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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, MARCH 20, 1907.

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THE PRESENCE

A. I. INNES, IN CHRISTIAN REGISTER

Thy face I cannot see,
Thy voice I do not hear,
No form appears to me;
Yet Thou art near.

I feel Thee all around
In love enfolding me;
O mystery profound,
I live in Thee!

And from Thy face there shines
A light upon my way;
While thought of Thee divines
What thou dost say.

Thy words are silences
That tell of perfect peace;
With heavenly calm they bless,
And troubles cease.

As in Thy love I die,
Yet closer would I be;
Thy will be mine, that I
Be one with thee.

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BIRTHS.

In Perth, on March 6th, 1907, to Mr. and Mrs. Alex. Abercrombie, a daughter.

In Westport, Feb. 25th, to Mr. and Mrs. W. G. Scott, a daughter.

MARRIAGES.

On Monday, Feb. 20th, in St. Andrew's manse, Tweed, by the Rev. James Binlie, B.D., Wm. H. Hinchey, of Waskada, Man., son of Nathaniel Hinchey, to Miss Bertha G. Black, of Enterprise, daughter of the late John Black.

At the residence of the bride's parents, F.D., and Janet McLennan, 2nd, Con. of Charlottetown, County of Glengarry, on Feb. 20, 1907, by the Rev. N. Waddell, B.D., Mr. Robt. McRae, of North Lancaster, to Miss Janet McLennan.

At the Presbyterian manse, in Edmonton, on Feb. 19th, 1907, by the Rev. D. J. McQueen, D.D., Jessie MacKenzie to J. D. Bower both of Strathcona.

DEATHS.

Suddenly, at Streetsville, on Thursday, Feb. 21st, 1907, Elizabeth Rozer, daughter of the late Rev. William Bain.

At 24 Small street, Barrie, on March 4, James Brown, in his 86th year.

At the General Hospital, Guelph, on 10th March, Rev. James Middlemiss, D.D., in his 84th year.

At his residence, 21 Winchester Ave., Westmount, on March 11, 1907, John Keith MacDonald, in his 65th year.

In Upper Tooting, London, Eng., on 9th of March, Rev. Patrick McFarlane McLeod, aged 64 years.

At 39 Fourth Ave., Hintonburg, on the 12th inst., Eleanor Patterson, wife of George Link, in her 76th year.

Near Saintfield, Feb. 28, George Brown, aged 93 years. Deceased was a pioneer of Reach township.

On March 11, 1907, at Thorndale, Robert Logan, aged 84 years.

At Agincourt, on March 1st, Janet Muir, relict of the late Jas. Weir, in her 81st year.

At her late residence, Maplehurst Oakville, Ont., on February 21, Matilda Dorchester Sumner, beloved wife of George Ziller, Esq., in the 82nd year of her age.

At Eldon, Feb. 7th, 1907, Dugald Morrison, aged 82 years 7 months, 13 days.

At Southampton, Ont., on Thursday the 14th February, the Rev. Andrew Tolmie, in his 80th year.

In Pilot Mound Man., on Feb. 13th, Archibald McDougall, aged 82 years, 10 months, 11 days.

In Perth, on Feb. 28th, John Wait, aged 81 years.

At his residence, 215 Sherbourne St., Toronto, on the 7th March 1907, James Sinclair, aged 87 yrs.

At Beaverton, on March 4th, 1907, Mrs. Flora McDonald, aged 98 years.

At Beaverton, on March 6th, Mr. William Turner, aged 90 years.

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NOTE AND COMMENT

The Presbyterian Witness of the 9th March contains the obituaries of eight aged persons, whose combined ages aggregate 646 years, the youngest being 73 and the oldest 91 years.

Mrs. Hugh Gunn, of Earlton, N. S., entered her 100th year on the 2nd of March. The Presbyterian Witness says she is hale and hearty, and her faculties are well preserved, so that she appears to enjoy life as well as many a woman half a century younger.

It is a common mistake to assume that Australia is a country destitute of large rivers. On the contrary, it possesses one of the longest in the world, viz., the Darling, which is navigable for 2,345 miles, placing it third in rank among rivers of the world.

Among Babylonian discoveries must now be numbered a map which was made earlier than the days of Abraham. A Babylonian explores the then known world and makes a map to show what he has seen. The world is surrounded with a salt river. Babylon is in the centre of the world.

