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THE NEW THEOLOGY

BY DR. J. M. HARPER

Who is God or what is man
Nothing "new" may answer,
Until the eternities bridge the span
'Twixt truth and the romancer;
Till divination wakes divine
To rectify our plummet-line.

The immanence of God in ours—
Body, soul, and spirit,
Or else that ebbing time devours—
Merit and demerit,
The man-made and the God-crete
All blend a circulating fate.

Christen truth your own pet name,
Poet unto preacher:
Yet it always is the same,
Whoe'er the over-reacher:
By man explained, by God revealed,
Its welding is by faith annealed.

"I have found it," saith the wise:
"Fame or truth?" you ask him:
"Neither, only otherwise,"
Say they, to unmask him:
Goodness is truth, as Christ hath said,
Line unto line eternal laid.

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BIRTHS.

In Mt. Forest, on April 29th, 1907, to Mr. and Mrs. R. T. McMullen, a son.
In Carlyle, Sask., on April 13th, 1907, to Mr. and Mrs. A. E. Wallace, a son.
May 6th, at 304 James St. to Mr. and Mrs. Frank M. Hannum, a son.

MARRIAGES.

At the residence of Mr. Wm. Donald, Acton, on 18th April, by Rev. J. C. Wilson, B.A., James Mackie, of Acton, to Miss Jane Christie, of Stonehaven, Kincardineshire, Scotland.

On April 30, 1907, by the Rev. Dr. Mowatt, in Montreal, John Brady, son of Thos. Brady, Esq., to Mabel Gertrude, eldest daughter of Dr. Alex. Munro.

At Sarnia, April 23rd, 1907, at the residence of the bride's mother, by the Rev. J. J. Patterson, Kathleen Fleming to Reginald Vaughan Macdonald.

At Spruce Grove Farm, Green Valley, Glengarry, on April 24, 1907, by Rev. D. MacLaren, Samuel Sharkey of Buffalo, N.Y., to Jennie, daughter of D. McKernacher.

At the residence of the bride's father, Charles Ham, Esq., 110 Annette Street east, Toronto Junction, April 24th, 1907, by the Rev. James Carmichael, D.D., assisted by the Rev. Wm. Macgregor, M.A., Robt. Jas. Macgregor, of King, to Viola Ham.

At Brantford, Ont., April 24th, 1907, by the Rev. W. G. J. Martin, Ethelyn Creighton Steele, daughter of Mr. J. C. Steele, of Brantford, to John Riddon Bunting, son of the late C. W. Bunting, of Toronto.

At the manse, Cranbrook, B.C., Alexander Hurry, to Catharine McKenzie, both of Moyle.

On April 17th, at the manse of Chalmers' church, Fairview, Vancouver, by Rev. J. K. Wright, B.D., Duncan Nichols to Margaret Niclans.

On April 17th, at the First manse, by Rev. Dr. Fraser, Francis Miller to Ethel Taylor.

On April 17th, at 514 Helmeck street, by Rev. Dr. Fraser, Daniel Rogers McDonald to Annie Harris Ferrier.

On April 17th, at 616 Carl Ave., Vancouver, by Rev. Dr. Fraser, John McCree, druggist of Vancouver, to Moyra McNair.

DEATHS.

At Washburn, Wis., on April 17, 1907, John A. Fraser, formerly of Glengarry, aged 84 years.

At his residence, 141 Cooper street, Ottawa, on May 5, 1907, John Sweetland, M.D., sheriff of the county of Carleton, in the 72nd year of his age.

At Valleyfield, on May 6, 1907, Mary Angus, relict of the late Hugh Wilson, aged 89 years and 2 months, a native of Perthshire, Scotland.

At St. Lambert, on April 1, 1907, at the residence of Mr. D. S. Bruce, Miss C. E. McLeod, in her 78th year.

In St. Mary's Ont, on May 4, 1907, the Rev. Alexander Grant.

At Stratford, Ont., on May 4, 1907, John Hossie, sheriff of the county of Perth.

W. H. THICKE

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NOTE AND COMMENT

Gen. Booth of the Salvation Army, in his tour around the world, has reached Tokio, Japan, where he was cordially received. The governor and mayor of Tokio were among those who welcomed him at the railroad station.

The New Brunswick Evangelical Alliance denounced Mr. Pugsley, the Premier, and his government for their refusal to introduce a prohibitory law. The seventy-five saloons in St. John, they say, have more influence with him than the church of God.

Montreal enjoyed her Sunday yesterday says the Witness of the 6th inst., without the annoyance of the Sunday paper calls. To secure the enforcement of the new law against selling Sunday papers Canadian officers met the trains at the border and stopped 15,000 of them.

As indicative of the changed attitude of official China toward Christian missions, it is reported that at the celebration of the Emperor's birthday, recently, many of the missionaries working in that country, were included among the honored guests of the Government.

Passage of a Sunday rest law by the Idaho legislature leaves California the only State in the Union with no Sabbath laws upon its statute books. The law provides for both fine and imprisonment, and officials failing to prosecute are subject to penalty and removal from office.

Mr. Bryan's contention at the peace conference in New York, that lending money to a belligerent state was just as much a violation of natural obligation as supplying them with arms and ammunition, was both true and pertinent. "It is a wrong principle," he said, "which allows a few money lenders to profit by the distress of nations."

One of the direct and happy results of the new law separating Church and State in France is a union of the Protestant denominations in that country. Practically all of the Protestant sects have entered into this union, which has a Presbyterian form of Government, a General Synod being the highest church court, as with the Dutch Reformed church in the United States.

The Standard Oil Trust has been convicted in the Chicago courts on 1,463 separate counts, each having a penalty of a fine from \$1,000 to \$20,000. The trial lasted six weeks, and conviction was on the first ballot. Application for a new trial has been made, and pending the decision the penalty has not been fixed by the judge. The victory for the government thus far is complete.

The Indian is being extensively utilized in irrigation work in the farther west of the United States. A government report states that the Crow Indians have supplied practically all the unskilled labor on the irrigation work near their reservations in Montana. They have drawn most of the \$700,000 which the government has spent there. The Navajoes, in the southwest, are also employed on the government works, and have proven good workers. It is proposed by the Commissioner of Indian Affairs to more widely employ the Indian in public works.

Gambling has just been made a felony in Texas. It provides a penitentiary sentence for any person convicted of gambling, a jail penalty for the owner of any building in which gambling devices are kept, and imprisonment for thirty days for any person found guilty of playing cards in a private house for a prize.

A remarkable illustration of the possibilities in the effort to educate the negro is found in the fact that a negro, a graduate of Harvard University, has secured a Rhodes scholarship at Oxford University, England. He gained this scholarship over fifty other applicants. This man, Allen LeRoy Locke, is the son of a negro lawyer, and his mother is a successful school teacher. Back of this, his grandfather was principal of a high school and founder of an institute for colored youth in Philadelphia.

What could be more nearly unique than the one river of the Holy Land? the Jordan—"unique on the surface of the globe," says Dean Stanley. It rises in the Lebanon and flows sixty miles as the crow flies, and is lost at last in the saline waters of the Dead Sea. But to cover these sixty miles it meanders along a length of some two hundred miles like "a gigantic green serpent." In its short course of sixty miles it falls nearly three thousand feet, making its current swift, and, in fact, giving in its name, Jordan—the Descender. It rises seventeen hundred feet above sea-level, and finishes its journey thirteen hundred feet below sea-level, completing its last stage through the greatest land depression in the world, the next land depression being three hundred feet below sea-level.

Mrs. Russell Sage is losing no time in her proposed dispersion of the great fortune left her by her husband. Among her recent gifts is \$350,000 to the Young Men's Christian Association to be used in erecting a headquarters in New York City. She has also given \$150,000 to the Seaman's Friend Society, of New York City, for the building of a new home. The Presbyterian mission college at Beirut, Syria, has received \$75,000 from her. She will also build an aged women's home in New York City, and add an annex to the Y. M. C. A., which Helen Gould built at the Brooklyn navy yard. And now the announcement is made that she is to give \$150,000 for a chapel and music hall in the Northfield, (Mass.), seminary for young ladies. Mrs. Sage is justifying the confidence which her late husband reposed in her in the distribution of his large fortune.

Rev. F. B. Meyer, in a recent sermon at Christ church, and before a congregation that is said to have filled the building, indicated the "Gains and losses of the New Theology" as proclaimed by Rev. R. J. Campbell as follows:—(1) You gain a philosophy, but you lose the Christian religion; (2) You gain the universal Immanence of God, but you lose His as Father and Friend; (3) You gain new meanings for the old familiar terms, such as the Trinity, Atonement, etc., but you lose the realities beneath those words which made them precious; (4) You gain the dilution of sin to selfishness, but you leave conscience unsatisfied; (5) You enter into communion "with the fundamental reality of your own being," but you lose all the potency and blessedness of prayer. Choose which! "What is the chaff to the wheat?"

When Robert Morrison came from England to New York to sail for China, a shipowner is said to have sneeringly remarked, "And so, Mr. Morrison, you expect you will make an impression on the idolatry of the great Chinese empire?" The reply was, "No, sir; I expect God will." It is the testimony of Tuan Fang that "The awakening of China may be traced in no small measure to the work of the missionaries." Bishop Bashford, speaking of the situation in China says: "This is the greatest opportunity that has confronted Christendom since the Reformation, if not the greatest since the coming of Christ." Will the Christian people of Great Britain and America rise to the magnificence of their opportunities?

The London Christian World describes a very valuable manuscript which was recently discovered in the library of the church of the Mother of God, at Erivan, in the Transcaucasia. It is an Armenian translation of a treatise by Ireneus, bishop of Lyons in the latter half of the second century of the Christian era. It was probably written A.D. 190. It contains a definition of Christian doctrine, a sketch of the history of revelation from the beginning to the age of the prophets, an outline of the scheme of redemption as foretold in the Old Testament with an examination of passages held to refer to Christ, and a brief summing up, with a warning against heresies. Great stress is laid on the Virgin Birth of Jesus.

Referring to the fact that there has been formed in Toronto a society for the purpose of opposing the enforcement of the observance of the Lord's Day, the Canadian Churchman says:—"We have repeatedly remarked on the unhappy change which has taken place in the Old Country in what used to be called the Sabbath observance. There is now no Sabbath and no Sunday observance. Yet on the continent of Europe there are efforts to introduce, both by legal enactments and social efforts, something like the English Sunday as it used to be. We trust that all friends not of religion only, but of decent national habits, will do their utmost to have our laws enforced, not harshly or arbitrarily, but to preserve for us a decent quiet Sunday, and as little unnecessary labour as is possible upon that day."

Drink and railway disasters are more closely related as cause and effect than it was at one time suspected. Color blindness, nervous strain and mental unbalance are the explanation of some accidents, but according to the Missionary Review, another adequate cause is to be found in drink. Dr. Marcy, of Boston, says: "Investigation and experiment show that the engineer and firemen on the train, even when subject to the drain of energies incident to continuous work and exposure, are better off without their bottle." And Dr. Marcy's opinion is confirmed by the following striking testimony:—"Doctor Ennis of the University of Heidelberg, has declared that over fifty per cent. of all accidents occurring on the German railroads are due to the bewilderment of the operatives who have used stimulants, and that, if total abstinence only were employed, the expense of managing the road could be reduced very greatly. Such action is fundamental and far-reaching, since, for generations, the German has conscientiously believed that his beer was advantageous in the development and strengthening of both his mental and physical powers."

THE GORNER STONE

BY REV. JOHN J. CAMERON, M.A.

"Jesus Christ Himself being the chief corner-stone."—Eph. 2:21.

