons las' year," was the reply. We do not say that this story has any application outside a negro community, but it might have.

The statistical returns of the German universities, just published, contain some rather startling facts in regard to the decline of the number of Protestant students in theology. Twenty years ago there were 2,610 students studying theology in the different universities of the empire; today there are only 993. The decline has been a steady one throughout these years, and it appears in a still worse light when we remember that the increase in the number of all other classes of students has more than kept pace with the increase in population. The number of Roman Catholic students in theology also shows a healthy increase. Is it the rationalism of the German school that is chilling the ardor of the young men for the work of the Christian ministry? There does not seem to be any more likely reason to hand.

Popular education and Bible study in India have broken down the adoration formerly paid to the priests, and many of them are taking to secular callings.

A London despatch says: In exposing a spiritualistic pretender during a 'seance' at Bay-water, Dr. Wallace discovered a secret recess in which were stored these articles used in imposing upon the credulous: A collapsible dummy head, made of pink stockinet, with flesh-colored mops (with pieces of stockinet gummed over the eye-holes; the loose stockinet probably was used to represent the shrunken skin at the neck); six pieces of fine white China silk, containing in all thirteen yards; two pieces of fine black cloth (doubtless used in the so-called dematerializations); three beards of various shades, two wigs, one white and one grey; an extending metal coat-hanger for suspending drapery to represent the second form, with an iron hook on which to hang the form; a small flash electric lamp with four yards of wire with switch, which could be used when the medium was away from the cabinet to produce so-called lights within and a bottle of scent.

The correspondent of a contemporary recalls a remarkable prophecy by Robert Louis Stevenson. In an account on San Francisco the novelist wrote as follows:—"Thus in the course of a generation only this city and its suburbs have arisen. Men are alive by the score who have hunted all over the foundations in a dreary waste, but I wonder what enchantment of the Arabian Nights can have called this evocation of a roaring city in a few years of a man's life from the marshes and the blowing sand. Such swiftness of increase, as with an overgrown youth, suggests a corresponding swiftness of destruction. We are in early geological epochs changeable and insecure, and we feel, as with a sculptor's model, that the author may yet grow weary of and shatter the rough sketch."

By way of unwelcome and most unpleasant contrast with the heavy run of statistics showing to the advantage of Manitoba, this Province, says the Manitoba Free Press, heads the list for convictions for drunkenness in the annual book of criminal statistics which has just been issued at Ottawa covering the year 1904. This is the most belated of the blue books. In Manitoba the number of convictions for drunkenness in 1904 was 8,19 over 1,000 of the population, as against 5,07 the year before; in British Columbia, 5,93 as against 6,63; in Nova Scotia, 5,06, as against 5,9; New Brunswick, 5,01 as against 4,37; in the Territories, 4,99 as against 5,06; in Prince Edward Island, 2,84 as against 2,68; in Ontario, 2,47, as against 2,30; in Quebec, 2,34 as against 1,80. Manitoba not only heads the list, but shows a marked increase over the record of the year before.

Lutheran Observer: How insignificant the calming of a few yards of troubled water by pouring oil on the sea, when we think of the Master's "peace be still!" and the winds and the waves obeyed him. How slight the triumphs of medical skill compared to the word and the touch that gave healing and sight! How trivial the wireless telegraph, the telephone, the microscope, the telescope, as over against the power of him who hears the whispered prayer, who sees the inmost thought. When we think of these things the Psalmist's cry, "What is man that thou art mindful of him," comes to mind, and our vain-glory and self-sufficiency fall away.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE FIRST FAMILY: THE CHILDREN.

By Alderman Armstrong.

"Children are a heritage of the Lord." What a sad heritage, full of trouble and grief, the first born of the newly created world would prove to be. No doubt mystery coupled with joy and gladness, was the experience of the parents upon the advent of the first tiny, puny, helpless babe, born in their own image and likeness, and we can only think that the tenderest and most glowing feelings would be called forth and even gratitude to the offended God whose children they themselves were; for, in Cain, there would spring up the prospect of the promise of restoration being fulfilled. Eve readily acknowledged the source from which the first child came for she said upon his birth: "I have gotten a man from the Lord." If Cain was a heritage of the Lord, he, in after life, showed that he, Cain, received a heritage from his father—a heritage of sin.

Moses is very brief in narrating these important events in the history of our race. A matter of twenty nine words is sufficient to record the birth of the two first children—Cain and Abel, and fifteen words are used to inform us of the occupation of both as they grew in stature and in strength. "Abel was a Keeper of Sheep, but Cain was a tiller of the ground." The first family was a family of farmers. Work from the beginning has been a condition of life—the chief, old as the fall; if any man will not work neither shall he eat. Adam and Cain were Agriculturists, Abel was a Stock farmer. Work is the great law of life. Work and worship are the ground work of human happiness, the secret of blessedness for the present and the future life. Worship also had an early origin. In process of time, we are told, the two brothers "made an offering unto the Lord." There is no record that Adam ever did so; still by inference we must be assured that the offended God was recognized in the family, as Eve acknowledged God on the birth of her first born, and the fact that the children acknowledged God by bringing an "offering"—shows that religion and worship was a characteristic in the first household; that there was a family altar. The nature of the offerings, each brought was of that which was the product of his labor—though God accepted the one and rejected the other. God was not offended by the offering of Cain; it was right in motive; wrong in its nature which defect could have been righted when the nature of acceptable sacrifice was better understood. "Without shedding of blood is no remission." Cain's sacrifice was a bloodless sacrifice. Abel brought of the firstlings of his flock. He had grasped the right idea! Had put himself in typical and prophetic line with the great prospective sacrifice—Jesus the Lamb of God who taketh away the Sin of the world. To obey is better than sacrifice and to harken than the fat of rams. Cain had obeyed, had followed the instinct inherent in man to worship and sacrifice, but he would not harken! God wanted to talk, to reason with him: Why art thou wrath? and why is thy countenance changed? Cain's moral condition was in no state for communication with God. Hatred and wrath were in his heart, still he could talk with his brother, could speak words in anger which led to the first recorded crime, the Capital crime of murder! bringing himself within the reach of the law; he that sheddeth man's blood by man shall his blood be shed; and though Cain escaped this punishment he became a fugitive and a vagabond in the earth, and lived in per-

petual fear: That it shall come to pass that everyone that findeth me shall slay me. No wonder Cain said unto the Lord "My punishment is greater than I can bear." Many since then have followed in the footsteps of Cain, who have borne his "mark" but have not had his protection, for: "The Lord set a mark upon Cain lest any finding him should kill him."

What an unhappy family the first human family must have been—Father and mother transgressors of God's Commandments. The eldest son a fratricidal murderer and a fugitive and vagabond in the earth; and the second son "the voice of whose blood crieth from the ground."—The parents' reflections upon their disobedience must have been extremely bitter; still the bitter was mixed with sweetness for God in His goodness gave Eve a substitute son and she called his name Seth; for God, she said, hath appointed me another seed instead of Abel, whom Cain slew.

London, Ont.

THE ENGLISH EDUCATION BILL.

Over the English Education Bill it is now a fair stand up fight between the Church of England and the Nonconformists. Roman Catholics profess to be aggrieved, and the Pope, it is said, is considering what final attitude that church will assume. But the bill grants much to the Romanists, and Mr. Birrell in his speech went out of his way to flatter and compliment them. The labor party go for secularism, but the nation as a whole prefer that some religious teaching be given in all the schools. Therefore, the tug-of-war is between the Anglican clergy and the Nonconformists. The Bishops are almost unanimous against, the Nonconformists are unanimous for, except as to the four-fifths clause, which gives too great an opportunity to the Episcopal "priest." Evangelical Nonconformists, says the Belfast Witness, contend for an elementary religious teaching every day on the fundamentals of Christianity, and we believe the nation as a whole and common sense are with them on that point. It is the greatest duel since Cromwell's time, and the world will watch the struggle with intense interest.

The opening article in the April Studio (41 Leicester Square, London, W.C., England) is a most helpful one on "Modern Flower Painting and its Character," with exceedingly attractive illustrations both colored and otherwise. The following article too, on "The Art of Alex. Roche, R.S.A.," by Haldane MacFall, is exceedingly interesting. Roche is one of the most gifted artists the city of Glasgow has produced. The idea given of his work by this article and the several illustrations is that of breadth and feeling. He appears to be at home with a great variety of subjects. "In his rare gift of colour one fairy godmother gave him rich dower; another gave him a rare sense of composition; and yet a third, as though he were not already rich enough, granted him a keen perception of character; these gifts he has used to masterly purpose, whether he paint the bloom of beauty that lies in young womanhood's fair cheek, or with vigorous brush raises before our eyes the swing and heave of the waters; whether he catch the strong lights that play on land and sea, or set the very winds upon his canvas." The third and concluding notice of The Arts and Crafts' Exhibition at the Grafton Gallery appears in this number, and we have also an article on "Russian Peasant Industries" which is suggestive.

THE VALUE OF PREACHING.

We are frequently told that the influence of the pulpit is waning, and that other forces are rapidly taking its place. Seeing that a really good preacher never fails to secure a large congregation, it is difficult to believe that these lamentations are justified. In the April number of the "Optimist," a quarterly review, which deals with questions of the day in a Christian spirit, Mr. W. G. Edwards Rees makes some very sensible remarks on the subject. He begins by pointing out that, whatever the quality of present-day preaching, there can be no doubt that good preaching is now, as ever, the highest and most necessary of human tasks. At the same time, he admits that there are forces in the world today which make against the influence of preaching. There is the eager pursuit of pleasure due to the reaction from the monotonous toil to which so many people today are condemned. A third dominating influence is the aloofness of the working classes, millions of whom stand apart from the denominations. We owe this aloofness to several causes, chief among which must be counted the working of a voluntary system that, drawing the main support of a preaching ministry from the prosperous classes, sends the most effective preachers to the places where they are least wanted. But, no doubt, the main objection to modern preaching is in Mr. Rees' words, "the inferiority of so much of it." The journalist, the labour leader, the political speaker have all improved; but the preacher stands much where he did years ago. But the fact remains that the age urgently needs the preacher. "While the power and worth of the pulpit," writes Mr. Rees, "have thus relatively declined, the importance of the pulpit's message and of the adequate telling of it were never so evident. The very changes which are held to account for the reluctance of the modern world to hear the preacher constitute a clamorous demand for a higher standard of preaching, for better men as preachers, for a fuller and more definite training of the preacher for his function. The increasing materialisation of life is in itself a strong plea for the more forceful and attractive presentation of spiritual verities and values. The mad quest of pleasure is in itself an argument for a more watchful and intelligent criticism of life, in the light of the Gospel, and for a more moving appeal to the truth as it is in Him who said, 'I am the Truth.' The prophetic voice is needed in England more than at any time since the third quarter of the eighteenth century." What is needed is that the churches should devote their chief attention to the production of true preachers, and that the preacher should look upon this as his life work, and apply himself to it with all his heart and soul. "These ministers of the Gospel who undertake the importance of preaching are making a deplorable mistake. Parochial and social work are necessary and important to the best degree; but the life and force and soul of a church depend upon the pulpit and the man who occupies it, and the message he delivers."—The Christian Globe.

With a load of 440 pounds camels are capable of travelling twelve or fourteen days without water, going forty miles a day. They are fit to work at five years old, but their strength begins to decline at twenty-five, although they usually live to forty. The Tartars have herds of these animals, 1,000 sometimes belonging to one family. The Timbuctoo or Meharri breed is remarkable for speed and used only for couriers, going 800 miles in eight days with simply a meal of dates or grain at nightfall.

SHOWING PIETY AT HOME.

(By M. Rhodes, D.D.)

"First learn to show piety at home." In I Tim. v. 4 the apostle is instructing Timothy about the care of widows. When worthy and not otherwise provided for they are to share in the charitable ministry of the church. But no advantage is to be taken. If there are children or others who stand near to them, they are under obligation to aid them, and this he calls piety at home. It is entirely legitimate to use this word in a more general way.