It is good to notice that the horrors of the bull-ring are not pleasing to all the Mexicans, and that an active campaign has been inaugurated in that country with a view to terminating what is felt to be a disgrace to their people. The movement was started in the city of Mexico, and petitions for its abolition are being widely signed. Spain has not yet progressed so far.

A Methodist minister who has been prominently connected with Christian work in the Philippines, since they came under the control of the United States, charges that the present Governor of the islands, discriminates in many ways against the Protestant denominations. He gives preference and privileges to the Roman Catholics, to the prejudice of the others. In both official and social ways he displays his partiality for the Roman Church and its schemes.

The three hundredth anniversary of the establishment of the English Christian Church in America is to be observed by the Protestant Episcopal Church by the raising of a great missionary thank offering. When the convention meets this fall in Richmond, Va., three hundred years will have passed since the first communion was celebrated in Jamestown, in 1607, thirteen years before the Pilgrims landed in New England, and in commemoration of that event the men of the Episcopal Church are asked to unite in this great missionary offering.

The following illustration was given by one of the native evangelists at the recent workers' conference of Ikeda, near Tokushima. The subject under discussion was, "The Guidance of Workers by the Holy Spirit." The leader said: "I am only a horse and God is the driver. Sometimes he drives me fast, sometimes slow. Sometimes he beats me, sometimes he praises me. Sometimes he feeds me well, and at other times not so well. But I am glad that God is the driver." Strange as this illustration may seem to us in English, it had great force among the Japanese workers. Would that we had more Spirit-driven men.

After sixty-three years' service in the ministry of the Presbyterian church, Rev. John Cameron of Bridgetown, N. S., has passed away to his reward. He was one of the forty-two ministers who participated in the Presbyterian union accomplished in Nova Scotia in 1860. There were forty congregations in that church then, but Mr. Cameron lived to see the union of the Presbyterians of Canada from ocean to ocean with 1,500 congregations. Of those who took part with him in the union of 1860 only ten ministers remain, and they are all in the eighties.

The immigration authorities in Washington, aided by English detectives, claim they have found out a scheme by which agents of Southern cotton factories are inducing English mill girls to come over to that country under contract to work in Southern mills in violation of the alien labor law and in conditions that amount to peonage. The scheme was revealed by two girls escaping from a Southern factory and making their way to the home of relatives in Massachusetts. The girls had come from England under promise of good wages, but they claim that their pay was small and that they were treated like slaves by their Southern employers. They also claim that over 500 girls have already been landed in this country under similar promises.

Archbishop Keane, of the Roman Catholic diocese of Dubuque, Iowa, has been and is striving for better observance of Sabbath in his city, and has not had the help from his parishioners which he desired and deserved. At a public meeting recently he openly denounced them, especially the influential and prominent people, for their indifference and cowardice. He is quoted as saying: "Pass it around, agitate it and even if we cannot get the professional men to lay aside their cowardice and come forward, we will keep at it until public opinion will compel the closing of the saloons on Sabbath. If I could only have the power and use it, how soon would I see that it was done. I know I can't, I know that the bulk of the influence is against me. Shame that it should be so." Plain speaking like this is needed in many quarters.

Lord Stratheona, the Canadian High Commissioner, a man whose Christian and patriotic generosity is so well known, has been extending his benevolence into the realm of archaeology. A cable despatch from London to the New York Sun says: "Sir William Ramsay will soon go to Asia Minor to undertake on a much greater scale than has hitherto been attempted, investigations which are expected to throw much light on ancient history, especially Biblical history of the time of Abraham. Extended work is made possible by Lord Stratheona's gift of \$2,500 a year for five years." Believing that Aryan history had its beginning in Asia Minor, and that the people among whom they are to be discovered were the people called the Hittites in the Bible, or the children of Heth, from whom Abraham bought a piece of land to make a grave for his family, Sir William undertakes the commission with determination and hope. He says: "I shall not be satisfied until the document recording the sale of that piece of land is discovered. It would be a clay tablet, but would be practically imperishable, and there are thousands of those tablets recording the sales of that kind."