There is no doubt that the Apostle in penning these words, had before his mind's eye the temple of Diana at Ephesus, which, during his sojourn in that city, he had often seen. This temple was one of the seven wonders of the then known world. The magnificence of its architecture was unrivalled. It was supported by a hundred columns, carved and polished by the sculptor's art—each the gift of a King. The most celebrated artists of the time were employed in adorning its walls, and all that wealth or skill could do, was done to make it one of the most gorgeous temples which the eye of man ever beheld. As the Apostle brought before his mind's eye this massive and imposing edifice adorned with all the embellishments of art, he was led to see in it a fitting picture of a more glorious building—the Church of Christ, that Church which was gradually rising around him, of which Jesus Christ was the chief corner-stone, and every believer a "lively stone." There are several respects in which Jesus Christ may be likened to a corner-stone. He is like a corner-stone because in point of time He preceded the Church which He founded. Just as the laying of the corner-stone precedes the erection of the building, so did Jesus Christ precede the establishment of His church. He was the pre-existence of God Himself. "Before Abraham was, I am," were His significant words. Salvation by Jesus Christ was no after-thought of God's. Before time was, before a sun shone, or a planet rolled or a being breathed in the deep silence of eternity, God foreseeing man's fall, formed the purpose to redeem him from his sin—then it was that Jesus Christ the Divine corner-stone was laid. He was the "Lamb slain before the foundation of the world." Then was laid the foundation of that church which ever since has been growing and extending. On Him the Old Dispensation rested. On Him the first church was built. To Him all its symbols and sacrifices, like finer posts pointed. Of Him did ancient prophets write and poets sing; and in Him all history found its meaning and all prophecy its fulfillment. And at length, when every influence set in operation had performed its part, "in the fullness of time," did Jesus Christ appear to mark a more advanced stage in the erection of the spiritual building. The New Dispensation of grace, the visible advent of Jesus Christ, did not mark the beginning of the church. It simply indicated a more advanced stage in its growth and development.

The New Dispensation was the outgrowth of the old, the germ of the Christian church was in the Jewish, as the germ of the Jewish was in earlier, more primitive forms of belief which preceded. The Jewish church and the Christian, the Old Dispensation and the New, the earliest forms of belief and the latest, are therefore to be viewed as parts of one complete and comprehensive whole, the one by a process of evolution paving and preparing the way for the other. Like the silk-worm which ere it reaches maturity passes through several stages of development, at first appearing as an egg from which after a time a worm comes creeping forth, which changes its skin and passes into a death-like torpor, from which again it emerges, puts on its golden wings and soars aloft in the air, but in all the stages through which it passes it is still the

same silk-worm in different forms, in different stages of growth, so with the church in its transition from the earlier, more primitive forms of belief to the Jewish; from the Jewish to the Christian, and onward to its present stage of development—through all these different stages it is the same church, resting upon the same corner-stone, inspired by the same Spirit, redeemed by the same Saviour, working towards the same end—the elevation and salvation of men.

Again Christ may be viewed as a corner-stone, because He imparts strength and stability to the church, just as the corner-stone does to the building. Take away the corner-stone from the building and you imperil its safety; so remove the historic Christ from the church, and you endanger its very existence and pave the way for its certain downfall. The church without Christ would be like our earth without the sun or the body without the soul. As the crowning glory of the Temple at Jerusalem, was that the Shek inlet the symbol of God's presence dwell there so, the crowning glory of the Church of Christ is the presence of Christ by His Spirit vitalizing her every member. In proportion as the church has had the Spirit of Christ, has she been successful in performing the work given her to do. It was the presence and power of the Spirit which enabled her to achieve such glorious victory in early days, in these dark days when the fires of persecution blazed. This Spirit it was which filled and fired the heart of Apostle and missionary who went forth, with their lives in their hands, to proclaim the truth in the face of a world arrayed in deadly antagonism against them. It inspired the noble army of martyrs who sealed the truth with their blood, it has made the weak strong, and the timid brave; it has given strength to the living and made the dying victorious over death. All the victories of the past and all the brilliant success which has crowned the efforts put forth by the church in more recent times have been due to the presence of the Spirit, inspiring her, and through her the various social reforms, philanthropic movements, educational enterprises and missionary activities which she has set on foot. Bereft of the Spirit, the church may be fitly likened to that heap of dry, withered bones which the prophet, in his vision, saw scattered in the valley—a grim and ghastly spectacle. But see these bones, as before the prophet's inward eye, they assume form and symmetry, bone fits bone, sinew and muscle are formed, flesh covers them over. But there is no life in those shapely bones. Presently the prayer goes forth "Come from the four winds, Oh breath, and breathe upon these slain." Then in answer to the prophet's prayer breath enters the bones, light flashes from every eye and life pulsates through every limb; and what was before a heap of skeletons stands forth an army of breathing, valiant men. In this vision we see a picture of the church as inspired by the Spirit of Christ, and begirt with power she goes forth to do battle with the hosts of evil, and to rescue men from the grasp of the destroyer. True, the age of persecution has passed away, the rack and the guillotine are things of the past, peace broods over the land. Truth is enlarging her boundaries and extending her sway. Christianity has permeated to an extent which can hardly be estimated, the masses and classes of the most civilized races of

to-day. Despite the doubting, questioning spirit of our age, if not as result of it, never was there a time in our world's history when Christianity was such an active aggressive force; never were the forms of Christian activity so manifold and beneficent; never was the Bible so critically and intelligently studied, or its more spiritual teachings so heartily appreciated.

But there are difficulties yet to be overcome, needless divisions to be healed, inveterate moral maladies to be uprooted, crying evils to be put down, social and moral wrongs to be righted. Our civilization as it has advanced, has developed new forms of evil. Side by side with all that is beautiful in art, and grand in civilization, vice in its most seductive form rears its serpent head and exhales its putrid breath. In this age of feverish restlessness, of fearless inquiry, of refined vice, of graft and grab, the church needs to be girded with power. What we need at the present time is just such concentration of effort and union of forces as our Canadian church is now seeking to accomplish. Too much time has been frittered away in useless discussion and fruitless speculation which only engender division and strife. The commander who would expend his energy in attacking the weak and unimportant places, leaving the strongholds for the last, would be acting a very unwise part. Were he to direct his resources against the strongholds and capture them, the other less strategic points would succumb of themselves. So we as a church are acting an equally unwise part, when we exhaust our energies in attacking the weaker places of the enemy, in discussing minor points of doctrine or magnifying non-essential points, resulting in unwholesome and needless divisions which to-day, confessedly, are a source of weakness to the church. We are surely acting a wiser part when we seek to emphasize the more essential truths, to concentrate our effort and unite our forces against the real evils of our time, against these forms of sin and selfishness which all acknowledge to be hostile to our present and eternal weal.

But while in the present divided state of Christendom, organic union with the numerical strength and economy of men and means, which it would bring is very desirable, while a thorough organization, a larger and loyal membership, a form of church polity which would be the golden mean between congregationalism and prelacy, a summary of doctrine embracing the essentials of our Christian faith; while these are important as means to an end, yet we may build upon these and find to our sorrow that we have been building upon shifting sand. These apart from Christ are like the bones in the prophet's vision before the breath of life entered them, or like the building without the corner-stone. We must build upon Christ if we are to build safely and securely, we must lay our foundation broad and deep on these rock-bottom truths which He enunciated which have stood the test of time, which have come forth from the hottest fires of criticism unscathed, and in which the devoutest spirits of every age have lived and died. If the means we employ would serve and secure their highest end. If the church would brapple successfully with the problems of our time, if she would fulfill the great object of her mission, she must draw her strength from Christ as the building does from the corner-stone. The prayer must still go forth, "Come from the four winds, Oh breath, and breathe upon these slain that they may live." And in response to our earnest prayer and to the honest, persistent effort to which such prayer ever leads, the

means we employ would be energized, present perplexing problems in church and state would find a more easy solution, and the building we rear and in which we toil would rise slowly, but surely in staidness and strength, and every department of our church work would throb with a healthier and happier life.

ORANGEVILLE PRESBYTERY.

This Presbytery held conference on Home Department of Sabbath Schools on May 7th., in Orangeville, when Rev. J. C. Robertson, Assembly Secretary, answered questions and gave outline of how the work should be and has been done. A forward step is to be taken in this work by the Presbytery. Rev. J. Buchanan presented report on Individual Communion Cup. From scripture, history of passover and Hygiene he showed that the Individual was the proper cup to use. Presbytery adopted report and ordered it to be prepared for printing. The duty of instruction in this important matter is felt by the Presbytery.

Flesherton is vacant. The Moderator is Rev. J. A. Matheson, Priceville. Maple Valley also wants a minister. Moderator Rev. R. M. Phalen, Horning's Mills.

Priceville celebrates its fiftieth anniversary in June. The clerk is to represent the Presbytery June 23rd and Rev. A. McGillivray will preach on the 30th June.

Routine work on reports, audits, etc., filled in a very busy day. Next meeting held in Orangeville on July 9th at 11.30 a.m.

Funk and Wagnalls Company, New York and London, have for years been the publishers of several first-class publications, such as The Literary Digest and The Missionary Review of the World. Recently they added another to the number which promises to rival all others in popularity and usefulness. This one is called "The Circle: A Modern Department Magazine for all People." To name the several departments will to some extent at least indicate the wide scope of this attractive looking periodical: The Home Circle; The Circle of Amateur Craftsmen; Sports and Games; Travellers' Circle; School and College; The Girls' Busy Circle; Automobile and Motor; The Art Circle; The Circle of Music; The Photographic Circle; The Mothers' Circle; The Church Circle; The Children's Circle; Women's Gowns and Accessories; The Collection Circle; The Library and Reading Circle; The Business Circle; Health and Hygiene; The Farm and Garden; The Poultry Circle; Popular Science and Invention; The Industrial Circle; and Fun Lovers' Circle. Outside these numerous departments there are articles and series—all profusely illustrated—that cannot fail to make The Circle intensely interesting to the reader. Send 15 cents and secure a sample copy; or \$1.50 and insure its monthly visits for a year. Address Funk and Wagnalls Company, New York City.

The giving of the D. D. degree to laymen is not unknown in Scotland. We commend to our correspondent's notice the following item found in a recent issue of the Scottish-American: Prof. Peake, of Manchester, one of those chosen to receive an honorary degree from the Aberdeen University, is the first layman who has received the degree of D.D. from the Northern University. Professor Ramsay, of Aberdeen, another layman, received the D.D. degree from Edinburgh a year ago. Glasgow University has not yet broken the clerical tradition in the granting of the degree of Doctor of Divinity.

When a real revival comes to town the fires upon the family altar begin to blaze.

LONDON AND VICINITY.

The Port Stanley congregation are looking forward to a period of greater prosperity in the near future. In the meantime they propose to sell their old manse property and build a more suitable one.

Rev. Mr. Geddes, of Ailsa-Craig, moved in the Presbytery of London the other day to overture the General Assembly to take action to arouse the whole church to the peril of Mormonism in some parts of this Dominion.

The Rev. R. W. Leitch has returned to his charge at Delaware very much improved in health by his leave of absence; but the Rev. T. R. Shearer, of Melbourne, is still an invalid, unfit for any pastoral duty, very much to the regret of his brethren.

First church, London, is still vacant, and, as far as known, without any prospect of early settlement in view. Dr. Merchant has been giving a course of interesting lectures on the Sunday school lessons at the weekly prayer service.

Mr. R. M. Stevenson, a graduate of Queen's College is supplying the pulpit of St. Andrew's church during the temporary absence of Rev. Dr. Ross. The brethren of London Presbytery are greatly gratified to hear that Dr. Ross has successfully passed through a painful and critical surgical operation, and that prospects for his recovery are very favorable.

In the matter of Church extension London is still advancing. Mr. Bannatyne, student, will have charge of the new mission at Chelsea Green, just across the river from the city; and the London Presbytery Council are taking steps to open a new mission Sabbath school this summer on Hamilton Road, east end, which will be operated in connection with the Chelsea Green cause.

The Presbytery of London has appointed the following commissioners to the General Assembly: Rev. T. H. Mitchell, B.D., of New St. James, London; Rev. A. J. Mann, B.A., of West Lorne; Rev. T. A. Watson, B.D., of Thamesford; Rev. D. Kelso, of Wallacetown; Rev. Jas. G. Stuart, B.A., of Knox church, London; Rev. Thos. Nixon, Ph.D., of Hyde Park, and Rev. R. W. Leitch, of Delaware. Also the following elders: Messrs. J. W. Sutherland, of Kintore congregation; A. Stuart, K.C., of First church, London; Neil McNeil, of Appin and North Ekfrid; Wm. Campbell, of Belmont and Yarmouth; Newman Booker, of Aylmer; Jas. C. Shipley, of Ailsa Craig and Carlisle, and D. Fletcher, of Newbury.