Among institutions for which the world is indebted to Christianity, the home holds a first place. There is no exaggeration in the beautiful statement of James K. Miln. "The Home came from Heaven. Modelled on the Father's House and the many mansions, and meant the one to be a training place for the other, the Home is one of the gifts of the Lord Jesus—a special creation of Christianity."

Strictly speaking a wholly irreligious abode is not a home. There may be a place of residence, a house where a family dwells, but not a home. The Greeks had culture but not a home. The Roman had luxury but not a home. Multitudes among us today, alas! have a residence but not a home. Everything that dignifies, ennobles, and beautifies the home came from him who came to save. Paganism has no true idea of the home and can not have, no matter where it exists. There never was a time when we had so many cultured, so many elegant homes, but alas! for the number of irreligious homes. All more or less share the blessings of a Christian civilization; how most hurtful for the state and the world that so many reject him to whom we owe all.

Many forget that while a new order of the home has come to us, so a new set of perils has come. We talk flippantly of the old-time home today, with its Sabbath sanctity and family altar and sanctuary reverence. We say with a presumptuous boast that we are living in the twentieth century, but we forget that the deepest, darkest blot on this great century is tossed out from the hearth-stone. It is impossible for the home, except where it is Christian, to escape the insidious evil influences of our time. The result is plain, and the damage to the youth of our land very great. We will adopt any device to guard our homes from plague, wind, fire and violence, and from the baser forms of crime, but why so many so reckless, so content to leave them unguarded against unbelief and sin, the source of all evil, and so reluctant to admit the Christ who waits to sanctify every hearth-stone in the land by his presence and grace. Is it hurtful to a family, and to the community, must it be regarded as a sign of weakness for a home to show piety, sweet, safe, cheery piety, within its walls and life? Is not the testimony to the contrary ample and blessed? We know that there are many good things, every one of them the gift of God, that may come in to bless the home and that are not strictly religious, but are virtuous and safe and may contribute to the sweet, joyous life of childhood. Let our homes be full of them as a garden is of flowers, but let them not be counted as any substitute for the presence and blessing of God and for the development and exercise of that noblest and truest life which is impossible apart from the love and grace of Jesus Christ.

What is essential to piety in the home? The atmosphere in which youth lives is bound to make or unmake them. Atmosphere is pervasive. An irreligious, prayerless, irreverent atmosphere, a constant habit of Bible and sanctuary neglect will set the whole nature of a family of youth against God and his Son, as the strong walls of a fort are set against the assault of an enemy. Just reverse this order now so alarmingly prevalent; let God be honored, let his Son be enthroned in the home, let a habit of Bible reading, of prayer, of sanctuary observance be marked in the life of the home, with a happy sincerity, year in and year out, and who will dare to say that such a course has

driven out from that home the angel of joy and peace and hope until the memory of it to those who linger after the passing years is a bitter pang? The testimony of the noblest life on earth and in Heaven forbids the thought. We can build a palace with money, but we cannot make a home without the presence of Jesus Christ, without a habit of sincere believing prayer, of Sabbath and sanctuary observance, and a life modelled after him who knew no sin. Then though the home be poor and mean in its material furnishings, that is a home sweet and beautiful even in all its visible limitation, a symbol of Heaven.—*Lutheran Observer.*

FACE TO FACE WITH JESUS.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campion Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer; he takes two chairs and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him." It is because of this deliberate and determined attitude to the world, when he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stand on ten-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to be found the renewing of strength day by day for one's tasks.—*Zion's Herald.*

PARTY BONDAGE.

The division of the third reading of the Liquor Amendment Act on the 26th ult. was a revelation to some people of the strength of party bondage, says the *Freemercer*. The division was on purely party lines. No Liberals voted against the amendment proposed by Hon. G. W. Ross, and no Conservatives voted for it. Yet, there were a number of Conservatives in the Legislature who had expressed their dissatisfaction with the injustice for which they cast their votes.

Even if there were no direct evidence of the views held by the members of the Legislature, no one would imagine it possible that all the Conservatives believed in the three-fifths principle, while all the Liberals opposed it. It was one of those cases in which the judgment of many men was subordinate to the decision of a majority of their colleagues, and men who believed that the vote of an honest temperance man was as good as the vote of a man who favored the bar-room. Yet every Conservative in the House stood up and declared his endorsement of the doctrine that hereafter sixty seven liquor-sellers and drinkers in voting power on the liquor question will count for more than a hundred electors who desire to see the bar-room closed.

This article is not intended, however, to discuss the merits of the question so much as to call attention to the terrible slavery of a party system that compels every member on one side of the Legislature to vote against substituting simple majority rule for the unjust method by which the Conservative party are agreed to stand.

It is easy to mistake the outer restraints of society for the inner righteousness of the soul.

OTTAWA.

Rev. T. A. Sadler, B.A., of Russell, preached at the morning and evening services in Bethany Church on Sunday, the occasion being the anniversary of the congregation. The attendance was large at both diets of worship.

The Ottawa Ministerial Association held its annual reunion at Erskine Church on Monday from 1 to 2 o'clock, Rev. J. W. H. Milne, president, in the chair. Rev. Mr. White conducted the devotional exercises. The dinner was provided by the ladies of Erskine Church. Aside from the members present were Rev. Dr. Milligan of Toronto and Rev. Professor Jackson of Montreal Methodist college. A committee was appointed to draw out a programme for the next year's work of the association and present it at the next meeting, which will be held in September. The committee consists of Rev. Messrs. Pitcher, Turnbull and Merrill. The toasts of the various churches were proposed and replied to.

Anniversary services marking the eighth year of the Rev. J. W. H. Milne's ministry were held on Sunday in the Glebe Church. The Rev. Dr. Milligan of Toronto preached to large congregations both morning and evening. In the morning his topic was "Peace," based on the text: "Peace I leave with you, my peace I give unto you; not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid." In the evening the reverend gentleman took his text from Exodus 3:16, and discussed in a comprehensive way God's dealings with the children of Israel. For forty years after his first failure he pointed out that Moses had dwelt in the wilderness before the call from God aroused him to complete his mission. Moses had entered upon his task blindly, realizing its difficulties, but with the comforting assurance that the God of Abraham, of Isaac, and of Jacob would uphold him. He had a particular purpose in going to Egypt, and a particular power was working to further that end. Dr. Milligan went on to show how God had in times past empowered the weakly, and how He had completely transformed such men as Zachaeus, Jacob, Peter and Paul. In Jacob's dream, not only were the angels ascending but descending, just as they continue to do today, appealing at all times to our better natures, and ever ready to fill the responsive heart. Some potent truths were told by the preacher. "Consciousness of sin is a prophesy of redemption." He quoted Paul as one of the worst characters that ever trod the earth. From being a misanthrope he had become a philanthrope, and the God of Jacob did it. "What is a picture but a snapshot of the eternal?" "A great teacher is a man who can put himself in his pupils and still they maintain their individuality."

The following were additions to the life membership of the W. F. M. S. during the month of April: Mrs. Chas. McKinnon, Petrol, presented by Petrol Auxiliary; Mrs. Edwin R. Eaton, Orlia, presented by "Bright Sunbeams" Mission Band; Mrs. F. J. Dupuis, Emerson Auxiliary, Emerson, Man.; Mrs. A. Logan Gaggie, Toronto, presented by Parkdale Auxiliary; Mrs. Macleod, Sherbrooke, Que.; Mrs. John Edwards, Sherbrooke, Que.; Kathleen M. Mylne and Enid I. Mylne (twins, 1 year, 4 months), California; Ruth E. Mylne (4 months), California; (through St. Andrew's Auxiliary, Smith's Falls); Mrs. Mary Gunn, Thamesford Auxiliary, Thamesford; Mrs. John Madill, Knox Church Auxiliary, St. Catharines; Mrs. W. A. Matheson, Knox Church Auxiliary, Winnipeg; Mrs. A. Stronach, Knox Church Auxiliary, Winnipeg; Mrs. H. E. Crawford, Knox Church Auxiliary, Winnipeg; Mrs. D. Y. Ross, St. George, Ont. The St. George Auxiliary, Paris Presbyterial, at their March meeting, presented Mrs. D. Y. Ross with this life membership certificate, as a slight token of appreciation of her earnest work for the society, and in the church during the ten years that she has been president of the St. George Auxiliary.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

A FIERCE DEMONIAK HEALED.

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

Unclean spirit, v. 2. What an ugly word is that "unclean"! Which do you think would be the saddest visit, if a man found his brother in a hospital, an insane asylum, or a prison? Surely the last, because guilt is there. However great the pain or pitiable the wretchedness of the sick and the insane, the shame of the felon is worse. Misfortune is never so lamentable as crime. Pity is made deeper and disgust more complete by condemnation. The nasty and ugly factor in the criminal's case is, that he has brought his woes upon himself by his sin. Sin is the only finally dirty thing. Anything else may be, as the farmers say of good soil, "clean dirt." But all knavery, trickery, lying and stealing are dirty beyond excuse.

Neither could any man tame him, v. 4. But Jesus could. An African Christian long ago, it is said, was once met by a lion, who, instead of attacking him, held out a paw which was festering with a huge thorn in it. The man extracted the thorn, saved the wound, and the lion went away. Years afterwards the man was arrested in Rome, and sentenced, because a Christian, to be thrown as a prey to the wild beasts. In the midst of an immense host of people, as he knelt praying in the sands, a huge and hungry lion was loosed roaring from his cage. It chanced to be the lion whose hurt the man had healed, and in a moment the savage brute was purring with joy about his intended victim. So the loving might of Jesus tamed this savage demon, when every other means had failed.

Ran and worshipped him, v. 6. The great temperance orator, Gough, used to tell of a lady who had dropped a diamond ring in the muddy street. Without a moment's hesitation she plunged her gloved hand deep into the mire to recover the precious jewel. So, down among the evil spirits in the bosom of the demoniak, almost strangled by them, was the man's own spirit that longed for purity and peace. And Jesus separated the spirit that looked up to heaven from those which were dragging the man down to hell. This is what He will do for us, deliver us from all that would make us like the beasts, and develop all that is godlike in our nature.

Legion, v. 9. It was tabbed in ancient times, that on one side of the straits separating Sicily from Italy there was a great whirlpool, and on the other a monster dragon, so that those who sought to escape the one peril, were likely to be devoured by the other. That is a picture of how temptations throng us on every side. On the one hand is meanness, on the other wastefulness. We are tempted to be dishonest like the publican, or self-righteous like the Pharisee, to be or to be brutally outspoken, to grosser sins or to formality in religion. But we need not despair. We have a Pilot who can bring us safely through.

Send us into the swine, v. 12. Like to like. And such is the universal law; each sort seeks its fellow. The pure seek the pure, the vile gravitate towards the vile. It is a law which may serve also as an index. A man is known by the company he keeps. Use it as an inward monitor. Do you find yourself more at home in the company of the careless and godless, than in that of those

who are earnestly seeking to follow Christ? Beware.

Clothed, and in his right mind, v. 15. Valentine Burke was a St. Louis burglar, who, while reading a newspaper in prison, saw the headline, "How the jailer in Philippi was caught." He had a grudge against that man, for he had passed time in Philippi, Illinois, and started in to read. It was a sermon of Moody's, and he puzzled over it, until the light broke over him and he was converted. Twenty-five years afterwards Moody found him a deputy sheriff, and in his charge was a bag of diamonds given into his care by the court; he was of proved honor and trustworthiness. Such cases prove that Christ is still the Power of God unto salvation.

To depart, v. 17. If a drowning man should throw from him a life-preserver, if a poisoned man should pour upon the ground the antidote, if a wounded man should tear his bandages away, it would not be more foolish than the action of these Gardaranes. Nothing in reason can explain such conduct. It must have been because the excitement of fever or terror or guilt of the occasion had bereft them of their senses. They were morally insane. The forbidden pork trade seemed more important to them than their eternal salvation.