An unique idea is propounded by Dr. Horton, of London. Preaching on the great missionary opportunity of the present, especially in China, Dr. Horton made two noteworthy suggestions. The first was that the time had come to send out missionaries, not merely as educators and preachers, but distinctly as journalists who should aim at influencing and enlightening the nation through the regular Chinese newspapers. Further, Dr. Horton thinks the time has come to approach such nations as the Chinese and Japanese not as individuals, but as peoples. The Mikado is said to have been seriously contemplating the establishment of Christianity after the fashion of the Emperor Constantine in the fourth century, and the Pope has already approached him with characteristic offers of temporal advantage if he will acknowledge the papal supremacy. All the protestant churches, Dr. Horton thinks, should, setting aside their minor differences, present a united and impressive appeal to the nations of China and Japan.

The fact that though the Jewish population of New York city has trebled during the last 20 years, while the membership of the synagog has not even held its own, has been the cause of a new movement in that city, called the Free Synagog, under the leadership of Dr. Stephen S. Wise, founder of the Federation of American Zionists. The new movement contemplates yielding to what is felt to be the necessity of present-day conditions so far as to adopt Sunday as the day of worship, but it distinctly disavows any attempt at the "gradual conversion of Jewish men and women to any form of Christianity." One feature of the program, according to Dr. Wise, is to interpret the Jew to himself and to bring the message of Jewish life and letters to the world, to help the Jew to rightly prize his ancient heritage and the non-Jew to understand the sufficient reason for Israel's fealty. The "inexorable moral imperative is the essential of the synagog," and this is to be the core of the teaching of the new movement. There is a reaching upward toward the Christian ideal without grasping the Christ.

"The Barbarities of Peace" is what Dr. Josiah Strong calls the awful death toll of the modern industries. He makes out an appalling case in a recent magazine article. According to his figures there are a total of 525,000 industrial accidents in the United States every year. This is terrible. It foots up about fifty per cent. more than the entire number of killed and wounded in the Russian-Japanese war. Dr. Strong says that last year as many persons were killed on American railroads every thirty-seven days, and as many wounded every twelve days as were killed and wounded in the 2,561 engagements of the Philippine war. "At that rate," he says, "we might have continued the war for seventy-eight years before equaling the record of our railroads in a twelve-month." But only one-fifth of the accident losses occur on the railroads. "We might carry on," says Dr. Strong, "a half-dozen Philippine wars for three-quarters of a century with no larger number of total casualties than take place yearly in our peaceful industries." This is a frightful indictment. Dr. Strong is right when he declares that "this industrial slaughter is utter waste—wasted resources, wasted anguish, wasted life."

SPECIAL ARTICLES	Our Contributors	BOOK REVIEWS
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REV. THOMAS BONE.

By Rev. J. A. R. Dickson, B.D., Ph.D.

One of the great men of Canada passed away when Thomas Bone died. His greatness did not consist in wealth, for he was not rich, yet had the great felicity of having the prayer of Agar fulfilled to him, "Give me neither poverty nor riches; feed me with food convenient for me." Nor did it consist in family relationship, for he was of the artisan class, a common working man, a stonemason by trade. Nor did it come from a mighty intellect, though he had a good head, logical, clear, strong in conception and quite original in the forms of its thought, and therefore striking and impressive. But it came from his whole-souled consecration to work for God. He was a man who was happy in the Lord, and who carried that about with him like a sunny atmosphere, warm and attractive. His bright smile, his cheery tone of voice, his ever ready word of pleasantness and profitable import, his simplicity of soul, and his singleness of purpose, and also his unfeigned, sparkling humor—made him a man who was respected and loved, and even revered. * * * He found in the cross of Christ the motive force of his daily life. And it was with him not as a holiday, but as a life of arduous activity and consecrated service, one like that of Longfellow's "Village Blacksmith"—

Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
He earned a night's repose.

Mr. Bone was for thirty-eight years Sailors' Missionary on the Welland Canal (under the auspices of the Upper Canada Tract Society), a strategical point of great value in enabling the missionary to compass a great field of labor. At this point he visited all the vessels passing through the canal going up to the great lakes, or downward to the sea. He knew that here he had one of the highest and most influential pulpits on the great American continent. * * * His conversations with the sailors were rich in apt illustration and sound doctrine and human affection—altogether void of cant. Though often cutting, it was ever courteous. Though it sometimes hurt, it always helped. Though it could not but kill, it was ever with the intention of making alive. He knew how to handle a soul skillfully. He had not only a clear, full, satisfying knowledge of the gospel, but he had also a deep experience of its power in his own heart. And the gospel brightened every point of his environment, and made it stand apparelled in celestial light.