The Rev. Hector McQuarrie, of North Bruce and St. Andrew's, at a joint meeting of the congregations on the evening of May 11th, was made the recipient of a beautiful token of esteem. Owing to advanced age he has retired from active duty and intends to make his future home in Toronto, along with his daughter. The people of his late charge presented him with a highly complimentary address and a purse, and also bore testimony to their respect for Miss McQuarrie in presenting her with a handsome silver tea service. The mutual expressions of sympathy on the part of the people and their late pastor evinced the cordial relations that characterized a pastorate of over thirteen years. Several members of presbytery took advantage of the occasion to bid Mr. McQuarrie good-bye and wish him much peace and enjoyment throughout the remainder of his earthly sojourn. All feel the loss sustained by the presbytery through the removal of one whose deliberations on matters pertaining to the work of the presbytery were highly valued.

OBITUARY.

The death of the Rev. Alex. Grant, M.A., who had been minister of Knox church, St. Marys, for many years, came as a shock to the community. During his ministry in St. Marys the congregation of Knox church suffered severely through the loss of their church building by fire, but under his leadership they recovered strength and continued to exercise wide influence. He was a man of great cheerfulness of temperament and was greatly beloved by all classes. There was not in all this region his equal in social qualities. He was a scholar of considerable rank, his record in the University of Toronto, in which he was a medalist, and in Knox College being distinctly high. He was ordained in 1864. One of his sons, Rev. W. Harvey Grant, also a Toronto graduate, is a missionary at Weewufu, Honan, China. His brother, Rev. George Grant, B.A., Orillia, is inspector of schools. A niece, Mrs. Grant Needham, is principal of the Ottawa Ladies College.

Referring to Mr. Grant's death, the Haldimand Advocate, after mentioning that he had been for twenty-one years pastor of the Oneida church, of which charge Cayuga then formed a part, goes on to say: He was one of the most popular ministers who ever preached in Haldimand, or perhaps any other county, and was well beloved by all, irrespective of creed or nationality. He left Oneida for St. Marys in 1885, and the news of his death caused deep sorrow among his many old friends in Cayuga.

THE JAMESTOWN EXPOSITION.

The Jamestown Exposition, which opens on April 26th, 1907, promises to be one of the most interesting of the larger expositions which have been held in later years. Its location at Sewall's Point, on the historic Hampton Roads, some nine miles from the city of Norfolk, Virginia, and directly opposite Old Point Comfort, in itself will appeal to many, and the magnificent array of warships that will congregate here from all the countries of the world will attract a tremendous number of people from all parts of the American continent, as well as from abroad. To Canadians who have not had the privilege of visiting the South, this event will be the best opportunity that will present itself, and the low transportation rates that are offered will lend an additional attraction.

The only Canadian exhibit at this great Fair will be that of the Grand Trunk Railway System, who have erected a building of their own, in which the resources and attractive features of Canada will be shown, and at which building Canadians will be welcome, and where all information may be obtained. Another feature that is offered is the many different routes that can be taken to this Exposition from Canada, including rail, river and ocean journeys. The true hospitality of the Southern people, the historicity that surrounds the locality, and the many things to see and do, should be the means of inducing a large number to go from the north. Grand Trunk Agents will gladly give information as to rates and routes.

General Assembly of the Presbyterian Church in Canada.

The General Assembly will meet in Erskine Church, Montreal on Wednesday evening June 5th, 1907, at eight o'clock. The opening sermon will be preached by the retiring moderator, Rev. Alex. Falconer, D.D.

The clerks of Assembly, the clerks of Synods and Presbyteries, who are commissioners will meet in Erskine church at 4 o'clock p.m. on the opening day to arrange the business of the first sederunt. Travelling arrangements have been made for commissioners, and others who have business with the assembly, and notice has been sent to all commissioners through the clerks of Presbyteries. Commissioners will receive standard railway certificates at the starting point where ticket to Montreal is purchased, and these with a card giving the name and status of the commissioner will be handed in at the General Assembly office in Erskine church, and a copy of the stitched reports will be given to those entitled to receive them.

JOHN SOMERVILLE, } Joint Clerks.
ROBERT CAMPBELL, }

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

ISRAEL ENSLAVED IN EGYPT.*

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

These are the names of the children of Israel, v. 1. No life is unimportant. The history of to-morrow may centre around a name that was obscure yesterday. When these men went down to Egypt to find food, they little dreamed that thousands of years after they were dead, the world should turn back the leaves of history and read, "These are the names of the children of Israel, which came into Egypt." One of Browning's greatest poems, *The Ring and the Book*, had its origin in an old Italian murder case, an account of which the poet found in a book he bought for a few cents at a second-hand book stall in Florence. In the old book he found not only the names of the persons and the details of the story, but also copies of the speeches of the lawyers, all written out by some unknown historian. The names of the characters in *The Ring and the Book* are used now to point many a moral in speech and writing.

"Life is a piece of paper white, Wheron each one of us may write A line or two; and then comes night. If thou have time but for a line, See that thou make it fine; Not failure, but low aim, is crime."

Joseph died, v. 6. When Alexander Mackay, the resourceful and intrepid pioneer of missions in Uganda, with his seven companions, was taking leave of the Committee of the Church Missionary Society in London, he said, "I want to remind the Committee that, within six months, they will probably hear that one of us is dead. Yes," he went on, "is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after. One of us at least—it may be I—will surely fall before that. But," he added, "what I want to say is this, when the news comes, do not be cast down, but send some one else immediately to take the vacant place." Death is always busy thinning the ranks of those who are doing God's work in the world. Every place thus made vacant is calling for some one, brave of heart and resolute of purpose, to take up the important task. There is much to be done, and the time is short. We must be up and at it, if our lives are to count in the building of God's kingdom.

"We hurry onward to extinguish hell With our fresh souls, our younger hope, and God's Maturity of purpose. Soon shall we Die also!"

Come on, let us deal wisely with them, v. 10. But their "wisdom" turned out to be folly, as the story goes on to tell. It is the fair thing, always, that is the wise thing. "No one ever got lost on a straight road," was the penetrating remark of an old minister, whose half century and more of unblemished service gave him the right to speak. The Chinese have a saying that it is wisdom to avoid dishonesty, for it returns to the dishonest one. Crookedness and craft can end only in failure.

They built for Pharaoh treasure cities, v. 11. It is said that Napoleon once disclosed to a high officer a certain military plan. The officer listened, and then pointed out that this plan

would involve the loss of a hundred thousand lives. Napoleon replied, "What are a hundred thousand lives to my glory?" The officer walked to the window of the room and threw it wide open, in order, as he said, that all Europe might hear this infamous remark. Infamous, indeed, it was, and Napoleon's selfish ambition met at last its merited doom. It led him to the crushing defeat at Waterloo, and the lonely exile of Saint Helena. God reigns. He is on the side of the poor and the oppressed, and with Him every oppressor soon or late will have to reckon.

They made their lives bitter with hard service, (Rev. Ver.) v. 14. A recent story by a Canadian author tells how a mighty flood wrought its fearful havoc on a little village by the river bank. Among the sufferers was the keeper of a little store. His stock was damaged, and ruin stared him in the face. But it was discovered that the river had laid bare a "pocket" of gold, which made the poor storekeeper a rich man. Even so, the experiences in life that seem hardest bring to us the wealth of character strengthened and soul ennobled.

KEEPING YOUNG.

The struggle against growing old becomes more and more strenuous. Everything is done that can be done to keep the body from decaying, and when these efforts fail some try to make themselves appear young when they are old. No one can wonder at this unwillingness to grow old. To the eye of one who lives for this world all the sweetness of life is in youth and the early years.

A Methodist bishop said the other day in one of his Conferences: "The devil has no happy old men in his service." This was said immediately after one of the fathers had spoken with rapture of his peace and hope in Christ.

A popular novelist has represented a magician as administering to a company of decrepit old men a secret elixir which suddenly restored their youth. The wrinkles were smoothed from their faces, their white hair became black and brown, their nerves became steady, their hearing keen and their sight clear. Their voices rang out like the voice of youth, and their thoughts were the thoughts of twenty-five. But this amazing transformation did not abide. The charm soon spent itself and left the poor pilgrims as it found them.

There is a secret of happy old age. Many men become old at thirty, and many are young at fourscore years. Youth is not in the body, but in the spirit. The body will become feeble and decay. The outer man will perish. "Yet the inward man is renewed day by day."

"They that wait upon the Lord shall renew their strength." It is the Lord that "satisfieth thy mouth with many good things, so that thy youth is renewed like the eagle's." They that serve the Lord in sincerity and truth, "shall bring forth fruit in old age." "His leaf also shall not wither, and whatsoever he doeth shall prosper."

The peace of Christ keeps fresh my heart.

A fountain ever springing.—Selected.

Never until God says, "Let there be light," will the darkness cease to brood over the soul.

God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault.—Ruskin.

THE BROADNESS OF THE LIFE IN GOD.

"Thy commandment is exceeding broad."

By Rev. Professor H. A. A. Kennedy,

The divine way of life is large and generous and spacious, and there is scope for the expansion of every power we possess. Here, each faculty for the first time approaches its true aim. Let us glance very briefly at one or two ways in which the divine view of things enlarges our common existence:

It is in fellowship with the God and Father of our Lord Jesus Christ that we learn to think of our life as one harmonious whole. The ordinary aims we set before us, aims which leave God out, can never unify or harmonize our lives. They spring from scattered, occasional impulses. It is one ambition to-day and another to-morrow. And even when we do concentrate on some single object, success, or pleasure, or knowledge, we are reminded by those inward feelings which will not rest, that our aim is one-sided. There is an element in our nature which refuses to be satisfied. To come into touch with God is to gain sympathy with the divine nature—and "God is love." And the love of God brings harmony into life. For it shows that the real home of all our deepest yearnings is God Himself. And these desires, reaching God and touched by the divine love, come back to us purified of selfishness, and strive to find their ends in the service of our brother men. Thought, feeling, work, worship,—all merge in the holy unity of love.

But also, each separate part of life, from this standpoint, receives a profounder meaning. Take the usual experience of every day. There are certain expected accompaniments of life: the health without which we are helpless; the food and clothing which we call "necessities"; the stable order of the world on which our efforts depend. These seem no longer casual. They are a Father's gifts, and they have the value which belongs to the character of the Giver. Or, think of the success of our plans. Instead of breeding a mood of empty self-satisfaction, this reminds us of the wonder of God's favoring guidance which has hovered about our path. Or, consider the wearing anxieties and trials of the day. No longer shall we fret at the perversity of our luck, but keenly scan the meaning of these experiences, that we may properly learn the lesson our all-wise Educator has meant to teach us. Here, too, life as viewed in God, and God's purpose for life are "exceeding broad."

Once more, in following God's broad commandment we receive new, or, at least, marvelously quickened, capacities. When we look within, self-mastery is, of these, the chief. That was the stubborn, insoluble problem of the old existence—now it is the gracious mystery of the new. "I can do all things in Him that strengtheneth me." When we look away from ourselves, our most surprising attainment is the knowledge of God, dim, no doubt, merely in its elements, but containing within it the germ of what the Revealer Himself has called "life eternal." But whether we look within or without, there is a glorious intensifying of our power of vision. We are raised above the contracting, restricting forces of earthliness. We are rescued from the cowardice of our own vague hopes. This is the prospect which stretches before our unsealed eyes: "All things are yours, and ye are Christ's, and Christ is God's." "Thy commandment is exceeding broad."

*Lesson May 19, 1907. Exodus 1:1-14. Commit to memory vs. 13, 14. Read the chapter. Golden text—Then they cried unto the Lord in their trouble, and he saved them out of their distresses.—Psalm 107:13.

THE DOMINION PRESBYTERIAN

BLESSEDNESS OF THE CITY OF GCD.

By the Rev. Cornelius P. Ditmars.