Friends, tell them, v. 19. A man's friends are often the hardest people to tell of such a thing. It is easier to open one's heart upon sacred themes in any other way and to any other person, than to tell a familiar friend face to face. It is easier to write of a spiritual change we have experienced, than to talk of it, easier to talk about it to a crowd, than to one person, easier to tell it to strangers, than to friends. Nevertheless, it has more convincing power when told familiarly to a friend, than when spoken of in any other fashion. The friend will know that it is true, and appreciate the courage of the confession. The most fertile and responsive seed for one's Christian endeavor lies amidst one's comrades.

Begin to publish, v. 20. The Evangelization of the World in this Generation, is the inspiring motto of the Student Volunteer Movement. It is not a visionary programme, but a perfectly possible one. For, at least one-third of the world's population are nominal Christians. Imagine each one of these, the actual possessor of salvation himself, telling his unsaved brother or neighbor of Christ, and, further, through some one of the numerous missionary organizations, help to spread the gospel throughout the world. It would not, in such a case, be long before every human being had heard of the Saviour.

How great things Jesus had done for him, v. 20. The senses are delighted by the exquisite tints of the coloring agents used in dyeing, or the delicate scent of the finest perfumes. Who could have supposed that these were produced by the chemist from the disgusting tar refuse of the gas factory? And yet this is no wonder at all, compared to the transformation wrought when Christ takes the vilest of men and makes him meet for a home in heaven in the company of the holy angels, giving him a beauty of character far beyond his power to imagine.

Who could believe that from that unpromising bulb would spring the gorgeous flower enveloped in its sheltering leaves? Yet such shall be our body then compared with our body now.—E. H. Bickerseth.

LIGHT FROM THE EAST.

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

Gadaranes—Matthew in the parallel passage has Gergesenes. Now Gergesa has been identified with Kersa, a ruined site with thick walls around it, about a mile from the east shore of the Sea of Galilee. The plain in front of it ends in a very steep slope, only a few yards from the sea. The high mountain which rises behind the ruins is full of rock-hewn tombs. Gadara is ten miles to the south of this, and seven or eight miles from the lake. The swine had started from this place, they would have had to run for an hour down the steep slope, cross the deep gorge of the Yarmuk, and swim the river, which is often nearly the volume of the Jordan, and then race for several miles across the plain before they could reach the sea.

In Tombs—Demented people and other unfortunates are still allowed to run wild in all primitive countries. In the early days of this Dominion, lunatics often lived a lifetime, half naked, in huts in the bush, like wild beasts, not often seen by other people, and had their food carried to them by their friends and left in some place where they could get it.

THE HOPELESSNESS OF MAJORITIES.

Whenever progress is made, it is because some man has rejected the known opinion of all other men. Men have been accustomed to doing a certain thing one way; some man grows discontented with the accepted method, and invents a better process. Men have always held a certain opinion; one man repudiates this opinion, declares that it is not true, and drives the world unwillingly on to a higher plane of knowledge. The few are so often right against the multitude that it is easy to understand Christ's warning against the multitude's unanimity: "Woe unto you, when all men shall speak well of you." But a Western preacher sets forth a different doctrine when he declares: "The ultimate appeal as to what is truth must be the opinion of the race. If opinion of all men could be ascertained, to the truth or falsity of any proposition, that would be a final determination. . . . If it were possible to extend this natural instinct to the limits of humanity, and upon any question of grave import the opinion of all men could be ascertained, then that expression would be as nearly truth as it is possible for us men to arrive at." This is a strange interpretation of Christ's teaching; yet it is such a common mistake that it is worth warning against. Truth would have a sorry time if left to majority votes. Most of the people in the world see no harm in polygamy. A universal consultation on the truth of the cross of Christ would not issue in the triumph of the truth. God, not man, is the ultimate appeal as to the truth, and God will always reveal the absolute truth to one who seeks Him.—S. S. Times.

GOOD BOOKS.

If our homes were furnished with more character-building books, and less bric-a-brac and costly furniture, our children would get a much better start in life. To bring a child up in an atmosphere of books, to surround him with works of great minds from his infancy, and lead him gradually to the appreciation of the works of the intellectual giants of the race, is equal to a liberal education.—Success.

The voices of earth become dominant when we are deaf to the voices from heaven.

S. S. Lesson, May 13, 1906. Mark 5:1-20. Commit to memory v. 15. Read Matthew 8:26-30. Golden Text—Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5:19.

WIDEST FIELD FOR PIOUS WOMEN.

There are few positions in life where an educated, refined and pious woman can do more for truth, for the promotion of human happiness, and for those grand spiritual interests which stretch away beyond the present than in the parsonage. The nature of the duties referred to will appear when we fix the main sphere of a minister's wife. Does it lie in the church or in the home? Emphatically in the latter; because she is not the wife of the congregation, but of the pastor. That charming picture of a wife drawn in the closing part of the book of Proverbs is a lovely picture of a domestic scene. It is true "she stretcheth out her hand to the poor," especially in the church; she is president of as many societies, and does as much work in the congregation as she can; but she especially "does her husband good; makes him known in the gates where he sitteth among the elders of the land;" by his faultless linen and the correctly fastened white tie on his neck. She is in the broadest sense her husband's helpmeet; and hence "he praiseth her." The writer can speak from experience, for he has enjoyed the sweet fellowship and aid of two such magnificent women who are now performing the duties of a higher world. Let me assure bachelor young ministers, and widowed ones not too old, that there are scores of well qualified and attractive women who are ready to enter the field of duty when offered an agreeable opportunity.—Rev. James Price, D.D.

WHO SHOULD PAY THE TITHE.

If we accept the tithe as the law of Christian benevolence then it rests upon all alike. It does not define a sum, but sets a proportion. He who has a small income can give but little, but that little is as much in value as the tithe of the larger sum. "According to that a man hath," is the rule laid down for us. The smaller gift of the poor is as acceptable as the great sum from the man of wealth; it is more so, because it goes with the spirit of sacrifice.

Should one whose income is from the tithes of the people, as a minister or a missionary, pay the tithe of his salary? If we accept the tithe law he is subject to it, in common with all others. His salary is for service rendered, and on his part does not differ in principle from the salary of the clerk or the wages of a laborer. He may sometimes find that much self-denial is required, but in following his convictions he will have satisfaction and find a blessing.

TRY AND NUMBER THEM.

"Count your blessings" is the name of a recent revival hymn. The sentiment is fine. No surer way to dispel gloom and sadness can be found than to sit down and enumerate the benefits which have come to you from your God. Every morning brings its blessing; every evening His goodness is renewed in some form or another. Think of that. Mark Guy Pierce relates the following: "I was walking along one winter's night towards home with my little maiden at my side. Said she, 'Father, I am going to count the stars.' 'Very well,' I said, 'go on.' By, and by I heard her counting. 'Two hundred and twenty-three, two hundred and twenty-five. Oh, dear,' she said, 'I had no idea there were so many.' Dear friend, I sometimes say 'Now, Master, I am going to count the benefits.' Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: 'I had no idea there were so many.'"

This flesh has had many ailments. but when we come forth from the grave we will leave all those things and come up glorified bodies without any pains or sorrows.—D. L. Moody.

THE SABBATH AND THE SANCTUARY.

An important part of Sabbath observance is church attendance. We are not only to abstain from worldly work. We are to worship. Public worship is profitable not only to the church-goer, but to others. It does good to the family. It makes men more faithful to duty. It makes husbands and wives kinder to each other. It makes children more obedient to parents. It makes children, as well as grown people, purer in their language and more honest in all things. It is good for the community. It makes better citizens and safer business men.

Churchgoing sets a good example. It increases religion to the world. It is a constantly repeated confession of faith. It is an effective way of letting one's light shine, and so of glorifying God and leading others to glorify him. It brings one into line with the forces of righteousness, and so encourages and strengthens those who labor to elevate humanity. It increases interest in the kingdom of God and in the means used to extend it, and invites opportunities to take part in the great work.—Applied Theology.

NO TIME TO PRAISE.

No time to praise!
Oh, who so filled with earthly ways,
As not to give to joyful praise,
Some place each day!
No time to praise!
For soul made clean from ev'ry sin,
And Holy Spirit's rest within,
Who would not praise?
No time to praise!
When daily mercies, nightly care,
And help in need, and answered prayer,
All call for praise.
No time to praise!
With Jesus' presence freed from fear;
With written word the heart to cheer,
We ought to praise.
No time to praise!
Yet all the blessings we possess
In Jesus Christ, our righteousness.
Claim grateful praise.
No time to praise!
When, every day, and hour by hour,
So fitted with God's great love end
power,
Should call forth praise.
No time to praise!
Yet 'tis on earth we should prepare
With heaven's host in praise to share,
Where all is praise.

F. E. Graton in The Witness.

THE WRONG WAY TO WORK.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square, it comes on another."

"Would you not say: 'Why, man, let your window alone, and kindle a fire and the frost will come off.'"

"And have you not seen people try to break off bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows."

Let the fire of love to God, kindled at the altar of prayer, burn in your heart, and the bad habits will soon melt away.

DAILY READINGS.

- M., May 14. Fearless of consequences. 1 Kings 17: 1-7.
- T., May 15. Learning God's ways. 1 Kings 19: 7-12.
- W., May 16. John foretold. Mal. 4: 1-12.
- Th., May 17. For conscience' sake. Matt. 14: 1-12.
- F., May 18. Suffering for righteousness. 1 Pet. 3: 11-17.
- S., May 19. Satan's final overthrow. Luke 10: 17-20.
- S., May 20. Topics—Lessons from the lives of Elijah and John the Baptist. Luke 1: 14-37; 1 Kings 18: 30-39. (A temperance topic.)

ELIJAH AND JOHN.

Some Bible Hints.

Of no man more surely than the drunkard may we say, "It were better had he never been born" (Luke 1:14).

Temperance, self control, is one of the chief elements of greatness, in the sight of men as well as of God (Luke 1:15).

"You may add to your life "the spirit and power" of any man whose life you know and whose character you imitate (Luke 1:17).

Every man has the choice of deities; appetite or Jehovah; in that choice lie all other choices (1 Kings 18:39).

Suggestive Thoughts.

John and Elijah were great in the number of things they could do without.

No man is safe with a liking, though for plain bread and butter, unless it is subdued by his will.

John and Elijah were not born with their splendid wills; they got them by choosing difficulties, and persevering till they became easy.

John and Elijah feared God; therefore they did not fear man.

A few illustrations.

The man who can live in a wilderness, far from others and independent of them, has thus a longer leverage upon them.

Whoever cannot control his appetites is like a house with a fire back of the wainscoting.

John and Elijah were ambassadors of a King. In their own authority they could never have done what they did.

A true picture of the drunkard is Shakespeare's phrase: He puts an enemy in his mouth to steal away his brains.

To Think About.

Am I living my life "in the spirit and power of Elijah?"

Is there any point in which I am intemperate?

What am I doing to make other men as strong and true as John and Elijah?

A Cluster of Quotations.

That life is long which answers life's great end.—Young.

There is no more miserable condition than that of a man whose will is cleft in twain, and who has a continual battling raging within.—Alexander MacLaren.

Every dead sin sends its ghost to haunt the soul of the guilty.—H. Clay Trumbull.

Every inordinate cup is unblessed, and the ingredient is a devil.—Shakespeare.

Making Christians.

Even if our societies could not do evangelistic work, they could learn how to do it. The members could form classes in Christian doctrine. They could commit to memory the passages of Scripture most likely to carry conviction. They could learn the most frequent objections of unbelievers and how best to meet them. Thus they could get ready for evangelistic work later on.