He was a tremendous worker, ever giving out of his treasure. And this put him always on the lookout for new material. Once speaking of Noah in the Ark he said: "I have no doubt that Noah often stumbled in the Ark, but he never fell out of it." Many of his sayings were of his own coining—excogitated as he went about his work, or struck out on the sudden as he spoke. One day, as he was going to his work on the canal, a man driving a horse and cart came along, the man singing. Mr. Bone looked up and said, "Will you give me a lift?" "Yes," said the man, "come up." Mr. Bone climbed up and sat beside him, and then said, "You're very happy this morning?" "Yes," was the answer. "What makes you so happy?" "O," said the man, "I was confirmed yesterday." "Confirmed!" said Mr. Bone, assuming

ignorance. "Yes, you know, I was confirmed by the Bishop." "O then," said Mr. Bone, "you'll be a confirmed saint!" "Me!" exclaimed the man; "No." "Then," said Mr. Bone, "you're a confirmed sinner." "Boys," he cried to the sailors one day on the canal, "what is the best thing to read?" One said Shakespeare, another Bacon, another Milton, and so on until they got through the names they could think of. Then Mr. Bone said, "The best thing to read is our title clear to mansions in the skies." How that would sink into their minds and make them think. Perhaps thereafter he sang the hymn, "When I can read my title clear," &c.

On one of his tours he had been entertained as an angel and given the highest part of the house, the attic, which was very cold, it being winter, but the indomitable humor of Mr. Bone was seen as he came down stairs whistling, "From Greenland's Icy Mountains." Speaking of the sinner in his joy he said—"He is just a man fiddling away in a condemned cell." When speaking to the old women in the House of Refuge in Toronto, who had been telling him of their aches and pains, he said, "O, you know, as the chickens gets stronger the shell gets weaker, and when it begins to crack the chicken soon will be out and away, and so will you."

Mr. Bone, travelling on the cars, assumed many characters to get into conversation on religious topics with his fellow passengers. He was now an insurance agent, and again a lawyer hunting for heirs. He would be anything to get a hearing for the gospel. He was instant in season and out of season, sowing beside all waters, withholding not his hand, not knowing which would prosper, this or that. When once he touched a case he followed it up. He had a large correspondence with men and women, young and old, in reference to the salvation of the soul. He was a Canadian "Uncle John Vassar."

He was not long ill. Shortly before his death he said to one who was with him, "Pray, pray specially that I may be raised up again to preach the gospel." This was his last complete sentence, and in perfect harmony with his life—a life offered as a whole burnt offering to God.—Scottish American.

Miss Geary has been appointed organist of the Brookholm church in the room of Miss Stewart, who resigned.

Rev. Mr. McAlpine, of Owen Sound, and Rev. Mr. Bethune, of Brookholm, exchanged pulpits on a recent Sabbath.

Rev. J. W. Clark, of London, has been lecturing at Embro on "Hits and Misses" to a deeply interested audience which filled Knox church.

Friends in Hamilton of Rev. Neil Macpherson, Indianapolis, who was reported critically ill, have received the gratifying news that his condition has considerably improved although he is not yet out of danger.

As the result of a consultation of doctors, in which Dr. W. P. Caven, of Toronto, took part, it was ascertained that the injuries inflicted on Rev. R. E. Knowles in the recent railway accident were greater than at first supposed, rendering necessary a prolonged rest for the patient. It is probable an assistant will at once be secured for Mr. Knowles, who will then perhaps take a sea voyage. The Galt Reporter says: Visitors are not permitted in the sick room, but Mrs. Knowles graciously receives callers and answers the many inquiries as to her husband's condition.

PROGRESS IN THEOLOGY.