The light of the city shall be Christ's face; the joy of the city shall be His presence and fellowship. It is toward this that we are called to press on bravely against all obstacles, living by faith in Him here; living in obedience to His commandments; living while in this world more and more for the unseen and eternal things of the other world. And it seems to me that a full preparation for the presence and fellowship of Jesus Christ up there demands that we seek more and more a sense of His presence with us here. We must learn to walk with Him, to talk with Him, and to yield to Him a daily heart devotion; then shall we be ready for His companionship up there. And it is possible to be held and constrained and comforted by him, even when we are not conscious of His presence. You know, even with our earthly friends, visible presence is not necessary to their strongest influence. They may be miles away from us; we may not see them face to face for days, yet does the bond of sympathy and friendship hold us up, constrain us to faithfulness, fill us with hope. Paul was right when he said, "Nothing shall be able to separate us from the love of Christ." It is with us, in us, around us, constraining, uplifting, inspiring us, even when we do not distinctly realize it.

This is the growth of the soul of faith that fits it for the fellowship and service of Christ in the eternal city of God. In John's Book of Revelation there is one thing that shines back of all and burns its way through all. It is his vision of Jesus Christ. That flashes out everywhere. It so fills his heart, so masters his spirit that he turns to it again and again. In all his views of heaven the Divine Almighty, all glorious King of his life is everywhere present and he gives Him always the highest place. And after all, is not that the main thing for each one of us to get, viz., a heart vision of Jesus Christ, a sympathetic conception of His character, a longing to know more of His grace, a hope to become sharers in His glory? Having seen the Lord, having let His gracious love kindle within you, your highest conception of heaven and eternal life will be filled with the presence of Christ and you can conceive of no joy on earth or in heaven being complete without His companionship and love to crown it. One of the meekest and most comforting thoughts about the city of God is that Christ will be there. And to the hearts who have felt His saving power and love that is the chief attraction. We shall be with Him; we shall see Him; we shall know Him truly here; we shall be like Him, when we shall see Him as He is.—N. Y. Christian Intelligencer.

THE LOFTIEST AND LOWLIEST GIFTS.

The loftiest gifts, the most conspicuous position, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as he will; and whether he endows him with starlike gifts, which soar above, and blaze over half the world with luster that lives through the centuries, or whether he set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion—namely, to give the light of knowledge of the glory of God in the face of Jesus Christ.—Alexander Maclaren.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: Many churches are increasing the salaries of their pastors this year. This is as it should be. The cost of living has very materially advanced, and the purchasing power of a salary has very materially decreased. We are glad that so many churches are able and willing to act with such justice and good will.

Lutheran Observer: The financial side of Christian duty cannot be ignored. It will not take the place of spiritual things, of faith and true living, but neither can they exist in acceptable form unless their fruits and the gratitude of love are shown in bringing our offerings to the Lord for the carrying on of the work that He has entrusted to our hands.

Presbyterian Standard: There is no such thing as liberty to do wrong. He who would cry out as a freeman on behalf of liberty to do this or to do that which is wrong in itself or by reason of its encroachment upon the well recognized and real good of the community is altogether beyond his rights. The thing he virtually clamors for is license. The spirit of such men is to follow their own will without reference to law as it affects either themselves, their fellow men or their God.

United Presbyterian: The dispensary has failed in North Carolina. Its establishment was looked upon as a great forward step. The restrictions anent the sale of liquors were so numerous and so well defined, that it was thought a great advance in temperance had been made. A few years have proved that the hope was not well founded. The whole system became corrupt, and the law has been repealed. The counties, by a popular vote, may establish dispensaries, but the State, in utter disgust, has refused to be responsible for it any longer.

Central Baptist: The good that may come to the world from one little country church is beyond our measure. Here in modest surroundings, in an atmosphere of simple faith, in a place where religion is given prominent consideration, a young man receives his molding for a great life. The formation of character and the growth of moral purpose go on in this quiet corner apart from the excitement of crowds and away from the bustle of much church work. The little church itself may die away, or if it lives it may never be known afar, but its gift to the cause is worth more than endowments of money. What an encouragement to the pastors of these little flocks!

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack to his mother, "I wouldn't let any old thistles grow in my fields. I wouldn't have anything but the best grain and fruit."

"But how about the field you do own?" asked his mother, very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack. "The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.'"

Our lives are fields given us by God. Our parents and teachers are trying to sow good seed, so that nothing but the grain and fruit may grow in them. Are we helping them?

For one to dance and sing upon the grave of his mother would be a monstrous thing; but for one to spend his life in a giddy round of frivolity when his soul is dead to holiness and the hope of heaven is the act of a madman.

FAULTS THAT SPOIL OUR LIVES.*

Comparatively few people are ever guilty of gross wickedness and out-breaking crimes, but every one has some faults and defects that blench his life. While these faults do not send them to the gallows of the Penitentiary, they bring trouble into their homes and sadden the hearts of their best friends.

Comparatively few communicant members of the church allow themselves to fall into criminal habits that make them liable to arrest and punishment, but every one falls short of a perfect life, and all are tempted to words and actions that mark them as inconsistent and bring reproach upon the church and cause of Christ.

We are often led to mourn over the fact that the little things are the great things after all. The keepers of the vineyards as far back as in Solomon's day, could keep the great beasts and cattle from destroying the vines. They could keep up their watch and could see the approach of these large animals, and could fight them away. They could build fences that were tight enough to keep out the larger enemies of the vines, but the little foxes and other pests could sneak in, eluding their watch care and finding their way through the holes and under the fences. So it is to-day. Insects attack our orchards and our wheat fields. Shot-guns, scare crows, dogs and fences do not avail against them.

Here is a man who watches against the great enemies of his life and soul. He will not yield to ordinary temptations. He will not become a thief or a drunkard or a murderer. He will live a pure, clean life, in the sense of avoiding the filth and impurities that debase and destroy so many. But he is not above telling an impure story, and in some of his habits he does not show that he is as clean as the temple of the Holy Ghost should be. He is not above taking a sly advantage in business, and those who know him best, know that his life has some serious defects that very greatly damage him.

Here is a woman who passes, in general, as a Christian, and she has many attractions and graces. Bue she is peevish and fretful and faultfinding. Her home life is marred by her stinging words and her nagging of husband and children and servants. Where she is known best she is shorn of real power for good.

Here is a young man who is forming habits of smartness and neglect of duty. He is wasteful of time and money. He is not reverent in church. He is beginning to be found in questionable places of amusement. As yet he has done nothing criminally wrong, but the little foxes are getting in their work, and those who know him best are getting suspicious as to his character.

Here is a young woman who is failing to form habits of industry and neatness and sweetness of life. She is tempted to carelessness in speech. Her bearing and conduct away from home are showing imitations of loudness. She is failing to be gentle and kind and reverent and religious, and those who know her best sorrow over some of her tendencies.

The little things do the mischief oftentimes, and they lead on to greater and worse things. The cigarette may be a little thing; so may be the social game of cards; so may be the little dance at home, or the select party at a high-class play. But this very little thing may mark a tendency that in the end may destroy all Christian standing and influence. It may, in itself, be the difference between a conscientious and careful life, an influence for Christ or for the world.

*Endeavor Topic: Little Faults That Spoil Our Lives. Song of Solomon ii. 15.

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C. BLACKETT ROBINSON

Manager and Editor.

OTTAWA, WEDNESDAY, MAY 15, 1907.

The settlement of the big labour dispute at the Fernie mines, British Columbia, by Deputy Minister of Labour, King, through the medium of the Dominion Government's Conciliation Act, is an illustration of applied Christianity. The principle of the Conciliation Act is to get the contending parties not to strike, nor to lock-out, until both sides have presented their case before an impartial board, thus giving time for second thought and for the play of pacifying influences. This principle will ere long prevail as between nations; not till then the thousand years of peace!

It is to be hoped that the sentence of three years in the penitentiary just given to Thompson, the Grand Trunk freight conductor, for violation of the rules of the Company by which three men lost their lives, will have a salutary effect. The appalling loss of life in recent months from collisions, broken rails, etc., on our railways must be stopped; and whenever negligence can be brought home to a railway employee severe punishment should follow. Railway corporations who keep their men on duty for too long hours should also have the attention of the proper authorities.

The Special Committee appointed at last Assembly re the Amalgamation of the Women's Foreign and Home Missionary Societies, is meeting in Toronto this week to prepare its report for Assembly. The Committee is much pleased with the spirit manifested by all parties in the Conference that have been held and feels that considerable progress has been made in the direction of unification. It is understood that the Committee will review the ground at some length and make some special recommendations to the Assembly. These recommendations will affect congregations more closely than the Boards of the Societies which will likely continue separate in the meantime for purposes of administration.

TORREY AT MONTREAL.

At Montreal, the largest number of persons professing either a new or a renewed allegiance to Christ were Methodists, Presbyterians and Anglicans, with the Presbyterians, as it happened, predominating. These prominent evangelists, whether they be Moody's, Wesleys, or Torreys, keep alive one great feature of the church's mission, which is sometimes forgotten, namely, that of recruiting sergeants for God's army and kingdom. How many churches are content if their annual reports, barely hold their own! Churches do not exist merely to hold their own. They do not exist merely to spoon-feed a stationary membership. If a congregation is not an active recruiting agency for the Kingdom, it is not truly a Christian church. For every man like Moody or Whitfield, or Chapman or Torrey, or Gipsy Smith, with special gifts as a recruiting sergeant for Christ, the church should give thanks.

CONCERNING CARDS.

The modern tendency in society towards excessive card-playing, especially where large or small money stakes are employed, has attracted a good deal of adverse comment. "No, my wife and I don't go to card parties since we are married," said a young husband; "we got enough of that before we had a home of our own. Card clubs have some way a queer influence on folks. Maybe it's different with older, steadier heads,—I don't know, for I never went to old folks' card clubs. But in young folks' clubs I never found anybody able to play a whole evening through without getting mad. It's amazing to watch young girls who are sweet and gentle as you please in every other place where you meet them—to see how flushed and spiteful they get at the card table. They will quarrel and accuse their friends of cheating. They forget all their manners and don't seem to be thinking of a thing but the cheap little prize they want to get. It isn't healthy."

AN ELOQUENT APPEAL.

Sir Henry Campbell-Bannerman, speaking at Manchester, quoted Sir Wilfrid Laurier's statement, that Europe was living in an armed camp. He described the 3,000 miles frontier between the United States and Canada and continued: "What could be finer than this high truce of God—(cheers)—under which two free sister nations have resolved to live within the security of that defenceless barrier and to banish these symbols of strife, prejudice and suspicion—their highways and frontiers—(Cheers). Is the relationship so established less noble than those which subsist between nations of the Old World, nations which still bug the ancient blasphemy that armed force as the only title to respect and the only guarantee of security. I think not. The New World has shown us a more excellent way. Heaven help these great confederations of free people. May they continue to prosper and go on in all that makes the real strength of the State and to maintain in all its radiance their bright example."

ENGLISH PRESBYTERIANISM.

The English Presbyterian Synod, through its committee in charge of the narrative, reports this spring 345 congregations. During the year now past, the sustentation fund received \$246,000 and the various mission enterprises \$254,425. The decision of the House of Lords, in the case of the United Free Church of Scotland, having thrown doubt upon the legal right of any religious body to make any change in its creed unless that right should be found specially reserved and the mode of its exercise provided, in its fundamental law, the legal committee of the synod has prepared a new model of deed under which property may be held, and it has been adopted by all the presbyteries this spring. The synod will be asked, when it meets, to provide a place of worship for Presbyterian students at Oxford, inasmuch as not a few of the 4,000 students attending the colleges there are connected with Presbyterian churches at home. In the last thirty-one years the Presbyterians of London have established thirty-one congregations; and some of these are now among the most important in the city. The church of St. John's Wood, under charge of Dr. J. Munro Gibson, formerly of Montreal, contributed last year \$6,835 to missions, thus standing second in the denomination in point of benevolence.

WILL LIGHTEN THE BURDEN.