But they may do more than that; they may put in practice what they know, as soon as they know it. They may urge their comrades to become Christians—no better winners of youth than the young. They may write soul-winners letters. They may give the Christian invitation in their prayer meetings. They may work on the associates to persuade them to become active. They may offer themselves to the pastor to act as his recruiting agents among the young. And thus the society may become a modest but efficient evangelizing power.

In all this, so far as he has time, the pastor is the best leader, both to train the Endeavorers in the preliminary studies, and to conduct the actual work of the young evangelists.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 9, 1906.

As we go to press the Synod of Montreal and Ottawa is meeting in Knox Church in this city. Rev. Robert Gamble, M. A., of Wakefield, has been elected moderator. A full report will be found in next issue.

Dr. John Watson (Jan Maclaren) has lately been saying that he thinks the prejudice against reading sermons is dying down, and that many people would welcome a general return to the practice because the material would be riper and the manner of the preacher more restrained.

It is announced that Rev. Dr. Amaron, after a successful pastorate of ten years, resigns from St. John's French Presbyterian Church to take the editorship and management of *Aurore*, the organ of French Protestantism in Canada. Dr. Amaron will bring experience and ability to the discharge of the important duties involved in this change.

Mr. Andrew Carnegie is something of a humorist. In Toronto, at the reception in the city hall, two well-known citizens Rev. Dr. Maclaren, Principal of Knox College, and Rev. Dr. Briggs, of the Methodist Book Room, approached the laird of Skibo together. "Well, I believe Dr. Maclaren is one of the elect, but I am not so sure about Dr. Briggs," remarked Mr. Carnegie.

Many papers and people are upraising Mr. Whitney for fixing three-fifths majority as necessary to carry a local option by-law. We are not so sure that there is any good ground for complaint. If three-fifths of the taxpayers in a town or township will not vote for local option there would be little likelihood of the law being enacted, if passed. On the other hand, it appears that a bare majority only is required to repeal such an enactment. This looks like giving an unfair advantage to the liquor interests. Ballots are the only arguments recognized by the average politician, and just so soon as the Prohibitionists place a sufficient number of members in the Assembly pledged to their views, just so soon will temperance people get what they want from the legislature. The moral is obvious. Keep up the agitation and educate the electorate.

THE GENERAL ASSEMBLY.

Interest in Western Ontario, and particularly in London, is being quickened by the approach of the time for holding the General Assembly. The citizens generally, apart from the Presbyterian element, are also manifesting their interest. The spirit in which the occasion is being anticipated is indicated by the following article in the London Free Press, contributed by Mr. John Cameron:

"London is to be favored in the early part of next month with what in some respects will be one of the most important as well as interesting, gatherings ever held in London. We refer to the general assembly of the Presbyterian Church of the Dominion of Canada.

"This assembly is the highest court of the Presbyterian body, the other courts being the session of the congregation; the presbytery, taking in a district; the synod, a larger sphere; and finally the general assembly.

"Within the membership of the general assembly are to be found many of the most prominent and representative clergymen, educationists, professional and business men of Canada. To become the temporary seat of the general assembly has always been regarded as a distinguished civic honor. This year London has borne off the palm, the regular sessions to be held in the First Presbyterian Church, corner of Dulterin and Park avenues.

"This great ecclesiastical Parliament, with its representatives from the stormy coasts of Newfoundland to the waters of the Pacific, has long been noted for the vigor of its discussions and the efficiency of the conduct of its business. Always interesting and always open to the public it will be doubly so this year because of the expected discussions on the outstanding subject of the proposed union between the Presbyterians, the Methodists and the Congregationalists of Canada.

"It is some ten or twelve years since the general assembly last met in London. Its members carried away golden impressions; but London has made great advances in the last ten or eleven years; and is ready once more in the leafy month of June, to compete with other places where the assembly has been held as a beautiful and prosperous, a cultured and hospitable centre of influence.

"A great Dominion gathering of this description, it is hardly necessary to say, puts the Presbyterian hosts and hostesses of the city on their mettle; they will rise to the occasion; but it is also an occasion of general interest to the whole community, and an opportunity to have the good name and the advantages of London carried to every part of Canada. On the one Sunday the pulpits of London will be occupied by the distinguished strangers, according to general custom; and this is but one illustration of the kindly welcome London is waiting to extend to its honored guests in the pleasant month of June.

In the April Contemporary, Leonard Scott Publication Co., New York, we find a most interesting article called "Direction for Popular Readers," by Earnest A. Baker, who points out that at the present time when some six thousand books are published yearly in Britain alone and the trade of old books is not extinct, the ordinary reader really requires some assistance in deciding how and what to read. The suggestions offered are practicable and to the point, and if carried out would prevent much reading of worthless and trashy books. Other subjects discussed in this number are: "The New Government and its Problems," by J. A. Spender; "Religious Events in France;" "The New Aristocracy of Mr. Wells;" being a criticism of the theories advanced in "A Modern Utopia;" "The Franco-German Frontier;" "Archaeology and Criticism;" "The Limitations of Napoleon's Genius;" and "The Catholic Threat of Passive Resistance."

AN "INTENTIONAL" OMISSION.

Rev. James Fraser, M.A., of Cushing, Que., in a thoughtful article, contributed to the Witness, on a doctrinal phase of the union question, writes:

It is an observable fact that antagonisms in doctrine are being removed. Of this one peculiar instance showing Presbyterian approach to Methodism may be mentioned; peculiar, in that the evidence is afforded by the records of official church acts. Any one reading carefully the Westminster Confession of Faith will note that there is not in the whole of it one direct statement regarding the love of God to all mankind, nor an indirect statement, from which the universality of God's love can even be inferred. He will further note that there is not a single statement regarding the suffering of the Lord Jesus Christ for the sins of the whole world, and he will also note that there is absolutely no warrant given in that creed for the extension of a universal free offer of salvation on the ground of Christ's suffering for all. The only possible conclusion from such complete lack is that the omission was intentional, a conclusion to which church history adds the aving word 'honest;' honestly intentional for only twenty-nine years previously, the Calvinistic Synod of Dort condemned this Remonstrant (i. e., Arminian) proposition, viz., 'Jesus Christ the Saviour of the world, died for all men, and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins, yet that no one actually enjoys this forgiveness of sins except the believer.' Now come down some two hundred and thirty years. In 1879 the United Presbyterian Church of Scotland passed a declaratory act, in which, among other things, it added to the Confession of Faith, a statement incorporating the above-mentioned intentional omissions, enumerating them in these words: 'The love of God to all mankind, the gift of his son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice.'

And these it declared to be 'vital in the system of gospel truth.' Some other important Presbyterian churches have followed suit, but not the Presbyterian Church in Canada. This church still holds officially the Confession of Faith with the original omissions (being the unchanged doctrinal signification) as its interpretation of all the scriptures bearing on the gospel of redemption. That is why many of us who are in this body do groan, being burdened. As individuals, indifferent to their church's official honesty and sincerity, our whole membership accepts unofficially the statement of the declaratory act of the United Presbyterian Church, and thus has moved toward the truth on these points, as it is held by our Arminian, that is our Methodist brethren. The admission of these points means very much more of modification than at sight appears, if the 'love' to all mankind means real love.

EASTERN ONTARIO.

Rev. R. B. Nelles of Mill Street Church, Port Hope, has been exchanging with Rev. Wm. Beattie of Cobourg.

Rev. P. F. Langill, on leaving Martin-ton for Vars, was presented by the Young People's Guild with a purse and an affectionately worded address.

The call from Lunenburg and Newington to Mr. George Mingie, M.A., has been sustained by Glengary Presbytery, and his ordination and induction fixed for 15th May at Newington.

Mr. James Foote, a student at the Montreal Presbyterian College, will supply during the 6 months' absence of Rev. C. H. Cooke, of Smith's Falls.

Rev. William Patterson, D.D., of Bethany Church, Philadelphia, will conduct the anniversary services in Cooke's Church next Sunday.

THE GOSPEL ACTION ON INDIVIDUALS.

The marvellous quality of the changes now being produced in many quarters by the gospel appears in the effect of it upon individuals.

Here is a story from Japan: The Rev. D. Norman, of the Canadian Methodist mission at Nagano, Japan, recently wrote to his Society that "four years ago, while at Tokio, we allowed four students in a Government school to use a small out-building on our premises as a dormitory. One of these I lost sight of after he graduated. I tried in vain to reach him through the mail. Last week he wrote me of his own accord that he is teaching in a Government school in another part of the country. He says that he continues his study of the Bible, reads it daily and finds spiritual food in the reading. And then he thanks me for having sown the seed of truth in his heart, which he prays may not prove stony ground." Mr. Norman adds, "We know not which seed may thrive, but it is our privilege to go on sowing." True, and the reason why it is a privilege to "go on sowing" is, that the ideas in that book are no human imaginings but instruction placed there by the Almighty for the one great purpose which is being brought to pass.

The Bible in the World for March has this incident of the same class and the same significance, also from Japan. A wounded major in the Japanese army told and English missionary how grateful he was for the gift of a New Testament, which some one placed in his hands as he was leaving for the seat of war. He described it as a beautiful book with "golden leaves," bound in fine leather. After he was wounded he had nothing to do, and bethought him of the "book with the golden leaves." "I spent all the time I could," said he, "reading that book. It was the only comfort I had. Many things in it I do not understand; but it is a book that brings peace to him who reads it. Go on," he said to the missionary, "spread your religion as fast as you can. It is a good thing for a people to have something which they can believe." Pause a moment and recall the qualities and characteristics of the man who is speaking, his long education in ancestor-worship; his satisfaction with the Bushido chivalry—and so shall the wonder grow, that this book, written by Jews at the other end of Asia, can take hold thus upon the Japanese soldier thrilling with the joy of a triumphant war.

The Church Missionary Intelligencer for March recites an incident showing the unconscious penetration of gospel truth into the heart of a pagan China. In the neighborhood of Ningpo a Chinese family had heard something of Christian teaching, and the wife and mother had spoken, in the household, of her wish to learn more of "the Doctrine." While nothing was yet decided the woman suddenly fell ill and died. Then the pagan husband was aroused to action. He called his daughter and told her that she must go to the mission school, "lest she also be too late." The truth slowly entered that man's soul, before he was ready to admit acceptance of it, made him tremble for his daughter's future.

If we force ourselves to remember what the average Chinaman is, we can perhaps realize something of the marvel which characterizes the following letter from a Chinese student in Wuchang, to Rev. James Jackson, head-master of the Boone school in that city. The letter is copied from the Spirit of Missions for March.

"The thought of consecrating myself to the will of God has long been in my mind; because I feel that the cure of the disease of China is a matter absolutely dependent upon the prosperity of Christianity. Besides, to serve God, and to fight for the cause of justice and right, is a glory with which no glory of any other kind is comparable. Therefore, I beg to inform you once more that I am determined to give up myself, heart and

soul, to the Church of Christ, and to begin my theological course this China New Year."

Woman's Work for April has a picture of a Brahman ascetic in the north of India. We all know what a Brahman ascetic is. He is a man so full of pride in his own rank, as descended from the gods, that he is content to live at the expense of the people who worship him, while he devotes his life to penances which shall gain him merit enough to ensure his personal advancement at the next transmigration of his soul. Such a man had vowed to remain entirely unclothed during twelve years; during twelve years to sleep not a single night; and in summer sun to sit in the midst of a circle of fires. He had fulfilled eleven years of his torture, and by one more year of such penances he would attain the vast merit that would lift him in the scale at his next rebirth. Then a converted Brahman found him. This Christian Brahman knew very little more than the fact that Jesus Christ had saved him from destruction and was with him every day. He fastened himself to the ascetic. He talked to him, he prayed with him and for him. During ten days he would not let the poor fellow go. Then the ascetic yielded. He cut off his long, matted hair, stripped himself of his beads and the other paraphernalia of one who is acquiring merit by suffering, and he humbly sought baptism as a follower of Jesus Christ. After a careful testing for some time he was admitted to baptism. Now this converted ascetic, who had regarded himself as too holy to be touched by any who were not of Brahman blood, is cook in a mission school, where he has to prepare food for children of the lowest caste! Is the cleansing of a leper, or the casting out of a demon, any more of a tax upon one's power of belief than such a change in a Brahman? Is it any more convincing than this change that Divine power has acted?