"Yes," there is such a thing as progress in theology;" so said one of the most scholarly and most Evangelical divines that ever stood in an Irish pulpit. The subject is appropriate just now when the religious atmosphere is so disturbed. When the Bible student closes the Old Testament and opens the New, he is at once aware of a great advance, an advance in the conception of God, of His dealings with men, of men's relations with Him. The reader perceives a higher morality, a wider horizon of humanity, a surer atmosphere, a brighter light. Here then is progress. Moreover, when we pass from the Gospels to the Epistles we are struck with the same fact. What was mustard seed in the Gospel is now a growing tree. Gospel outlines are filled in. Gospel ideas have germinated vigorously. The Person of Christ, the meaning of His mission, and especially of His death and resurrection. These things are so much illuminated in the Epistles, so brought out and developed, as to resemble a photograph dipped in the developing bath, the portrait of Jesus stands revealed in much fuller detail and with brightened majesty. Here again is progress. Still further among the Epistles themselves the reader is aware of an advance, for in the Pastoral letters he sees an organized Church, with its Presbyters and Deacons and Deaconesses, with its regulations for public worship, with its short creed, and with fragments of hymns already well-known to the worshippers. Here again is progress.

All this is now universally known and acknowledged: that the revelation is a progressive revelation, and that from the first verse of Genesis to the last of St. John's Third Epistle, which closed the canon, there is development, an unfolding of light and truth, an expanding religious conception of God, of Christ, of Redemption, of human conduct. So far all is plain sailing. But since the New Testament closed is any further development possible? Cardinal Newman eloquently answers "Yes," and the Medieval Church relies on this doctrine of development to justify all its alterations and additions down to our own day, when it pronounced the immaculate conception of the Virgin Mary, and the infallibility of the Pope. On the other hand, the Reformed Church draws the line at the New Testament, and refuses to accept any doctrine or practice that is without Scriptural warrant. That remains and must ever remain the position of the Evangelical Christian. But Evangelicals may think, and do think, that in the lapse of centuries the Scriptures themselves have come to be better understood, and that Christ and Christianity can be interpreted with nearer approach to the absolute fact. The contributors to this belief are mainly three. First comes Science, which the Roman Churchmen tried to put down in the person of Galileo, but which in our day has made immense progress. In our day biology, the science of life, including human life, has written a new chapter. Darwin's theory has been modified in detail, but the central conception of evolution is accepted by all competent men. Evolution is now seen to be quite compatible with the Being and Providence of God; nay, Sir Oliver Lodge shows that it is quite compatible with the Fall so stated in Genesis. It is also in harmony with the Regeneration and Immortality; in fact, it gives fresh support to those Christian ideals. Science also throws

light on the doctrines of original sin, predestination, and free will. The Evangelical Church is wiser than the Medieval unreformed system. It watches the course of science with interest and sympathy, the theologian only waits until the savant has demonstrated his facts, and then fits them into the creed, quite satisfied that the facts of nature must somehow harmonize with the things of Grace and Religion.

Another element is Biblical Criticism. Just as some scientists are anti-religious, so some critics are merely destructive. But all criticism is not destructive. Criticism, judicious and judicial, has given us a fuller knowledge of the Bible, a knowledge far in advance of Augustine or Anselm, of Luther or Calvin, even in advance of the scholars of forty years ago. The Christian Church must watch this matter of criticism just as they watch science, slow to catch at anything new merely because it is new, but also ready to accept what is ascertained, loyal to all truth, and open to all lights and discoveries. The right-minded Christian feels certain that whatever cannot bear the searchlight of the most rigorous investigation cannot be God's truth, must be man's mistaken notion thereof. The third contributor to the modern belief is the Time Spirit. The mind of man is itself expanding, our horizon is wider than that of our fathers and grandfathers. It is a commonplace that the discovery of the sun as the centre of our system, the discovery of printing, the discovery of America, the translation of the Gospels into our own speech—that all these things enlarge men's minds. There seems an inevitable growth due to the Time Spirit itself. They, therefore, who set themselves against the spirit are like the King who set his chair against the incoming tide; the effort will be in vain; and it will cover them only with confusion.

What then, is every new notion in theology to be welcomed? By no means. The Reformers rejected the additions and alterations of Rome because they were not true developments of Christ's teaching; even so we must first make sure that any new conceptions or interpretations are really developments, true healthy growths of the Divine seed-germs. The process must be an evolution, not a revolution. The endeavor to harmonize Christianity with the facts of science and the true results of criticism is, we say, a worthy endeavor. But it calls for caution, reverence, self-control, knowledge of the whole case, deep spiritual insight, and prolonged religious experience. No young man, or imperfectly educated, or untrained thinker, no man with any sort of flighty tendencies can be trusted to change the Christian's conception of the Person of Jesus, or the work which He accomplished for mankind. But the consensus of all true Christians may be trusted to arrive slowly and gradually at the ultimate truth. We have the in-dwelling of Christ's Spirit in the Church to guide and control. There is a certain truth in Augustine's famous saying, "Securus judicatis orbis terrarum." If we make sure that the opinion is the opinion of spiritual men, and that it is the healthy growth of lengthened time and experience, then the new opinion will shape itself according to the mind of Christ and the Spirit of God in man. To this touchstone the Church must bring every new theology or religious philosophy, in the sure faith that if it is not a genuine development the Christian consciousness will ultimately discredit and discard it, even if for a time a few unstable minds should fancy they have found in it a solution for the difficulties of belief. That solution "is not yet."