The Michigan Presbyterian says it was a surprise to Rev. Hugh Black, so recently from Edinburgh, Scotland, to find that the average minister in America is loaded down with a burden of responsibility that the Scotch preachers never think of carrying. In addition to pulpit and pastoral duties, which is about the limit of work assigned to the Scotch minister, the average minister over here is expected to supervise all the activities of the church, to be the leading member of every society and class and club, a master in Sabbath school management, an adviser of the trustees, a church builder, a debt raiser and an eloquent advocate of the score or more of worthy causes that appeal to the church for help. The paper quoted contends that it is not well for a minister to divide his energies among many things. He has been called and ordained to do one thing and in that he should aim to be a specialist and a master. Paul wrote to the Corinthians that he had determined to know nothing among them save Jesus Christ and Him crucified. At an earlier day the Apostles of our Lord made this solemn announcement to the people: "It is not reason that we should leave the word of God and serve tables. Look ye out men of honest report, full of the Holy Spirit and wisdom whom ye may appoint over this business; but we will give ourselves to prayer and the ministry of the word." This example in the early church is a sufficient warrant for the law of the division of labor which leaves the minister free to do his divinely appointed work, while the laity assume all responsibility for the temporal affairs and minor offices of the church. That this is to be the condition in the future is evident from the uprising of the Brotherhood all over the church; and the results can be easily foreseen—a great increase of pulpit power and a more efficient management of church affairs.

LITERARY NOTES.

The Henry Fielding bicentenary has called forth no more entertaining or sympathetic appreciation of his writings than that contributed by Harry Christopher Minchin to the Fortnightly Review, and reprinted in The Living Age for May 4.

A special Spring Number of The Studio, (London, England,) describes the work of the Royal Scottish Academy, giving a history of its foundation and growth, and their forty reproductions in colours of the works of prominent members past and present. These are beautifully executed, making a most attractive collection. The volume is an exceedingly handsome and valuable addition to art literature, and marvelously cheap at five shillings, or \$1.25.

Our old-time friend, Mr. Frank Yelgh, has managed to compress into a booklet of sixty odd pages 5,000 facts about Canada that should have a large sale. The information is carefully compiled under a number of headings, such as Area, Agriculture, Commerce, Education, Indians, Mining, Manufactures, Railways, Religious, Timber, Trade and Tariff, etc., etc. The Dominion Government might well order 100,000 copies for distribution in Britain. It would be a good advertisement for the Dominion. Send 25 cents to the Canadian Facts Publishing Company, 667 Spadina Ave., Toronto, and you will be delighted with the investment.

The May number of Current Literature, (New York), contains one of the most striking short stories we have seen for some time. It is by Audreieff, who comes next to Gorky as a leading representative of Modern Russian literature. This story called "Lazarus," is terrible, but most impressive. It tells the after life of the man who was raised from the dead. The number contains as well many interesting articles—all concise and to the point. Some of the subjects are: "The Archangel of Peace at the Hague,"; "The Ceremonial Splendour of the Queen of England,"; "An Attempt to 'Place' Jack London,"; "The Radiant Personality of Frederic Leighton,"; and "Paul Before the Judgment Seat of Criticism."

The April Fortnightly Review, (Leonard Scott Publication Company, New York), affords a specially good table of contents, as follows: "A Seventh Birthday," by Alfred Noyes; "Ireland and Sea-Power," by Pollex; "Pan-Germanism," by Chedo Mijatovich; "Man's Place in the Universe," by Prof. H. H. Turner, F.R.S.; "The Land Famine in Russia and M. Stolypin's Scheme," by B. C. Baskerville; "Henry Fielding and His Writings," by H. C. Minchin; "The Colonial Conference," by Geoffrey Drage; "The Rights and Wrongs of Socialism," by Prof. Adolph Wagner; "The Situation in the Near East," by Alfred Stead. Then there is a contribution of the story—the "Stooping Lady and Correspondence." Altogether it is a rich bill of fare.

One of the most interesting articles in the April Blackwood's (Leonard Scott Publication Company, New York), is by Charles Whibley on "The Yellow Press of the United States." This bright criticism ends with the following prophecy: "The Yellow Press will flourish with its headlines and its vulgarity, until the mixed population of America has sufficiently mastered the art of life and the English tongue to demand something better wherewith to soace its leisure than scandal and imbecility." It would be a good thing for us Canadians if Mr. Whibley would come and tell us what he thinks of our cities and institutions in the same way that he is writing up the various phases of life across the border line.

MEETING OF GENERAL ASSEMBLY.

The following circular, giving railway rates to ministers, elders and others who may contemplate attending the General Assembly in Montreal, and rules which must be complied with, has been issued by the joint clerks of Assembly:

According to arrangements made with the several railway companies, it is necessary that every commissioner purchase, through the ticket agent at the starting point, a single first-class ticket to Montreal, and ask for a Standard Certificate, which he will retain as an acknowledgment that he has paid first-class fare.

Where a commissioner cannot purchase a through ticket and buys ticket over two lines of railroads or steamers, he must secure a Standard Certificate with each ticket purchased, one at his starting point, and the others where he transfers to other lines of railroad.

These Standard Certificates must be handed in promptly on arrival at Montreal.

The railroad companies have jointly appointed an officer to vise the certificates for tickets costing more than 50 cents. If the number reach three hundred or over, the commissioners will be returned to their destination free. Returned portion of round trip tickets must be vised in order to count. There will be a charge of twenty-five cents made to each commissioner holding Standard Certificates. This will be paid to the officer at Montreal. As soon as he has gone over the certificates and they have been signed by Dr. Campbell, they will be returned to you.

According to agreement with the companies the tickets will be good going to Montreal from May 30th to June 14th, inclusive, from points east of Port Arthur, and tickets for the return trip will be issued on surrender of Standard Certificates, up to and including June 19th, except in the following cases:

The interested lines have decided to make a single fare on certificate plan from British Columbia points, west of and including Mission Junction, and from Kootenay common points, viz.: Nelson, Rossland, Sandon, Kaslo and Grand Forks, B. C. The full one way fare will be charged on going trip and a certificate will be issued to each commissioner upon request. Under this arrangement, tickets will be on sale from May 27th to May 31st, 1907, both inclusive. Only tickets purchased on one of the dates named will be included. Tickets purchased prior to May 27th or after May 31st will not be honored in Montreal as entitling to a return ticket free of charge. No certificates will be honored at Montreal for return after July 31st, 1907.

From points west of Port Arthur in Ontario, Manitoba, Saskatchewan and Alberta free return tickets will be issued, provided 300 are present at the Assembly. Tickets will be good by all direct rail routes. If lake and rail are used, \$4.25 extra for one way via lake route, and \$8.50 for both ways, additional amounts to be collected by agent at destination. Tickets to be on sale west of Port Arthur to Winnipeg, inclusive, May 30th to June 3rd; from territory west of Winnipeg by trains connecting with those leaving Winnipeg on selling dates mentioned above. Certificates will be honored at Montreal until July 31st, 1907. Both going and return tickets to be good for continuous passage.

It is specially requested that every commissioner, no matter what form of ticket he may use, provided he has paid 50 cents or upwards for it, will obtain a Standard Certificate from the ticket agent at the starting point.

All above arrangements apply to commissioners' wives and daughters, or any persons having business with the Assembly, provided they obtain the Standard Certificates and comply with the terms as above.

Correspondence on the subject of transportation to be addressed to Rev. W. R. Cruickshank, B.A., Y.M.C.A. Building, Montreal.

Envelopes containing circulars re travelling facilities for commissioners to the General Assembly have been sent to all Presbytery clerks with the request that they address them and forward them to the commissioners of their Presbytery. In the event of their not being received, clerks are asked to correspond at once with Dr. Somerville, Presbyterian church offices, Toronto.

We are indebted to Dr. Somerville, Treasurer of the church, for the following statement that will be of interest to our readers. It gives a comparison between 1905-6 and 1906-7 in a number of points.

	1905-6	1906-7
Over whole church	1905-6	1906-7
Families	\$ 130,009	\$ 137,913
Communicants	241,511	254,031
Added on profession	14,400	18,211
Contribution to attend	1,138,026	1,221,419
Contribution for all missionary purposes	492,507	592,260
Contributions for all purposes	3,080,173	3,344,087

While President Roosevelt has made enemies of the Plutocrats and trust magnates of the United States, who are making desperate efforts to prevent his renomination for the presidency, his war on the trusts and his declarations in support of public righteousness, have won him many friends among the Democrats. This is indicated by the fact that recently a prominent Democratic orator and editor of Georgia at a banquet to Mr. Bryan at Chattanooga, proposed that the latter should in the next Democratic National Convention nominate President Roosevelt for another term. Mr. Graves said: "Speaking here deliberately for myself, I believe that we should affirm our principles, confess our faith, recite the necessity of the reform of corporate capital as the supreme and transcendent issue of the times, pay tribute to the great and typical American who has proved himself the dauntless and conquering captain of the people's cause, and then, in that great convention of our own, William J. Bryan, the one unmatched and incomparable evangel of our faith, speaking for a pure Democracy, and speaking for the whole plain people of the republic, should put in nomination Theodore Roosevelt, for one more undisputed term of power to finish the work he has so gloriously begun." Mr. Bryan, in replying to Mr. Graves, said: "As at present advised, I shall not present the name of Theodore Roosevelt to the national Democratic convention. Bear in mind I say 'As at present advised.'" He, however, took care to say that if, after mature consideration and reflection, and the presentation of the arguments in the case, he should feel that his duty lay in that direction, he would present Mr. Roosevelt's name, even though it should prove to be the last act of his life. What a grand smash-up of both the old parties such action by the Democrats would produce. A ticket with Roosevelt for the presidency and Bryan for the Vice-presidency would be unique in the political annals of the American republic.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

PATTY'S SECRET.

Mrs. Lomax softly opened the nursery door and peeped in. "I'm awake, mother," said a voice from the white cot; "come in."

The lady quickly turned on the heat and opened the blinds. It was a bitter cold day, and Jack Frost had decorated the window-panes with silver pictures of forests and castles.

"What awakened you so early, Patty, dear?" asked her mother, coming over to sit on the edge of the bed. To her surprise the young face was wreathed in bright smiles.

"I had such a strange, sweet dream," said Patty, her eyes shining. "I think it must have been my dream that waked me."

"What was it love?" But Patty was silent. "You don't want to tell your dream little daughter?"

"I believe I'd rather not, mother, if you don't mind."

"No, indeed."

"Well, I'll not tell mine, then."

Patty's mother had no dream of her own to tell, for she had hardly slept a single one of the many hours between dark and dawn. Many of them she had spent on her knees beside her bed, pouring out her mother heart in prayer for her darling that was, with the returning day, to undergo a painful and dangerous surgical operation.

For days Patty herself had been in a sad state of nervousness and depression; it had been necessary, for certain reasons, that she should know what was before her, and though she bore up bravely for her years, it could not but be to her like entering a dark cloud.

And yet there was a smile on her lips and the light in her eye, though the hour of trial had come!

The weeks slipped away, each one leaving little Patty stronger than it found her, and nearer to the end of her prison life behind window-panes. For the great trial was safely past, and the surgeon said one reason that our little girl came so safely through it, without fever or inflammation of any sort, was that she was so quiet and brave, and didn't excite or fret herself.

When Patty heard these praises she only smiled and said, "That's my secret." Though she did not ask, Patty's mother sometimes wondered what she meant, and why she would not tell her secret.

But one day Patty overheard a visitor speaking of another child who was to undergo an operation. This visitor was one of the managers of St. Luke's Hospital, and the child she spoke of was a charity patient, a poor little deformed girl in the public ward. She was an orphan, and had no friends except the kind people at the orphanage, where she had been put when only a few months old.

Patty was very quiet until the visitor left; but when her mother turned to her couch, she found her little daughter eager to tell her something.

"O mother!" she cried, "I must see that little girl; I have something to tell her."

"I'll see her for you, dear," said Mrs. Lomax, "and tell her anything you say."

But Patty, who had been so reasonable and obedient, did not seem able to listen to reason. She wept and entreated to be carried to the hospital, until at last her doctor consented to let her go in a closed carriage with her father to lift her in and out, and carry her every step up and down the halls and stairway. "Only father," she said; "I'd rather have only father."

After all, the drive did not seem to hurt Patty at all; when she had taken

off her wraps in the waiting room, and was being carried up to the ward, she whispered a little nervously, "Can I see the little girl all by myself, father?"

Mr. Lomax felt troubled at this almost stubborn secrecy. "I think not, daughter," he said gravely; "the nurse would hardly leave her patient in the hands of such a little girl as you. Why is it that you can't trust me to hear what you have to say?"