THE WOMAN'S MISSIONARY SOCIETY.

Editor Dominion Presbyterian.—

The overture moved by Dr. Hutt and myself asking the Assembly to take some steps looking towards an amalgamation of the W. F. M. S. and the W. H. M. S. in one great missionary organization, will come up in due course at London. Kindly allow me space to say for the information of those interested—

1. That the mover and seconder specially asked at both Presbytery and Synod that the overture be transmitted simply.

2. The board of the W. H. M. S. has, by resolution, expressed its approval of the air of the overture and has written the Clerk of the Assembly expressing readiness to attend a conference in that regard.

3. The Board of the W. F. M. S. has referred the matter to the Foreign Mission Committee without expressing an opinion.

4. I have received many letters from many parts of the church from Vancouver to Montreal expressing approval of the aim of the overture. These have come from pastors and from ladies prominent in both organizations.

5. The pastors and elders I have met almost unanimously favor it. Not a single elder has expressed dissent and even pastors who see some difficulty as to arrangements think it ought to be accomplished.

6. There need be no disturbance of the work already established. That would have to be maintained and extended as circumstances required.

7. It would be passing strange if anyone in a church which is discussing the immense project of union with other churches would seriously object to a conference which aims at consolidating our own organizations.

R. G. MACBETH.

Paris, May 3, 1906.

LITERARY NOTES.

The Bible Student for May (The American Bible House, New York) presents a varied and valuable table of contents. This sterling publication can not fail to be exceedingly useful to ministers and students. One dollar a year; single copies 15 cts.

In the May Cosmopolitan (New York), we have the third instalment of "The Treason of the Senate," in which is sketched the rise of Gorman. In this number the short stories hold a prominent place by reason both of number and quality. W. W. Jacobs has one of his amusing stories, called "A Love Knott" and Elliott Flower writes of "An Unavailing Subterfuge." The story of Paul Jones is concluded in this number; and H. G. Wells' new serial, "In the Days of the Comet," is continued. We have space to mention only a few of the features of this bright magazine.

The table of contents for the April Fortnightly (Leonard Scott Publication Co., New York) shows the usual varied menu, ranging from politics to literature. Henry James has reached Philadelphia in his tour of American cities, and his article on the Quaker City will be found most readable by those who know the place. Mrs. John Lane waxes sarcastic over woman's fashion of paying afternoon calls, in a clever little article. Other articles are: "Morocco and Europe;" "The Task of St. Edward Grey;" "Socialists and Tories;" "Letters and the It;" "Chinese Labor and the Government;" and "Progress or Reaction in the Navy."

The opening article in the April Blackwood's (Leonard Scott Publication Company, New York) is on Charles Lever, inspired by the publication of "Charles Lever: His Life in His Letters," which is edited by Edmund Downey and published by Wm. Blackwood and Sons, Edinburgh. The author of "On the Heels of De Wet," gives us a very strong little sketch called "The Honour of Daud Khan" which illustrates clearly the character of some of the natives of British India. Poetry holds an important place in this number. We have the second book of "Drake: An English Epic," by Alfred Noyes; and "Spring on the Branch," by Moira O'Neill; as well as an amusing set of verses on "Old Views and New Voters."

The May number of Current Literature (New York) is as usual full of good reading matter. Of special interest to Canadians, in view of the recent visit of Andrew Carnegie to this country, is the article on his "Spelling Reform" Crusade. Another interesting article is that on the "Rediscovery of Some of Turner's Masterpieces." Twenty-one oil paintings by Turner have come to light in the cellars of the National Gallery of British Art, and are being exhibited in London. They formed part of the bequest made by Turner to the nation fifty years ago, but for unaccountable reasons were boxed and hidden away. Now they are found to be masterpieces, surpassing in some instances the finest of his work hitherto known. Naturally all England is much excited over this find.

Dodd, Mead & Co. will bring out at the end of the year a new guidebook to the West Indies, which Frederick A. Ober is preparing.

Very shortly Doubleday, Page & Co. will add to their series containing volumes of myths, fairy tales, and poems "Every Child Should Know," "Hero Tales Every Child Should Know," edited by Hamilton Wright Mabie, and "Birds," by W. J. Finley.

The Revell Company is bringing out now "The Double Doctrine of the Church of Rome," by the Baroness von Zedtwitz, who was one of the Misses Caldwell of Washington, D.C., and Louisville, Ky., and gave largely to the Catholic University at Washington in 1887.

Cure all family quarrels by being sure that only one gets angry at a time.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DONALD'S TOAD.

"I mean to be a naturalist," announced Donald Weed.

"Good!" exclaimed his sister Dortha, "right here is a subject for you," and she pointed to a toad that had just hopped out from under the doorstep. "See how those jewels in his head are regarding you. I wouldn't wonder if he was studying you."

"And here is another subject for you. Tell me, if you can, how that soft worm over there can bore into the hard ground. Mr. Naturalist, you are in luck! it isn't every student can have his lessons put before him as easily as this."

"But I don't intend to spend my time on toads and worms," Donald answered. "When the time comes I am going to distant countries to learn about strange and unknown creatures or to dig for the bones of those now extinct."

"I know of a great naturalist who thought it worth his while to spend much time studying the earthworms in his garden," said Donald's Uncle Roger looking up from his paper. The world isn't in the habit of revealing its secrets to those who do not first show themselves worthy in the places where they are put. Come, I will give you till the end of summer to learn what you can of this little neighbor who lives under your own doorstep. If your report is worthy of your subject, I agree to give you that Natural History I heard you wishing for this morning."

"Jupiter! Uncle Roger, I'll do it—if I get warts all over my hands!" exclaimed Donald.

During the summer the family were made aware of various stages in Donald's investigations, and Dortha declared that Don was back with old Pharaoh and had toads in his bed chamber.

At length there came a day when winter locked fast with a key of frost that the dwellings of the little people that burrowed in the earth and lived under doorsteps. Then it was that Donald came to his uncle and said:

"Well, Uncle Roger, Warty and I have to part company for a while; and I am ready to report what I have learned about him and his relatives:

"I find toads very interesting; in fact, one summer isn't long enough to master one subject. I have studied living specimens mostly, but I have had help from other sources, for I have read everything I could find with the word 'toad' in it."

"Wise men had thought toads of so much importance that they have given them a long name. But my particular specimen has learned to answer to the name of Warty. The name is appropriate, and he likes it. The proof of this is that he has learned to come when called by that name."

"Early in our acquaintance Warty disappeared. I feared I had lost him, but I learned from books that it is the habit of toads to make trips in early spring to some pond or river where their eggs are laid. I went to our pond to see the eggs for myself. At first they look like strings of jelly-like substance. The masses and strings increase in size and in egg-like appearance, until at last young tadpoles are hatched. The tadpoles of toads I found to be blacker and smaller than those of their green, long-legged cousins, with whom they live until their tails and gills are lost. When they really become toads, they leave the water and seem to forget that it was ever their home."

"I had known Warty for some time before I learned that he could make a sound. One night in June I heard a low, happy trill that seemed to come from down near the end of the doorstep; but when I brought a light to investigate,

the sound stopped. I suspected Warty, though, and made up my mind if he had anything to say I'd hear it."

"Not many nights after I was paid for all my listening. But this time I heard a wild, changing little hiccupping kind of a noise. It sounded like an outcry of alarm or distress, repeated so fast as to give the little thing no time to breathe. I hurried to bring a light. There was my toad. He was too excited to notice the light; in its glare he never so much as winked, but his poor little inflated throat throbbled fast with his cries of terror. There was Dortha's black kitten, with an unmistakable grin on his face as he kept striking Warty with none too velvety paws. The puffy body of the frightened toad looked like a bag of wind, and with my light on the off side I didn't need the X-rays to make visible Warty's backbone and some other things that were in the wind bag."

"I took the toad's part pretty quick, and dismissed the cat. Little by little the throbbing throat and the puffy body grew natural, and soon Warty ventured away in the darkness."

"The next step in my education came when I surprised Warty taking his early breakfast. A light shower had softened the ground and brought earthworms to the surface, and he was attempting to swallow a long angle-worm. The worm didn't mean to be swallowed, and as it wriggled and twisted I reckoned Warty would have to get something else for his breakfast. But by quick jerky motions of his neckless head the toad gained on the worm; his little 'hands' were handy in catching and holding it and pushing it into his big mouth. So Warty had his breakfast and the worm was 'taken in.'"

"For closer watching I brought Warty into the house and put him in a high window box. At first he seemed disturbed at being handled and his rough and clammy skin grew damp and sticky. This exudation, I have heard, serves as a defense against his enemies, and has given rise to the stories about a toad's spitting poison, etc. But kindness reassured Warty and he soon grew quiet and confident."

"Not long after being brought into polite society Warty proceeded to undress, or rather to take off his old suit and come out in a span new one. He used his 'hands' rubbing and pulling until the old skin was worked off and the new skin was seen shining and fresh with wart and spot. He got rid of the old skin by swallowing it."

"While I was obliged to furnish his three meals a day, I found his appetite and digestion rather remarkable, and I do not wonder that English gardeners have offered twenty-five dollars a hundred for toads to rid their gardens of insect pests."

"Instead of toads being poison-spitting, wart-producing and evil-eyed, I find them shy, gentle, inoffensive, even affectionate and useful. In winter they bury themselves in the ground and lie in a dormant state. Some toads have been known to live for nearly half a century. I suppose Warty has now begun on his five or six months' nap, and I hope no black cat may disturb his dreams."

Donald paused, extended his hand and exclaimed, "And I haven't a single wart, air!"

"Very good, Donald!" said his uncle. "All summer I have watched your investigations with an interest equal to your own. You have learned many things, and one is that we do not need to travel far to find subjects that repay careful study. You deserve your book, and here it is."—*The Congregationalist and Christian World.*

PERSONAL DEALING.

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits, and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "the Temple of Peace," as his nursery was called, he impressively appealed to them to change their ways, and then knelt with them and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel can not be told better than in the language of one of the men concerned, who says: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent Baptist minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library."

THE NATURAL WAY.

"Why is it that your girls know all about housework, baking, cooking, cleaning, etc., and seem interested in everything that pertains to the home, the church, their wants and necessities, etc.?" asked one mother of another.

"Well, I have always let my children work with me, was the mother's answer. "From the time they were babies and sat in a high chair beside me while I baked pies or mixed bread, they have always been with me. Of course they bothered me in my work and teased me for 'tough,' but that was the way they learned everything. And that is where mothers generally fail in this respect—they put the children off in another room, or send them out to play, out of the way; whereas these little ones might be learning right along. My little girls learned how to make pies in this way: They had little pretins, and also rolling-pins and tny mixing bowl, and their pies were made in exact imitation of mine. When I made bread they also made little loaves in their pans, and their tiny biscuits were as cute as could be! When I ironed they also ironed on a chair beside my ironing table, and their small flat-irons were put to good use on ironing day. So it was with all of my work. They worked along with me, and it often was as much fun for me as for them, and they were always lively company. Among their toys for Christmas or birthday presents were these tiny imitations of my culinary tools as mentioned above; also little brooms, sweepers, tiny tubs, wringers, wash-boards and the like. And the nearer they were like the real article the better the little girls were suited."

"When I made a pudding they had to watch the proceeding; when I cooked anything or canned or pickled they helped do what they could. When I dressed a fowl or a rabbit, they always were at my elbow. As I said before, they were 'lots of bother' many times; when I was in a dreadful hurry it took patience to answer their numerous questions and wait on them, but it paid in the end, for my girls can do everything in the domestic line, and I'm proud of it. Many a time when 'mother' is late in getting home from some meeting or call, or when she is very tired or indisposed, what a comfort it is to know that these little girls, not yet in their teens, can get a meal as quickly and neatly and deftly and as cheerfully as the most experienced and capable housekeeper of forty or fifty."—*Ex.*

ELECTRIC TERMS.

A consulting electrical engineer, who was asked to put one of the less common electrical terms in plain language, said: "I am frequently resorted to for just such explanations, and nothing surprises me more than the haziness which still exists in the minds of even intelligent folks in regard to the simplest electrical terms. To most people the electrical units are still mere Greek, and comparatively few go to the trouble to take hold of the more common of them, such as 'volt,' 'ampere,' 'resistance,' 'electro-motive force,' etc., and fix their meaning once for all in the mind.

"Now, this is quite simple. The watt is the unit of electric power. It means the power developed when 44.25 foot-pounds of the work are done per minute or 7.375 foot-pounds per second. A foot-pound is the amount of work required to raise one pound vertically through a distance of one foot. When this is figured down so as to be denoted in horsepower, which is understood by every one, it can offer no difficulty, and if any one to whom the word watt is puzzling will remember that a watt is the one-seventh-hundred-and-forty-sixth of a horsepower he will have no more uncertainty about it. Having got so far, it is an easy gradation to the 'watt hour,' which is the term employed to indicate the expenditure of an electrical power of one watt for an hour. In other words, the energy represented by a watt hour is equal to that expended in raising a pound to a height of 2,654 feet. An even easier way of fixing it is to remember that two watt hours correspond almost exactly to raising a pound to a height of one mile.

"The understanding of such terms opens out some very curious facts to the uninitiated. For instance, a certain dry battery, weighing 6.38 pounds, was known to yield 130 watt hours. If this force were applied to raising the battery itself, it would lift it to a height of over ten miles.

"Again, in one hour the energy translated in an ordinary 16-candle power lamp weighing about an ounce would raise that lamp to a height of 400 miles at a velocity of nearly seven miles per minute. Yes, it pays a man to expend a little pains on mastering the ordinary electrical terms."—St. Louis Globe-Democrat.

TONGUES AND EARS.

No country in the world does more to entertain its children than Japan, says a successful young missionary who has been doing admirable work there. Even on the street corners stand men whose sole business it is to tell stories to little boys and girls.

One day I joined a group of little folks who were eagerly listening, and this is what I heard:

"Once upon a time a peasant went to heaven, and the first thing he saw was a long shelf with something very strange looking upon it.

"What is that?" he asked. "Is that something to make soup of?" (The Japanese are very fond of soup).

"No," was the reply; "these are ears. They belong to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it; so when they died their ears came to heaven, but the rest of their bodies could not."

"After a while the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. "Is that something to make soup of?"

"No," he was told; "these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so when they died their tongues came to heaven but the rest of their bodies could not."

Wasn't that a good lesson for us all? —Selected.

THE GRAVEST DANGER.

According to Mr Carnegie, the very gravest of the dangers that beset young men who aim at success in business is the habit of drinking intoxicating liquors. He says in his book, "The Empire of Business":

"The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation, and reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."

THE BROOK.

Rushing down the mountain, tumbling through the vale,
Sprinkling all the land about with spray,

Sliding under boulders which dot the hill and dale,

A little mountain brooklet pushed its way.

It helped to turn the mill-wheel of the mill upon the bank,

It made some pools where children love to be,

It helped the merry fisher as his hook and line he sank,

And it whispered as it ran into the sea:

"I'm glad I helped the miller, and made the children dance,

And I'm glad I made the fisher merry too;

I'm glad I did a bit of work when once I had the chance,

And now I'm glad I've made a larger sea."

OUT OF THE WAY NOTES.

An eminent physician asserts that rheumatism can be cured by a plentiful diet of ripe fruit.

A lion is a little more than half as strong as a tiger. Five men can easily hold down a lion, but nine are required to hold a tiger.

Some Indian muslins are so extremely delicate that when spread on the grass and moistened with the dew they are practically invisible.

The right hand, as a general rule, although more sensitive to the touch than the left, is less sensitive than the latter to the effect of heat or cold.

A curious tree, which grows in Malabar, is called the tallow tree, from the fact that its seeds, when boiled, produce a tallow, which makes excellent candles.

In China it is customary to invite a departing magistrate whose rule has been popular to leave a pair of old boots hung in a prominent place as a hint to his successor to follow in his footsteps.

An apron is the Persian Royal standard. A Persian, who was a blacksmith by trade, raised a successful revolt, and his leather apron, covered with jewels, is still borne in the van of Persian armies.

There is a special class of farm laborers in Sweden who are given so many acres of land for their their own use, in consideration of doing a certain amount of labor during the year for the owner of the farm. They are a sort of fixture to an estate, and their equal exists in no other country.

When large flocks of wild ducks and geese have to travel long distances, they invariably form a triangle, to cleave the air more easily, and the most courageous bird takes position at the foremost angle. As this is a very fatiguing post, another bird ere long takes the place of the exhausted leader.

A DANGER TO CHILDHOOD.

No mother would give her little one poison if she knew it, and yet all the so-called soothing syrups and many of the liquid medicines given children contain poisonous opiates, and an overdose will kill. When a mother uses Baby Own Tablets she has the guarantee of a government analyst that this medicine does not contain one particle of opiate or narcotic that it cannot possibly do harm. This assurance is worth much to the mother who cares for the safety of her little ones. Mrs. Chas. McLaughlin, DeBert Station, N.S., says: "I have used Baby's Own Tablets for cough, stomach troubles and other ailments of childhood and find them so valuable that I would not be without them in the house." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A BABOON HERO.

The German naturalist, Brehm, tells this story of an adventure with baboons in Africa:

"Our dogs, accustomed to fight with hyenas and other beasts of prey, rushed toward the baboons, which, from a distance, looked more like beasts of prey than like monkeys, and drove them up the precipices to right and left. But only the females took to flight; the males turned to face the dogs, growled, beat the ground with their hands, opened their mouths wide, showed their teeth so furiously that the hounds shrank back discomfited, and almost timidly sought safety beside us.

"Before we had succeeded in stirring them up to show fight, the position of the monkeys had changed considerably, and when the dogs charged a second time, nearly all the herd were in safety.

"But one little monkey about half a year old had been left behind. It shrieked loudly as the dogs rushed toward it, but succeeded in gaining the top of a rock before they had arrived. Our dogs placed themselves, cleverly, so as to cut off its retreat, and we thought that they would catch it.

"That was not to be. Proudly and with dignity, without hurrying in the least, or paying any heed to us, an old male stepped down from the security of the rocks toward the hard-pressed little one, walked toward the dogs without betraying the slightest fear, held them in check with glances, gestures and sounds that seemed almost like speech, slowly climbed the rock, picked up the baby monkey, and retreated with it before we could reach the spot, and without the slightest attempt to prevent him on the part of the dogs.

"While the patriarch of the troop performed this brave and unselfish deed the other members, densely crowded on the cliff, uttered sounds that I never before had heard from baboons. Old and young, males and females, roared, screeched, snarled, and bellowed all together, so that one would have thought that they were struggling with leopards or other dangerous beasts.

"I learned later that this was the monkeys' battle-cry. It was intended to frighten us and the dogs, possibly to encourage the brave old giant who was running into such evident danger before their eyes."

St. Nicholas: How many generations of men have been at work upon Shakespeare, Dante and Homer, without any danger of exhausting the mine of wealth these offer! And the Bible—it is as exhaustless as eternity. No one ever will come to the end of the riches in that great library of every species of literature. Every wise man who has ever made a list of the greatest books in the world has put the Bible first. It is said that young people are reading the Bible less than they once did; if it be true, it is sure they are employing their reading hours to less advantage.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. A. S. Ross and Mr. John R. Reid have been appointed permanent auditors of Ottawa presbytery books.

Permission was granted the congregation at Aylmer to sell the manse, the proceeds to be devoted to the erection of a new residence for the pastor. Westboro congregation was permitted to mortgage the church property for the erection of a new manse.

Rev. D. Findlay resigned his commission to the general assembly which meets at London, Ont., in June. Rev. S. A. Woods of Metcalfe was appointed in his stead. Mr. John R. Reid, elder, also resigned his commission and Mr. Neil McKinnon will attend the general assembly in his place.

Rev. Dr. Moore, secretary of the association for the prevention of tuberculosis, has returned from Toronto, where he gave an address under the auspices of the Daughters of the Empire. He reports splendid work being done in Kingston by means of canvas slacks with shingle roofs for patients. Seven complete cures are credited to the treatment.

Rev. Thomas A. Mitchell and Rev. P. W. Anderson were appointed to the synod committee on bills and Rev. A. E. Mitchell and Mr. George Hay were elected to a similar position in the general assembly. The next regular meeting of the Presbytery will be held the first Tuesday in July in McKay street church, New Edinburgh. The conference in connection with the Young People's associations which was expected to be held at the next session will be postponed until the September meeting.

At the May meeting of Ottawa Presbytery Rev. Dr. Armstrong and Rev. Dr. Ramsay, presented reports regarding home missions and augmentation fund. It was noted that last year's receipts of the home mission board was \$10,000 more than the year before. However the chief difficulty experienced was the great lack of men to take up work in the home missions. The reports referred to the gains for the various fields and arrangements for the supply of the same. Rev. H. M. Munro was appointed to Plantagenet, and Rev. P. W. Langill to Portland for the summer.

Rev. M. H. Scott, convener of the committee of French evangelization, made a very favorable report to Ottawa Presbytery. A new manse was being erected at Namur. The people of this mission have subscribed \$300 and the board \$200 already. The building will cost \$1,000. St. Mark's church is in a most favorable condition. During the winter new sheds had been erected and paid for, Rev. St. Germain of Mashan, has been transferred to Quebec presbytery and a resolution of appreciation for his services was passed by the presbytery. Rev. Mr. Mananow, of the Quebec presbytery, will take his place. Aylwin, of which Rev. Mr. Taggart is pastor, has been converted from a mission into a regular congregation.

The congregation of Shakespeare, vacant since last November, has extended a call to Rev. J. M. McNamara, B.D., of Nelson, Ont. Salary, \$800 and a manse.

Miss Jean V. Sinclair of Indore, Central India, has resigned her position as missionary under the Foreign Mission committee in order to marry the Rev. J. A. Mackay, another member of the Canadian mission staff in Central India. Miss Sinclair belongs to Madoc, Ont., and has been in mission work in India since 1889. She has been home several times on furlough and had the distinction of being the first woman in Canada to deliver an address before the General Assembly. The Rev. J. A. Mackay belongs to Oxford and is a graduate of Manitoba College. He was appointed to the Central India mission staff in 1904.

TORONTO.

Cowan Avenue congregation is asking to be taken into the Toronto Presbytery.

The Presbyterian Union granted a lot free to the Royce Avenue Presbyterians. A building worth \$5,000 will be put up there, and permission was given to mortgage the building and lot for \$4,000.

The Reid Avenue Mission has had an auspicious opening day. A tent has been erected until more permanent quarters have been constructed. There were sixty present at the first Sunday School service, and 100 at the evening service.

Rev. Dr. Lyle of Central Church, Hamilton, was the preacher in St. Paul's Church last Sunday. The total offering for the three Sundays was \$2,000, which brings the amount already raised to more than \$15,000. The total cost of the church, with the organ and equipment, will be \$35,000.

Professor Kennedy, of Knox College, has gone West to attend the annual meeting of the Synods of British Columbia and Alberta. He will take a prominent part in the conference which is to be held by the combined Synods at Vancouver. During his trip to the West Prof. Kennedy intends to make a close study of the conditions which prevail there.