Patty hesitated a minute, and then said, "I'm so afraid you might laugh at it, or say it was just a fancy; and oh, I couldn't stand anybody's laughing, because it helped me so."

Mr. Lomax held her closer to his breast.

"Dear little sensitive plant!" he said to himself. "How easy it is to hurt anything so delicate and tender!" Then he answered Patty in a very gentle voice: "You need have no fear of that, darling. Now that I know how you feel about it, whatever you have to say will be very precious to me."

Nothing more was said, but the little arms tightened about his neck, and he heard a little sigh of content.

Laugh at her! No listener could have smiled at Patty's secret, except as one might smile in glad surprise if an angel spoke.

In a very simple speech, as one child uses to another, Patty told this little hospital patient of her long time of suffering and disease; how she had felt that she could not stand the surgeon's table, the knife, the stitches, and all the horrors of an operation.

"But the night before it was to happen," said Patty, "after I had prayed with all my might to our Savior to help me bear the pain, I fell asleep, and dreamed that I saw Him."

"Oh, I wish you would know how he looked! Just like he was all our mothers and fathers in one person. I did not hear him speak, but I knew from his smile that he was going to be with me. And then I waked up, and remembered what he said when he was going back to heaven, 'Lo, I am with you always.' And I wasn't afraid any more."

"And did it hurt very bad?" eagerly asked the child in the cot.

"I don't know," said Patty, looking rather puzzled, "maybe it did. The doctor couldn't give me as much of the go-to-sleep stuff as he will you; and part of the time I knew what he was doing, and felt the pain. But I did not mind it; I said to myself, 'Why I can easily stand it; just as long as I have to.' You see, Jesus had answered your prayer, and he will answer yours, too. Don't forget, please, what he said about 'Lo, I am with you.'"

"Will you ask for me?" said the little stranger; "He doesn't know me very well."

And Patty promised.—Ex.

The oldest newspaper in the world is (says the "Sketch") one named the "Wachenblatt," which is published in Gruningen, a small town of some twelve hundred inhabitants, in the Canton of Zurich, in Switzerland. It is the only newspaper in the place, and is at one and the same time the organ of the Liberal-Conservatives and the Social Democrats. Pages one and two belong to the Liberals, and pages three and four to the Socialists, and the two parties abuse one another finely in its pages.

We always understood, that the honor of publishing the oldest paper in the world belonged to the Chinese. Who can speak authoritatively on the point?

HOW MRS. SPIDER CLEANS HOUSE.

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike the other careful housekeepers she wears her fine clothes when she works.

Maybe you have seen her all rigged out, in her yellow and black velvet gown, sweeping and dusting her web, but just remember she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical in fact, for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old clothes men in the Spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters, so she begins her work by raising one of her eight claws and giving her house a shake that reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag or are the least bit broken, she rolls them into a ball, and eats them, just as she does her old clothes. Then she replaces them by new ones.

When everything is in thorough order she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or paws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing, she is ready for dinner, and woe to the fly or other luckless insect which is caught in her web.

She spends much of her time eating, and all her food goes into the back part of her body, which, you know, looks like a soft round ball. Here it is changed into a sticky syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air.

As the web is in constant need of repairing, a great deal of material is required, and Mrs. Spider must eat much and often. She does not waste old material either, as we have seen but eats her old web.

She will neither make nor mend her web in cloudy weather.—Ex.

THE GRACE OF KINDNESS.

A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, pressed them to her heart, and then she fell asleep.

The train neared its destination. The father came in from the smoking car. At sight of his little one lying peacefully with her head against the stranger, and the roses in her hand, he said, in a voice full of feeling: "The Lord's blessing rest on you for your kindness to my motherless bairn." The child roused as she was taken in her father's arms, and said, "I've-been-in-heaven—pa; I've-got—some—roses." Other eyes were moist besides the father's, and one could almost hear a divine voice saying, "Inasmuch as ye have done it unto one of the least of these.....ye have done it unto Me."—

SEAL HUNTING ON THE ICE FLOES OF THE NORTH.

One of the most perilous of the world's vocations, but one in which an army of from five to seven thousand men take part, is the seal hunt, as it is called. The scene of the hunt is the ice fields which drift southward in the spring of each year from the Arctic regions and a bleaker or more desolate region could scarcely be found than this great icy waste. The prey of the seal hunters, however, is of enough value to tempt them to brave the rigors and dangers, for the hair seal which is their quest is of especial value. Not only is its coat valuable, but the blubber of the young yields an oil much prized for different purposes.

The Arctic current which sweeps southward through the ocean along the coasts of Labrador and Newfoundland carries with it a variety of animal life, being one of the great feeding grounds for deep-sea fish such as cod and mackerel. The low temperature of the waters, and the fact that for such a large portion of the year great masses of ice drift upon them, ranging from the glacial berg to the floe, render the Arctic current a fit habitat not only for many varieties of fish, but for the seal referred to. The ice floes form the cradle of the young, where they are cared for by the mothers during the first few weeks of their existence. The fine pelt which forms the coat of these young seals is especially prized by the seal hunters for the reason that it can be manufactured into leather which is utilized extensively for making trunks, boots, as well as book bindings. The oil referred to commands a high price, being used for illumination, for lubrication, and for the manufacture of fine toilet soaps.—Scientific American.

DISSIPATION IN READING.

Schopenhauer said: "The surest way of having no thoughts of our own is to take up a book every time we have nothing to do. That is not the popular idea, for reading is generally regarded as the generator of thought and character. But it is not so of itself. One must do something besides read. He must digest what he reads. There are people who read a great deal more than other people, but know a great deal less. They read just to read—to put in time; for a pleasurable sensation that one gets lying in a hammock or drinking a glass of soda. There is no digestive force in it that builds up brain fiber. It is the sort of reading that sustains insipid talk, and makes one, in a little social circle turn away in disgust when a serious subject is referred to. The fact is, the only kind of reading that is worth the time employed is that which arouses reflection and builds up ideals. Men and women can not put in all spare time reading. They must have time to think, compare, idealize, apply, inquire of their own conscience and consciousness if what they read is true, pure and uplifting. If we had that sort of reading—the thought-inspiring kind—the country would be better off.—Selected.

So ancient is the city of Damascus, in Syria, that there is no record of its origin in any written histories.

In the Transvaal the average yield of gold is half an ounce to the ton. The expenses are, roughly 25s. per ton of ore.

The largest library in the world is the National Library of Paris, containing forty miles of shelves, holding some 3,000,000 books. There are also 200,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

When the German Emperor travels on German railways a detailed bill is made out for every engine and car used and for the distance traversed. It is estimated that he pays the Prussian railways alone about £5,000 a year.

THE BALLOONS OF SPIDERS.

The spider, like man, is a terra-grade, but, like man again, the spider essays to fly by repeated invasions of the air, tho, also like man, she falls short of directing her mimic airship, and to a great extent drifts, before the wind. "Moreover, like man," adds Dr. Henry C. McCook, one of the most original of American students of nature, "in rare divergence from the habits of lower animals, the spider does these things, as she gets her food, by the aid of a manufactured implement and not by direct use of her natural locomotoria." These facts, says Dr. McCook, give zest to our study of ballooning spiders. "That an animal which has none of the natural gifts of winged creatures for progress through the air should nevertheless be able to overcome gravity, mount aloft and make long aerial journeys, is well suited to excite imagination, awaken curiosity and stimulate research." And if Dr. McCook's lately issued volume proves anything, it would seem to be that Santos-Dumont is right in imitating the spider, and that the late Professor Langley erred in emulating the winged movement of the bird.—From Current Literature for May.

WHEN THE BIRDS COME NORTH AGAIN.

By Ella Higginson.

Oh, every year hath its winter,
And every year hath its rain;
But a day is always coming
When the birds come North again.
When new leaves swell in the forest,
And grass springs green on the plain,
And the alder's veins turn crimson—
And the birds come North again.

Oh, every heart hath its sorrow,
And every heart hath its pain;
But a day is always coming
When the birds come North again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over—
Why, the birds come North again.

NEWFOUNDLAND HOSPITALITY.

I need scarcely say there are no hotels on this coast, and consequently no hotel bills. The traveller selects his house when he enters a settlement, walks in, and sits down by the stove. Indeed, he scarcely waits for the invitation to "sit in" when the family goes to meals, the people of this coast being much given to hospitality. When night comes on he simply takes off his boots and—stays. It may be he will have to share a bunk with one of the household, or perhaps he has a bed in "the room"; that depends on his social position. If room is short he will turn in on a settle, or simply lie down on the floor. I have slept on a settle under which the hens lived in winter, and rested as soundly as on any feather bed, the only inconvenience being that now and again I had to grope after the rooster, which persisted in thinking it was morning long before I did. The first question asked a stranger on his entering a house, will not be, "What is your business?" It is certain to be, "Have you been to tea?" For our national drink is tea, and a drunken man is seldom or never seen. Indeed, we have become a prohibition coast.—St. Anthony Correspondence London Standard.

SEEK THE BEST.

Then speak no ill, but lenient be
To others' failings as your own.
If you're the first the fault to see,
Be not the first to make it known;
For life is but a passing day;
No lips can tell how brief the stay;
Be earnest in the search of good,
And speak of all the best we may.

STARVING BABIES.

The baby who suffers from indigestion is simply starving to death. It loses all desire for food and the little it does take does no good and the child is peevish, cross and restless. Mothers will find no other medicine as prompt to cure as Baby's Own Tablets—they always do good—they can't possibly do harm. Mrs. James Savoy, Little Lameque, N. B., says:—"I believe that had it not been for Baby's Own Tablets my child would have been in her grave. She was completely run down, would refuse food, and was rapidly failing. Nothing I gave her did her any good until I began the use of Baby's Own Tablets and these have changed her into a well and growing child." Sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

GRAND TRUNK SECURING FIVE THOUSAND FREIGHT CARS.

Considerable additions are being just now made to the rolling stock of the Grand Trunk, in the delivery of some five thousand freight cars of various kinds. These cars were only ordered last November, and delivery started a few days ago, which is regarded as pretty rapid work in these days of enormous orders for rolling stock, far beyond the capacity of the shops to turn them out. The cars are of the most modern type, as is shown by the immense capacity of the steel coal cars, which have carrying power of 100,000 pounds each. The cars are being rushed into active work as fast as they arrive, which is about 30 a day.

- The order which is now being delivered consists of:
- 1,000 steel coal cars of 100,000 lbs. capacity.
 - 1,250 box cars of 60,000 lbs. capacity.
 - 1,500 flat cars of 60,000 lbs. capacity.
 - 250 furniture cars of 60,000 lbs. capacity.
 - 300 single deck stock cars of 60,000 lbs. capacity.
 - 200 double deck stock cars of 60,000 lbs. capacity.
 - 300 ballast cars of 100,000 lbs. capacity.
 - 400 refrigerator cars of 60,000 lbs. capacity.

A CURE FOR BAD TEMPER.

The manager of a large laundry business recently cured two of his men who could never agree with each other on account of their bad tempers. These men's duties caused them to work side by side in the laundry; and, owing to their quarrelsome natures, they were constantly in hot water in more senses than one. At last their employer hit upon the following plan to cure them:—

He put the two men, one inside the building and the other outside, to clean all the windows on the premises. There they were, face to face with each other, without being able to exchange a word. At last the charm began to work, for the whole of the workpeople were laughing at them. Noticing this, the two men could not help but smile at each other, and at last broke out in a hearty roar of laughter. The cure was permanent, for they have been good tempered friends since.—Popular Educator.

The British Island still uses snuff to the extent of one million pounds per year.

Births in Germany last year were 40,000 fewer, and the deaths 30,000 more than in 1904.

The Babylonians were the first to divide the day, as we do, into hours, minutes and seconds.

A British syndicate it is reported, has acquired the only known workable coal-fields in Abyssinia.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Glebe congregation have placed an order for a tubular-pneumatic organ which will have all the latest improvements, including an electric motor. The cost will be about \$2,400. It will be ready for use, it is expected, by November. A large and beautiful instrument situated in the spacious choir loft will add materially to the already handsome appearance of the building.