News was received in the city on Sunday of the death of the widow of the late Hon. Geo. Brown at her home in Edinburgh, Scotland. Mrs. Brown had a stroke of paralysis three years ago, from which she partly recovered, but she never regained her full strength. She was the eldest daughter of the late Mr. Thomas Nelson, founder of the great publishing business of T. Nelson and Sons. Mrs. Brown's only son is now head of the business.

A discussion respecting the present position of Knox Church occupied a good share of the time of the Presbytery at its monthly meeting. The trustees of the congregation and the Presbytery had agreed upon a bill to be presented to the Legislature, but this bill was thrown out by the Committee on Private Bills. The Presbytery will ask the congregation to consider the situation and report their attitude to the agreement entered into between the congregation and the Presbytery with reference to the down town work.

The resignation of Rev. D. B. Macdonald, for eighteen years minister of St. Andrew's Church, Scarborough, has been accepted. Rev. J. A. Brown, of Agincourt is interim moderator. Presbytery has given permission to the congregation of Avenue Road to mortgage their property to the extent of \$35,000 to raise funds to build a new church at the corner of Roxborough avenue and Avenue road, which will cost, it is expected, \$40,000. Kew Beach congregation were also given leave to mortgage their property for \$7,000. Building operations were begun a month ago. The cost will be about \$20,000.

Rev. Mr. Shearer, secretary Lord's Day Alliance, speaking in Old St. Andrew's on Sunday morning, declared that the greatest menace to the preservation of the Sabbath Day was the greed of transportation companies and the selfishness of the general public. One hundred and fifty thousand employees were robbed of their Sunday rest to satisfy the railway companies, while the downtown streets on Sunday afternoons were becoming fashionable promenades. Japan, among the higher classes, was the most law-abiding nation in the world and an example to all others. The vitality of the church depended upon the sanctity of the Sabbath Day. The most tremendous influence was being brought to bear at Ottawa to introduce and carry through legislation inimical to the welfare of the nation.

EASTERN ONTARIO.

Rev. Charles Daly, of Lyn, has accepted the call to St. John's church, Almonte.

The Elmvalle Presbyterian church, which was opened eleven years ago, is now free from debt.

Rev. Henry Young, of Castleton, preached in St. John's church, Almonte, on a recent Sunday.

Rev. Mr. Cowan preached the anniversary sermon to the Oddfellows of Napanee on a recent Sunday.

The Rev. J. H. White, M.A., of Uptergrove, was the preacher in the Central church Oro last Sunday morning.

Rev. Orr Bennet, of Almonte, lectured in St. Paul's Church, Smith's Falls on last Thursday evening, on "A week in Rome."

St. Andrew's Church, Guelph, has called Rev. W. G. Wilson, of Smith's Falls, to succeed Rev. Thomas Falkn. The salary is \$1,800 a year. It is generally expected that Mr. Wilson will accept.

Rev. T. A. Patterson, who has been supplying the pulpit of the Presbyterian Church, Haileybury, for a year, spent a recent Sunday in North Bay and preached in St. Andrew's Church.

The Presbyterians of Haileybury, have called Rev. Charles H. Daly, of Lyn. They will give him \$1,000 and a free manse. The latter is the gift of Mr. and Mrs. Foster, of the Foster mine. The outlook for the cause is very bright.

At the induction of Rev. P. L. Langill as minister of Vars, on Thursday last, Rev. A. S. Ross, moderator of Ottawa Presbytery, presided; Rev. Mr. Rondeau preached; Rev. Mr. Sadler addressed the minister, and Rev. J. W. H. Milne the people. This is a very harmonious settlement, and Mr. Langill has received a hearty welcome from the congregation.

A course of home study was taken up last winter by the pupils of the Kinburn Sabbath school, the pastor, Rev. Mr. May, offering three prizes to those taking the highest marks. On Sabbath last the prizes were awarded and were carried off by Miss Mary Laughlin, first; Miss Jessie Mooney, second, and Master Ira Cavanagh, third. The work done by all the pupils was excellent and the pastor's only regret was that he had not prizes for all who undertook the study.

The North Star has this to say of a well known and equally respected minister of our church:

Rev. James Seiveright is doing splendid missionary work to the benighted dwellers along the Magnetawan River, and is preaching seven sermons each week. He is by no means a young man and yet he would put to shame a lot of third young fellows who are used up with two sermons on Sunday, and not much else to do."

At the recent meeting of Barrie Presbytery Rev. Dr. McLeod, on behalf of Allendale congregation, was granted permission to moderate in a call to Rev. W. Amos, nephew of Rev. Mr. Amos, of Aurora. The stipend promised is \$900. A good deal of time was taken up in considering certain matters that were disturbing the congregation at Allston. The differences were finally amicably adjusted and it is expected that peace and harmony will once more prevail. Presbytery also took action respecting services being held at Central request that the minister supplying refrain from doing so in the future. In the wisdom of Presbytery Central Church was ordered to be closed some months ago, and the hope indulged that the people would unite under the pastorate of Mr. McLean and worship at Lefroy, Churchville or Craigvale.

HAMILTON AND LONDON.

The meeting of the Synod of Hamilton and London, held last week at Brantford, has been pronounced one of the best in the history of that body. About 150 delegates were present, and the whole proceedings were alive with interest. The sermon of the retiring moderator, Rev. Hector Currie, of Theford, in the Sarina Presbytery, was eminently scholarly and evangelical.

Dr. John Ross, the new moderator, was for over 26 years minister of Melville church, Brussels, and is now pastor of the church at Port Dalhousie. He is a gentleman of fine presence and made a dignified and tactful moderator.

The lengthened devotional exercises of the first day were very largely attended and most impressive. The singing, with Rev. J. Thompson, of Ayr, as organist, was inspiring to a degree.

The augmentation report, presented by Rev. A. Henderson, of London, convener, was the most satisfactory in the history of the fund within the bounds, the contributions exceeding last year's by \$1,000, and the previous year by \$1,400.

Rev. J. H. Edmison, of Cheltenham, gave a fine address in support of the fund. The prejudice against it in some quarters, he declared, to be unreasonable. Dr. Lela, Dr. McCrae and others spoke briefly on the splendid results, but pointed out that the rate of giving was still very small on the part of many of the members and adherents of the church.

Rev. J. W. Macnamara, of Nelson, presented the report on young people's societies. Many of the societies have suffered severely by the removal of so many young people to the west. Some have ceased to exist for this cause. Still a good year's work has been accomplished, and there is reason for thankfulness for the good done.

The Sunday school report caused the most lively discussion of the session. It was presented by Rev. E. B. Horns, B.D., of Watford, and was a very able document. His reference to bringing Sunday school teaching into closer harmony with modern learning was taken by some to be too advanced, and the recommendation dealing with this part of the report was struck out.

It was felt that Mr. Horne's splendid report and the discussion on it will have a good effect in connection with the Sunday school work of the synod.

The conference on Tuesday afternoon brought before the synod two exceedingly able papers, one on "The Minimum Creed," by Rev. B. Atkinson, of Chelster, and another on "Evangelism and the Ministry," by Rev. H. Diekig, the new minister of Chelster church, Woodstock, and successor to the late Dr. W. A. Mackay. Both papers were scholarly and suggestive, and were discussed by Rev. C. Fletcher, Kirkton, in the Huron Presbytery, and Rev. J. Crawford, of Niagara Falls, and a large number of other members of the Synod.

Rev. Dr. Mackay, of Toronto, gave a stirring address on the foreign work in India and China.

The new general secretary of Sunday school work, Rev. J. C. Robertson, made a good impression on the Synod. His address was earnest and strong. An overture from the Paris Presbytery in respect to a change in the regulations of the widows' and orphans' fund was supported by Dr. McMillen, and sent forward to the General Assembly.

Mr. McMillen's overture to unite the Women's Home and Foreign Mission Societies was sent on to the assembly, without being adopted. There was a general sentiment favorable to the aim of the overture but it was felt that it would be very difficult to unite these two organizations as the Women's Foreign Society existed for the special purpose of helping the women and children in foreign lands. It was feared that as there was no such work in the home field, friction in regard to division of funds, etc., would be apt to result.

Rev. Dr. McCrae, of Westminster, as the representative of the General Assembly's committee on the aged and infirm ministers' fund, presented the claims of that fund to liberal support.

The report on church life and work was given by Rev. John Bailey, of Camlachie. The report was strongly optimistic and showed progress in every department of the church's work.

The fairs of Rev. W. J. Clark, Rev. James Rollins and Rev. Dr. Ross were missed. Great regret was expressed on all hands at the long and serious illness of Rev. J. G. Stuart, of Knox church, South London. The synod consists of nine presbyteries, and a committee was appointed to seek to secure a full attendance of both ministers and elders at future meetings. The next meeting is to be held in the First Church, Chatham, on the last Monday of April of next year.

WESTERN ONTARIO.

The next regular meeting of London Presbytery will be held at Glencoe on 1st July.

Rev. J. S. Lockard, of London Presbytery, made leave to retire, after nearly forty years' service.

At the last communion in Knox church, Aton, twenty-two new members were added to the roll.

The resignation of Rev. W. M. Kay, Woodstock, has been accepted, to take effect on 27th May.

The Chinese class of Knox church, Hamilton presented Rev. E. A. Horne with a handsome gold-headed cane.

Rev. J. M. MacNamara, of Nelson, near Burlington, has received a call to Shalstone Church at a salary of \$800 and a free manse.

Rev. E. W. Pantou, for nearly twenty-five years pastor of St. Andrew's church, Stratford, has tendered his resignation, and will preach his farewell sermon on May 13.

A call from the Presbyterian Church of Jean Kobo township to Rev. S. G. Livestone, B.A., of Windsor, has been sustained by the London Presbytery. Should Mr. Livestone accept, his induction will take place about the middle of May.

Mr. J. W. Currie, B.A., who has just completed his second year at Knox college, carrying off the Bloor street church scholarship of \$50 and the Clark prize valued at \$120 for proficiency in Hebrew preached in St. Andrew's church, Maitava, on a recent Sunday.

The London Presbytery has licensed Mr. Walter L. Nichol, B.A., of Westminster, he having passed his examination in the prescribed subjects most successfully. Mr. Nichol expects to leave shortly for Scotland, where he will take special studies in Edinburgh and Glasgow.

At a large gathering of the congregation and friends of Locke Street, Hamilton, held for the purpose of tendering a farewell social to Rev. Mr. and Mrs. McDermont and family Dr. Fletcher, on behalf of the congregation, and the Ladies' Aid Society, presented Rev. Mr. McDermont with a purse of gold as a token of the esteem in which he is held by the congregation. Mr. McDermont on behalf of his wife and family made a suitable reply.

The Woodstock Express, in noticing the first sermon of the new assistant in Knox church, says: "R. B. Cochrane, M.A., has made a very favorable impression on the congregation. Mr. Cochrane is a rapid but fluent speaker, and preaches with much energy and appropriate manner and gesture. His sermon was well balanced and connected and gave evidence of clear, deep thinking. Mr. Cochrane is of the late Rev. Wm. Cochrane, for so long the Minister of Zion Church, Brantford."

MONTREAL.

The Rev. K. J. Macdonald, B.A., B.D., was inducted as pastor of St. Matthew's church, Point St. Charles, on Thursday evening. The Rev. C. A. Doudiet, who, thirty-three years ago, was pastor of this church, preached the sermon. The church was well filled to receive its new minister, and, besides the congregation, several of the city clergymen were present to greet their newest "co-presbyter."

Taking I. Thes. iv., 10-12 as his text Mr. Doudiet spoke on four points: First, on the necessary increase of love, sympathy and generosity in the Christian life; then upon the value of performing the many arduous duties of life in inconspicuous ways. The true Christian would not make a fuss over his good works or exploit them. His next point was a practical piece of advice in regard to letting others do their duty without our constant interference, criticism and advice. Finally, Mr. Doudiet urged that the duty of the individual consisted in performing those duties which, as a citizen in a civilized, rational society, each man ought to face. Let each work hard at his own appointed task; then "this Canada of ours," bound by religion, sympathy and co-operation, would realize the great future which lay in store for her.