The anniversary sermons at Bethany Presbyterian church, Hintonburg, on Sunday were preached by the Rev. A. G. Cameron, M.A., of Westboro'. Despite the evening's inclement weather there was a congregation present at that service which filled every seat in the church. The morning subject was "Forward Movements of the Christian Church," and in the evening Rev. Mr. Cameron preached a sermon particularly appropriate, on the proper way of viewing both the past and the future. During the services the choir rendered special music in a very finished and pleasing manner. Both of Mr. Cameron's addresses were masterly and effective efforts.

At the Presbyterian Ministerial Association on Monday in St. Andrew's church, Mr. Edgar Empey, secretary of the Allied Trades and Labor Council, was present and conveyed the fraternal greetings of the council. He gave an interesting address on the problems of the working men, and on the motion of Rev. Dr. Herridge and Rev. Dr. Ramsay, received a hearty vote of thanks. The committee on church extension, Rev. A. G. Cameron, Westboro', chairman; Revs. A. E. Mitchell and Robt. Eadie, reported, but after some discussion the report was referred back to the committee. This meeting was the last regular meeting until next fall.

Eloquent sermons, appropriate music, large congregations and liberal offerings, marked the second anniversary of the beautiful Glebe church on Sunday. The preacher was Rev. W. J. Clark, of St. Andrew's church, Westmount, recently of First Church, London, who is thus described by the Journal: "Mr. Clark, who is a most impressive speaker, adopts largely the conversational style in his preaching. Without any oratorical fuss, he quietly but very tellingly, unfolds his message. Frequently he becomes eloquent, but his eloquence is of the quieter sort and comes naturally and easily, as a result of his earnestness rather than of a desire to thrill his auditors. He has a commanding presence, a musical, well modulated voice, and a chaste and beautiful diction. He has his messages well thought out, and presents them with directness that cannot but convince. In the morning he spoke of the body and of the spirit, and urged his hearers to always remember that, while the body returned to dust, the soul went marching on. His sermon in the evening was on the restlessness of the world and of the true rest that Christ gives all that come unto Him. On Monday evening a concert was given, at which Rev. Dr. Herridge presided. A high class programme was presented, and Rev. Mr. Clark gave his lecture on "The Essentials of Life," which proved a great treat. As a preacher or lecturer Mr. Clark will always be welcome to Ottawa; and he will be invited to the Capital as often as his people in Westmount will allow him to come.

EASTERN ONTARIO.

Rev. J. A. Caldwell, of Woodlands, has been confined to the house with a severe attack of quinsy.

The next regular meeting of the Presbytery of Lanark and Renfrew will be held in Carleton Place on May 23rd., at 10.30 a.m.

Rev. David Maclaren of Alexandria, the efficient clerk of Glengarry Presbytery, has gone to Mount Clements, to be absent several weeks.

Mr. John R. McCrimmon, of Vankleek Hill, a Queen's student, has been appointed to the Yorkton, (Sask.), mission during the summer months.

The interior of the Presbyterian church, Metcalfe, is being renovated and decorated throughout. The services will be conducted in the town hall for a few Sundays. Mr. T. A. Woods, evangelist, had charge of the services last Sunday week.

Rev. Mr. and Mrs. Kannawin of Woodville, have been forced to forego their proposed trip to Europe, by a serious illness of Mrs. Kannawin's father, Mr. J. Minnish, of Brockville, where Mrs. Kannawin is now staying.

On a recent Sunday Rev. A. H. Scott, M. A., in St. Andrew's church, Perth, gave a strong sermon to a large number of Odd Fellows, taking for his theme the Good Samaritan. He was decidedly evangelical. He called upon his hearers to do their Odd Fellows' work and their life work in Christ's name; and thus their humanity would rise into Christianity.

The Rev. D. D. and Mrs. Millar, of Hawkesbury, celebrated their 4th wedding last Monday, by giving at "at-home" in the afternoon and evening to the members and adherents of their congregation. A large number were present to extend congratulations and offer good wishes. In addition to many useful articles, the host and hostess were also presented with an address, along with a tin box, filled with silver coin, expressive of the regard and esteem in which they were held by their people, with the prayer that they might be long spared to labor together in their noble calling. Mr. Millar, on behalf of Mrs. Millar and himself, suitably replied, thanking them for the many and varied expressions of esteem.

WINNIPEG AND WEST.

The Presbytery of Rock Lake met in Manitow on April 30, for a pro re nata meeting. The first business was the resignation of the esteemed pastor of St. Andrew's church, Manitow, for the past nine years, Rev. Thos. Beveridge, B.D. On account of throat trouble Mr. Beveridge was forced to resign, and the resignation was agreed to by the congregation and Presbytery as the only thing to do under the circumstances. A call was presented from the Swan Lake congregation to Rev. J. H. Hutchinson, and provisional arrangement was made for induction at Swan Lake on the 13th.

That indefinable charm of style which characterizes Blackwood's travel articles is seen at its best in the description of "Fakumen" by David Fraser, reprinted in The Living Age for May 4, which gives a vivid picture of that interesting Manchurian town as seen during the war between Russia and Japan. The article is full of human interest.

WESTERN ONTARIO.

Rev. D. M. Martin, recently of Canington, is called to Bolton.

Laskey calls Rev. Crawford Tate, formerly of Oxotow, Alta.

The Rev. W. G. Beck, occupied the Eglinton pulpit last Sunday both morning and evening.

Rev. J. A. Brown, of Agincourt, took Rev. J. A. Grant's services at Richmond Hill on a recent Sunday.

Knox congregation, Guelph, at a recent meeting decided unanimously on individual Communion cups.

The induction of Rev. Alfred Bright to the pastorate of St. Paul's church, Ingersoll, takes place to-morrow afternoon.

The Rev. A. E. Armstrong, M. A., assistant secretary of Foreign Missions, preached in Knox church, Cayuga, on Sunday last.

A unanimous call to the pastorate of Knox church, Embro, has been extended to Rev. James Barber, of Arthur, as successor to Rev. G. C. Patterson, M.A.

Rev. J. H. MacVicar, B.D., of Melville church, Fergus, has been lecturing there on "The Heroes of Canada"—an attractive subject handled in an attractive manner.

J. E. Thompson, B.A., student of Knox College, Toronto, who has been stationed at Point Edward for the summer months, is discharging his duties in a very acceptable manner.

Rev. J. A. Cranston, M.A., preached a rousing sermon to Collingwood's Son's of Scotland on Sunday evening, May 12. The order was out in full force, and the church was packed, as it is almost every Sunday evening.

On the 88th anniversary of Odd Fellowship, Rev. C. H. Lowery, in the Opera House, Hagersville, preached a suitable sermon to over 200 members of the order and their friends. Lodges from Jarvis, Port Dover, Caledonia and Waterford were represented.

The union evangelistic services' last week, held in the Presbyterian church, Victoria, were inspiring. Christians are awakening to the responsibility resting upon them. Souls are making a start on the narrow way that leads to life eternal. They are to be continued for another week in the Methodist church.

The congregation of Chalmers' church met at the Mansie, Dover Centre, last week, and presented their pastor, Rev. A. E. Neilly, B. A., with a well-filled purse of money as a tangible expression of their regard for him. The presentation was accompanied by a very appreciative address. The people of Mitchell's Bay, where Mr. Neilly has been giving a monthly service, for the past four years, have also in a similar way shown their gratitude.

Rev. J. T. Taylor, returned missionary from Central India, who, with his family, has been spending their furlough in Collingwood, have gone to Galt to visit his people. They will return to Collingwood in July. They leave for India in September. At Easter Mr. Taylor offered a prize for the best essay on "Missions." The contest was opened to all the congregation. One of the church's bright young people, Miss Opal W. Devieau, captured the prize which was a set of Rev. J. Dennis' works on "Mission Work and Social Progress." The contest is to be an annual event through Mr. Taylor's generosity. Other young Presbyterians may have an opportunity of securing this splendid encyclopedia on Missions. Mr. Taylor's generosity is appreciated.

W. F. M. SOCIETY.

Thirty-first Annual Meeting at Brantford.

Convened in Zion church, with Mrs. Shortreed, President, in the chair, 600 delegates from every portion of the Dominion west of Quebec proceeded to the consideration of the important business pertaining to this influential and highly useful organization.

The afternoon services were largely devotional in character, Mrs. W. A. J. Martin and Mrs. A. Watts, of Brantford, and Mrs. McMurrich, of Toronto, taking part.

Mrs. Harkness, of Cornwall, followed with an interesting address, choosing for her subject the need of the presence of God at all the meetings. A short memorial service followed in honor of the missionary to India, Dr. Agnes Turnbull. In the absence, from illness, of Mrs. McLaren, of Toronto, who was to have given the eulogy, several members spoke of the deceased's great ability and love for her work. Touching allusions were also made to the deaths of Mrs. McWilliams, Mrs. Martin Cunningham; Mrs. Fraser, Uxbridge; Mrs. McNeill, Calgary; Mrs. Hart, Guelph; Mrs. Aiguire, Cornwall, and others.

The President, in her opening address, congratulated the members of the society on the reports of the year. They met under most pleasing auspices. The opening day of their meeting happened to be the closing day of the great centenary celebration of Dr. Morrison's life and work in China. Mrs. Shortreed dwelt on the changes which had taken place in the Chinese missionary field during the century that had elapsed since Dr. Morrison laid the foundation of an imperishable work. As they looked over the century they realized that God had indeed wrought a great work in China. In 1807 there was one Protestant missionary in that land. Now there were 3,800, representing twenty-eight societies. Not one Christian convert in 1807, now there were 9,000 native Christian workers and converts numbering 175,000. In closing, Mrs. Shortreed announced her intention of resigning the presidency, owing to ill health, after eight years' service.

In the evening, Miss Craig, Toronto, in submitting the report on Indian and Chinese missions in the Northwest, called special attention to the work being done among the Chinese of British Columbia, and deplored the treatment of the Chinese in Canadian towns by boys. Such behavior was hindering missionary work in China, for these people would go back to their own country and tell of how they were treated by Christians. She suggested that members of the society might endeavor to interest the boys of their towns in the Chinese. Touching on the liquor problem, it was explained that wherever railway construction was proceeding there would they find drinking going on among the Indians. The Government were doing all they possibly could, however, to put a stop to the traffic. Miss Craig claimed that the education of Indian children was accomplishing excellent results.

At the morning session reports of the following Presbyteries were read and received—Ottawa, Owen Sound, Paris, Peterborough, Portage, Rock Lake, Sarnia, Sauguen, Stratford, Toronto, Westminster, Whitby, and Winnipeg. All the reports with one or two exceptions, were most encouraging.

Mrs. J. J. Bell submitted the report of the foreign work for 1906, which she stated to be a record of steady, quiet advance and progress along many lines. At the close of 1905 many of the stations in India were experiencing revival. The year 1906 had also been marked by an upbuilding and growth in spiritual things. With change of

heart there had also come a change of life in the case of large numbers. From India, China and Formosa most encouraging reports were received.

Miss Smellie submitted the home society's report, and Miss Jamieson that of the travelling society. Both showed expanding work for the year.

The Home Secretary's report, presented by Miss Smellie, Toronto, stated that, while the number of Presbyterian societies remained the same as in the previous year, the auxiliaries had increased by twenty-one, and mission bands by five. There were 125 new life members, but 175 fewer members of the general society, and while the scattered helpers numbered 135 less, their contributions were larger. In thirteen of the older Presbyteries there had been a loss of membership, amounting to over 700, but that was more than counterbalanced by a gratifying growth in others, the total membership, 26,018, being 239 more than last year. The amount raised throughout the whole society, was the highest yet reported in the history of the society.

Miss Jamieson, Travelling Secretary, had some helpful hints to offer the delegates in the direction of strengthening the society.

The financial report, submitted by Miss Gregory, showed a total revenue of \$71,010, and an expenditure of \$68,758, leaving a balance in the bank of \$2,254.

In presenting the report of the Ewart missionary training home, Mrs. Robinson, Toronto, spoke of the earnestness and thoroughness of the work. She deplored the circumstances that so few young women were coming forward to enter upon the foreign work of the church.

The question of merging the publications issued by the women in the Presbyterian church was raised in the report which was presented by Mrs. MacGillivray, editor of "Tidings." The conclusion that amalgamation would only promote confusion, and that it was necessary for the welfare of the W. F. M. S. to continue its own publications, was endorsed by the convention.

The reports were then adopted, and a vote of thanks was accorded to the Secretary and Treasurer for their services.

The financial statement of Miss George, treasurer, showed total receipts of \$71,010.22, and a balance in the bank of \$2,245.50, as compared with a balance of \$1,546.22 in 1906. The Publication Committee reported receipts of \$4,025, and a balance on hand of \$125. The circulation of "Foreign Missionary Tidings," increased from 20,400 to 21,367.

At the afternoon session a resolution was passed calling upon the Government to take steps to prevent the sale of intoxicating liquors amongst Indians and all uncivilized people in the lands under British rule.

Mrs. Gregory, of Toronto, read a most interesting paper on mission band work, which was followed by a general discussion. This was followed by a stirring missionary address by Miss Goodfellow, of India, who gave a number of valuable suggestions to her hearers.

The interest aroused in Brantford by the visit of the society was demonstrated at a public meeting held in the evening. Rev. W. A. J. Martin presided over a gathering which filled every part of Zion church.

After the Chairman had tendered a hearty welcome to the delegates, Principal McLaren in an eloquent address reviewed the growth of the Women's Foreign Missionary Society, contrasting the results of the past year with those of 30 years ago, when there were only 50 members and the amount raised was

a little more than \$1,000. A work that had been so steadily blessed should, he said, be very sacred in the eyes of the church, and he trusted that no light or thoughtless hand would ever be laid upon it. During the past year there had been a manifest quickening among the missionaries and mission workers in the foreign field. They sometimes thought that work in heathendom was making slow progress, but if they compared the foreign field with the work done by their churches at home they would find that missionaries in the foreign field had on an average as many converts as ministers laboring in Christian lands, such as Canada.

"Foreign Missions, a Work of Faith," was the subject of an address by Rev. J. T. Taylor, Central India, who showed how Christian faith was tested by the customs and beliefs of the natives of Central India and how it had been recompensed, there being 300 baptized members of the church and three congregations in process of being organized in that field. The outlook in India was the proclamation of the Gospel throughout the length and breadth of the land, through the agency of a native church. India was in the throes of a new national spirit, and the native church was developing a strong desire for union. Indian men, Indian money and Indian management were the watchwords of the new movement.

Officers were elected as follows:—President, Mrs. Shortreed; acting President, Mrs. Jeffrey; Vice-Presidents, Mrs. McLaren, Mrs. Telfer, Mrs. Jeffrey and Mrs. Hamilton; Recording Secretary, Miss Clark; Home Secretary, Miss Reid; Foreign Secretary, Mrs. Bell; Secretary of Indian and Chinese Missions in the Northwest and British Columbia, Miss Craig; Secretary of International Conference, Miss Thornton; Secretary-Treasurer of "Tidings," General Literature, and Life Membership, Miss Parsons; Treasurer, Miss George; editor of "Tidings," Mrs. MacGillivray; Secretary-Treasurer of Ewart Training Home, Mrs. Robinson.

The following were elected a nominating committee: Mrs. McMurrich, Toronto, convener; Mrs. McLaren, Toronto; Mrs. Robinson, Toronto; Mrs. Craigie, Toronto; Mrs. Grant, Orillia; Mrs. Steele, Dundas; Mrs. Maclean, Guelph, and Mrs. Rodger, Peterboro'.

The possibilities for Indian women was the subject of an address by Mrs. Taylor, India. Dealing with the social needs of Indian women, she indicated the steps that had been taken in the direction of reform. There was a growing sentiment against prohibition of widows' remarriage, women's clubs were being formed and the zenana veil was being torn aside. For a long time the education of Indian women had been regarded as an impossibility, but to-day there were half a million native girls attending schools, while it was computed that over a million Indian women could read and write.

In inviting suggestions for disposal of the society's money Mrs. Shortreed intimated that there had been an unusual number of bequests this year, these amounting to \$4,245. The donors were Miss Dowsley, Brockville, \$3,113; Mrs. Elizabeth Gibson, Harrington, Que., \$50; Miss Isabella Muir Georgetown, Que., \$91; Mrs. Margaret Blair, \$500; Mrs. Margaret Lindsay, Lechwinnoch, \$25; and C. McKecher, \$444. Mrs. Alexander, Ottawa, suggested that the legacies should be held in reserve until they had a sufficient sum of money to establish a Missionaries' Home of Rest. It was decided to leave the disposal of the money to the discretion of the board. The board were also authorized to pay a sum for the maintenance of the Ewart Training Home and a sum to the Foreign Mission Board.

HEALTH AND HOME HINTS.

Beef or mutton re-heated in a double boiler is a vast improvement over the ordinary stew.

For the removal of grease spots from woollen dresses salt dissolved in alcohol is recommended.

To improve the flavor of roast beef and give a rich brown color add a tablespoonful of sugar to the water for basting the meat.

Salsify Croquettes.—Boil and wash as much salsify as required. Season with salt. Add one beaten egg and a little flour, make into small cakes and fry on a hot griddle.

Those who suffer from stoutness should take plenty of exercise, never eat potatoes or bread, no suet or fat and never eat and drink at the same time. Thin biscuits or toast may be taken, and never touch milk or beer. If this is persevered with a satisfactory result will follow.

Princess Potatoes.—Slice cold mashed potatoes into strips two inches long, one inch wide and one and a half inch thick. Dip them first in melted butter, then in beaten egg, and place in a buttered tin and bake in a hot oven for twelve minutes.

To remove cornstarch or jelly from a mold, plunge the mold quickly into boiling water, then turn it on the side, allowing the air to get to the very bottom of the mold. Hold the dish in the left hand and the mold in the right, and turn its contents out carefully on the dish.

A great mistake which some parents make is to let their growing children sit up to all hours of the night. The result is that they go to school so sleepy that they cannot work. Sometimes a little boy of ten or twelve will fall fast asleep in school, and perhaps a kindhearted teacher will let him alone, knowing that sleep is a physical necessity to him.

Eggs Francaise.—Cut slices of bread half an inch thick, trim into good shape, and cut off the crust. Lay them on a buttered platter, sprinkle with grated cheese, cover with flour or more eggs beaten together till firm, and bake in a moderate oven till firm.

Whipped Cream Cake.—Make a two-layer cake of one cup of sugar, one tablespoon of butter, two eggs, one-half cup of milk, one and a half cups of flour, two teaspoons of baking powder, a pinch of salt, and a teaspoon of vanilla. Use stiffly whipped and sweetened cream for filling and icing.

Banana Fritters.—Strip the skins from half a dozen firm bananas, and slice them in two lengthwise. Place in a bowl with a teaspoonful of water, two tablespoonfuls of sugar and a teaspoonful of flavoring essence according to taste, cover with a plate and set aside to soak for two hours. Prepare an ordinary flour batter, dip the sliced bananas in it and drop them, one at a time, into boiling lard; fry to a delicate brown, lift on to a napkin, and serve with sifted sugar.

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SPARKLES.

"Where was he struck by the automobile," asked the coroner.

"At the junction of the dorsal and cervical vertebrae," answered the surgeon.

"Will you please point that out on the map," asked the coroner, indicating one that hung on the wall.

Raynor—I know, of course, that old Pragmatt is offensively positive and controversial, but he's generally right, isn't he?

Shyne—Blame him, yes! That's what makes him so offensive.

Judge—"Do I understand you to say that the parties used high words." Witness—"Their voices were unusually high and their words extremely low."

While 4-year-old May was at the dinner table her mother asked, "Don't you wish for any potatoes and meat?"

"No," May replied.
"Why, where is your appetite?"
"Oh, Jane will bring it in with the pudding," answered May.

Guard (running along up the train which has been stopped by a passenger) —"Who pulled the communication cord!" Old Maid (from the carriage window)—"I did! They put me in with two honeymoon couples and I'm nearly crazy!"

"Mamma," said little May, as she looked at her baby sister for the first time, "I'm much obliged to you for ferin' her to me for a sister, but I have all the sisters I want, so I'll take her for a cousin."

"There is a man in Philadelphia who says that people can't eat too many onions."

"Perhaps he's right. One onion ordinarily does the mischief."

"What is your name?"
"Katie, ma'am."
"Well, Katie, you may come to me next week, and I'll give you a trial."
"And you'll not, ma'am. I had too many trials in my last place."

Teacher—"Now, Tommy, can you name one of the commandments?"
Small Boy—"Please, ma'am, 'Keep off the grass.'"

"I hope," said the new minister who was making his first call, "that I shall have the pleasure of marrying both yourself and your sister, Miss Singleton."

"My goodness!" exclaimed that estimable lady. "Are you a Mormon?"

The prison population of India is only 38 per 100,000 inhabitants. Sixty years ago there were 150,000 children at school in India. Now there are over 4,000,000.

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It was the new blood Dr. Williams' Pink Pills actually made that restored Miss Beaudreau to health and strength, and in the same way they will restore all sufferers from anaemia, indigestion, heart palpitation, neuralgia, rheumatism and the secret ailments that makes the lives of so many women and growing girls a burden. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

TRIALS OF A PRECATOR.

Besides being a bit of the beadle, the parish clerk was a bit of the precator as well. We have all heard of the precator who was forced by the exigencies of the metrical version to lead his choir in announcing "We all like sheep, we all like sheep," which appeared a needless confession, till the rest of the line. "We all like sheep have gone astray," furnished the explanation. The sopranos who sighed, "Oh for a man," are also known to us. Their longing was for a "mansion in the skies." Mr. Ditchfield has a few "new ones." Curious utterances were "Take thy pill," "And in the pie," which afterwards resolved themselves into "Take thy pilgrim home," and "And in the pious he delights." "Stir up this stew" became quite ordinary when "this stew" finished as "This stupid heart of mine." From "The Parish Clerk" we also learn that the hymn "Here we suffer grief and pain"—which is rarely heard in England, but very popular in Scotland—was written and composed by Thomas Bilby, parish clerk of St. Mary's church, Islington, between 1842 and 1872. Bilby had at one time been a catechist and schoolmaster in Sierra Leone.

The world uses at least 170 thousand million matches yearly.

About a generation ago the drink bill in the Wigan Workhouse frequently exceeded £100 per year. Last year it totalled 2s. 10d.

The State pawnbroking establishment of France receives 1,000,000 pledges in the course of the year and only 6 per cent. of these are redeemed.

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12.30 p.m.	Tupper Lake	9.35 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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the way through; and so far the most part is the
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Synod of Montreal and Ottawa

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 13, 11
a. m.

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

Toronto, Toronto, Monthly, 1st.
Tues.

Whitby, 16th April, 10.30.

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

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

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

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

Guelph, in Chalmers' Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.
Paris, Woodstock, 5 Mar. 11 a.m.

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

Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5 Mar.

Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro, 13th Dec. 10 a.m.

Halifax.

Lun and Yar.

St. John.

Miramichi.

Bruce, Paisley 5 Mar. 10.30

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

Synod of Manitoba.

Superior.

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

Rock Lake.

Glenboro', Cyprus River 5 Mar.

Portage-la P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Forkton.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first

Wed of Feb.

Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria, in February.

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, except-
ing 8 and 26, not reserved, may be
homesteaded by any person who is
the sole head of a family, or any
male over 18 years of age, to the
extent of one-quarter section of 160
acres, more or less.

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

The homesteader is required to
perform the conditions connected
therewith under one of the follow-
ing plans:

- (1) At least six months' residen-
ce upon and cultivation of the land
in each year for three years.
- (2) If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding with the father or mother.
- (3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the requirements
as to residence may be satisfied
by residence upon the said land.

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

W. W. CORY,

Deputy of the Minister of the In-
terior.

N.B.—Unauthorized publication of
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for.



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will be received at this office un-
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for the Public Buildings, Ottawa.

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

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

Each tender must be accompa-
nied by an accepted cheque on a
chartered bank for the sum of
\$2.00 made payable to the order of
the Honorable the Minister of
Public Works, which will be for-
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cline to enter into a contract
when called upon to do so, or if
he fail to complete the work con-
tracted for. If the tender be not
accepted the cheque will be re-
turned.

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

By order,

FRED. GELINAS,
Secretary.

Department of Public Works,
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