The usual questions were then put to Mr. Macdonald by Dr. Scott, moderator of the session, and the brief ceremony of induction having been duly performed, Mr. Macdonald was greeted by members of the Presbytery present.

The Rev. Professor Mackenzie, whom Mr. Macdonald succeeds, addressed the new pastor upon the duties and opportunities of a minister. He mentioned the fact that Mr. Macdonald had been heard by a parishioner of St. Matthew's away out in Western Ontario, and he had come back with the message, "Here is our man." This, he remarked, had led to his being invited to St. Matthew's. The many things which a minister was expected to do and to be were always a dangerous element in the pastor's life, where the greatest temptation and tendency to waste valuable time in the mere social and everyday occurrences was forced to sneak, conscious that, through lack of communion with the source of his supply, his cold words were feeble and uninspired. But, above all, as a man could not do everything, the pastor must concentrate his energy upon preaching the Word. Appreciation would come readily, but times of doubt and depression would come, too, and the minister must be fearless of opposition when it was his duty to preach his message, no matter whom it hurt. Lastly, the congregation wanted spiritual food—not mere high-sounding, polished phrases. To meet this demand the minister should preach the unsearchable riches of Christ.

The Rev. W. R. Cruikshank addressed the congregation upon ways and means of helping their minister and one another. Since they had called him, they should attend the services and give their most earnest support. Each member should be in co-operation with the pastor through some channel of work. They must pray for him, and, above all, be broad-minded, kindly and generous in interpreting the words, which, in whatever form they came, would be always honestly intended for their help and uplifting. The mortgage of the church should be burned on their jubilee day in 1910, at latest. The missionary spirit, also, from its unselfish ideals, would draw member to member and congregation to pulpit with those strong ties, without which success and progress were impossible.

Rev. Louis H. Jordan, B.D., who has been spending several months in Canada, left Montreal last Thursday to return to Oxford, England, where he will continue his studies and proceed with the preparation of his second volume on "Comparative Religion."

NON CHRISTIAN RELIGIONS.

It is true that we are already committed to the Christian faith, but our belief in Christianity does not incapacitate us for judging the non-Christian religions justly and fairly. Men cannot approach these religions with an absolutely neutral mind, and we are as well qualified to view them fairly as atheists or agnostics. It is with keen sorrow and regret that we are forced to acknowledge the inadequacy of the non-Christian religions. It is not a matter of joy. It is with reluctance and grief that we have to pronounce them inadequate to the needs of the great multitudes of men who believe in them.

A candid consideration of the non-Christian religions, one by one, reveals characteristics in each which disqualify it for meeting the needs of men. I would refer to the unmorality, or immorality, of Hinduism, whose languages have no word meaning "chaste" applicable to men; to the stagnation and unprogressiveness of Buddhism, which springs from its condemnation of the physical world as morally evil; to the puerility and superstition of all fetich conceptions, and to the sterility of Islam and the moral inferiority of its fruits even to the pantheistic religion. And the closer our study of these religions, one by one, the clearer our discernment of the fact that they fall into a class entirely apart from Christianity, and that they are absolutely inadequate to meet the needs of men.

1. They do not meet his intellectual needs. Their philosophy of the world, which can hold its own in metaphysics, collapses in contact with the physical sciences.

2. They do not meet the moral needs of men. (1) They do not present a perfect moral ideal. (2) They offer no power from without to enable men to realize their ideal and their real is a widening of their present an ethical demand on the will, and not an ethical reinforcement of the will. (3) They have no adequate conception of sin, and, accordingly, no secret of forgiveness and deliverance. (4) They are morally chaotic. The chasm between their ideal and their real is a fiding chasm. (5) Their atheism kills the moral restraints by annihilation, and their pantheism by liquefaction. (6) They fail to perceive or to secure the inviolate supremacy of truth.

3. In the third place, they do not meet the social needs of men. In the case of women and children they are anti-social. They deny the unity of mankind.

4. In the fourth place, they do not meet the spiritual needs of men. They are in reality atheistic, except Islam, whose monotheism is so negative and mechanical as to deprive it of uplifting power. They represent the search of men for God, not the search of God for men. They darken true, natural religion. They do not advance upon it. They give men no fellowship with the Father. They are hopeless as to the future.

5. The slow movement of the world is demonstrating the inadequacy of the non-Christian religions. They are simply disintegrating before the movement of the world's life, or are transforming themselves by adoptive imitations of Christianity. They are thus confessing their own inadequacy.

And, lastly, we might say what might have been said at the beginning—for us the incarnation closes the issue of comparative religion. Judaism is easily superior to all the non-Christian religions., yet it was Judaism to which Jesus came, which he declared inadequate, and which he superseded by the one adequate and satisfying religion—the only religion of which it can be said: "I came forth from God, and I go back to God again."—Robert E. Speer.

One thing which arrests the attention of strangers on arriving in Moscow is the entire absence of whips among drivers of cabs, carriages, and all sorts of vehicles. Owing to a law prohibiting them there is not a single whip in use in Moscow.

SPARKLES.

Men vary in temperament. Where one will heave a sigh the other will heave a brick.

He couldn't raise the mortgage on his building lot, and so, poor man, without becoming blind, he lost his site.

"Daughter, is your husband amiable?" "Well, ma, he's exactly like pa. When he gets his own way about everything he's lovely!"

If people worked as hard after marriage to keep each other as they did before the engagement to win each other, marriage would be more of a success.

The Eagle: "I have one great advantage over you. I don't need to keep dodging automobiles all the time." The Cow: "No; but just wait till they get these airships going."

Minister(to Sarah, whom he finds neglecting his young people's meeting to walk out with a "friend"): "But why not bring your friend with you, Sarah?" Sarah: "An' give all them other girls a chance? I've lost two like that a'ready, sir."

An old farmer, who was complaining terribly of a recent bad harvest, met the minister of the parish, and, as usual, held forth on his misfortunes. "Ah, yes, Giles," said the worthy minister, "you have cause to complain, but you should remember that Providence is kind, and that even the birds of the air are provided for!" "Ay," said Giles, significantly: "aff my tatties!"

Cholly Nitwit: "When I was introduced to you I was so overcome with pleasure, bah Jove, that I lost my wits completely, y'know."

Dolly Hotshot: "Then you must forgive me for a mental injustice I have always done you. I thought you were born that way."

"Mamma," said little Bessy, at table one noon, "I'm to write something to read in school next Friday, but I've forgotten what the teacher called it."

"An essay, perhaps," suggested Bessie's father.

"An oration," offered the little maid's high-school brother, teasingly.

"A valedictory," prompted a senior sister.

"No," said Bessie, suddenly brightening. "I remember now what it is—it's an imposition."

Patient to Pretty Nurse: "Will you be my wife when I recover?"

Pretty Nurse: "Certainly."

Patient: "Then you love me?"

Pretty Nurse: "Oh, no; that's merely a part of the treatment. I must keep my patients cheerful. I promised this morning to run away with a married man who had lost both his legs."

A number of little girls were boasting of the rank of their respective families. They had passed from clothes to personal appearance, then to interior furnishings, and finally came to parental dignity. The minister's little girl boasted: "Every package that comes to my papa is marked D. D." "And every package that comes for my papa is marked M. D.," retorted the daughter of the physician. Then followed a look of contempt from the youngest of the party. "Why!" she exclaimed, "every package that comes to our house is marked C. O. D!"

Is it raining, little flower?

"T will shine again.

Too much sun would wither thee,

"T will shine again.

The sky is very black, 'tis true,

But just behind it shines the blue.

Art thou weary, tender heart?

Be glad of pain!

In sorrow sweetest things will grow,

As flowers in rain.

God watches; and thou wilt have sun

When clouds their perfect work have done.

—Lucy Larcom.

BLOODLESS GIRLS.

Can Obtain new Health Through the Use of Dr. Williams' Pink Pills.

Anaemia means bloodless. Dr. Williams' Pink Pills actually make new, rich, red blood and thus cure anaemia. When the blood is poor the nerves are starved and irritable. Then comes hysteria, neuralgia, sleeplessness and other nerve disorders. Headaches, backaches and side-aches wear out and depress the poor pale victim. Dr. Williams' Pink Pills soon bring ruddy health and lively vigor. They soothe the jangled nerves and give new strength to every organ. Miss Winnie Allen, Montreal, says: "I was so weak and run down that my friends thought I was going into consumption. I was as pale as a corpse, had no appetite and did not sleep well. I walked a-vertion tired me out, and if I least a few blocks I would be almost breathless. My sister advised me to take Dr. Williams' Pink Pills, and after using them for a few weeks I am again enjoying good health, and have good color. I think every weak girl should take Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills, will cure any case of bloodlessness just as surely as they cured Miss Allen. The pale anaemic needs only one thing—new blood. Dr. Williams' Pink Pills make new, rich blood with every dose. That is why they cure all common diseases like anaemia, indigestion, neuralgia, palpitation of the heart, nervousness and backaches, St. Vitus' dance, partial paralysis and the secret troubles that make the lives of thousands of women miserable. Dr. Williams' Pink Pills are sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

RICE AS FOOD.

As an article of diet rice possesses the advantage of being the most easily digested (but one hour being required for perfect digestion) and most completely assimilated of the starch grains. For these reasons it becomes a valuable food for persons of sedentary habits. It is also rich in nutritive properties, being four times as nutritious as the potato and more uniform in quality. According to the views of modern chemists, rice contains a smaller amount of flesh-forming substances and a larger amount of fat-forming or heat-producing substances than any other grain. Owing to the small quantity of gluten which it contains rice is capable of itself of only very imperfect fermentation, and is therefore unfit for baking into bread.

The palatableness of rice, if not, indeed, its wholesomeness, depends largely upon the way it is cooked. The gummy preparation which passes muster on so many tables under the name of boiled rice is a sorry travesty upon this wholesome dish when it is properly cooked.—Table Talk.

The average birth-rate for Europe shows that for every 100 girls 106 boys are born. The large towns are nearly equidistant in Holland. They average about 20 miles from each other.

Denmark's kings for 384 years have all been named Christian or Frederick. It is the law of Denmark that Christian must be succeeded by Frederick and Frederick by Christian. To attain this, every Danish prince, no matter what other names he may receive, always has Christian and Frederick among them.

The finest cliff scenery in the United Kingdom is on the coast of Donegal, in Ireland, where the variety and grandeur of the cliffs are most thrilling and impressive. Slieve League, south of Glen Columbkille, is a superb introduction to Donegal's coast splendors. In less than half a mile from the sea the mountain rises to a height of nearly 2,000 feet. In the Island of Achill, off the west coast of Ireland, the cliffs of Croughan, at Achill Head, rise to 3,000 feet.

CANADIAN PACIFIC

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

b 6.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 5.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m. daily, except Sunday.

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9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
4.37 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.89 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed trains from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to 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 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

Truro. Halifax, Halifax, 10 Dec., 10 a.m. Lun and Yar.

St. John, St. John, 16 Jan., 10 a.m. Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m. Montreal, Knox, 6 Mar., 9.30.

Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.

Len and Ren., Carl. Pl., 19 Feb., 7.30 a.m.

Brookville, Brookville, 29 Jan., 2.30

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m. Peterboro, Cobourg, 5 Mar., 8 p.m.

Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m. Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30. Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m. North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m. Sauguen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m. Paris, Woodstock, 9 Jan., 13 a.m.

London, London.

Chatham, Chatham, 12 Dec., 10 a.m. Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.30. Mattland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m. Sarina, Sarina, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior. Winnipeg, Coll. 2nd Tuesday, bi-mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcois, Arcois, at call of Mod. 1908.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary. Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb. Kamloops, Vernon, at call of M.

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

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