Rev. W. G. Wilson, of St. Andrew's church, Brantford, exchanged pulpits last Sunday with Rev. Mr. Martin, of Knox church, Stratford.

DEATH OF DR. MIDDLEMISS.

At the General Hospital, Guelph, on the morning of the 11th inst., in the 85th year of his age, Rev. James Middlemiss was called to his reward. For more than 36 years he was the beloved pastor of Chalmers church, Elora; and during that long period he was, in all the walks of life, greatly esteemed for his high Christian character, solid abilities, and for the interest he ever took in educational and religious affairs.

Dr. Middlemiss was born in Duns, Berwickshire, Scotland, on Feb. 23, 1823. He received his early training in the Parish School of his native place, and afterwards completed his education at the Normal School, and University of Edinburgh. After completing his Normal School course, he was on recommendation of the Principal, appointed by John Clerk, Maxwell, youngest son of Sir G. W. Clerk, of Peacock, as tutor to his son. After teaching for two years he entered the University, and in this institution as well as subsequently at the New College (Free Church) his career was marked by more than ordinary success. In the former he held a foremost place among his classmates, and in the latter won a scholarship of £15, which he held for three years.

As an accomplished scholar, Dr. Middlemiss stood high, but it was as a linguist that he surpassed and attained a very high rank, being proficient in Hebrew, Greek and Latin, and as a French scholar he may be said to have excelled.

He was married on August 23rd, 1855, to Mary, daughter of Captain Menzies, of the Royal Navy, who died at Elora in June 1892, having no issue; and in the fall of 1855 he came to Elora as a missionary, and the following year was ordained pastor of Chalmers church, which position he retained until his resignation on 24th Feb. 1903.

LONDON AND VICINITY.

It has been resolved to place the congregation at Mount Brydges on the mission list, as the Delaware pastoral charge is too heavy.

Rev. T. R. Shearer has not yet been able to resume pastoral duty. Presbytery is taking steps to see that if possible he secures some weeks' longer rest.

Mission work at Chelsea Green will be resumed during the summer. Mr. Balantyne, student in arts, who took charge last summer is likely to be engaged.

The ladies of the Women's Home Mission Auxiliaries are somewhat exercised over the reported action of the board doing away with the office of Travelling Secretary. They seem to think this a very backward step and will move for a reconsideration.

The Rev. W. J. Clark who has been minister of First church, London, since the 1st of July, 1890, closes his ministry there on the 24th instant, and will be inducted in St. Andrew's, Westmount, on the 28th. First church is for the present "all at sea" as to prospects for a successor. Rev. Mr. Henderson, London, was appointed moderator during the vacancy.

Mr. D. Willey of Tait's Corners, a young man intending to study for the ministry, was examined by London Presbytery and certified to the Home Mission Committee for mission work during the summer. Rev. Hector Mackay presented a very thorough report on systematic beneficence paying special attention to the contributions—or lack of contributions as the case might be—to the schemes of the church. A call has been sustained from Aylmer and Springfield in favor of Rev. J. C. McConachie, of Kingston, and arrangements made for his induction should he accept.

MONTREAL.

We are pleased to be able to report that Rev. Dr. Amaron, who has been suffering from nervous prostration since his accident in December, is improving in health.

The congregation of St. Andrew's, Westmount, is greatly pleased that Rev. W. J. Clark, of London, has accepted their call. Mr. Clark will preach his farewell sermon in the First Presbyterian church next Sunday; and his induction here will take place on the 28th inst.

At the recent annual meeting of the British Agents' Association of Canada, Mr. John H. Shaw, on behalf of the association, requested Mr. J. Hugh Peattie, who has been their secretary, to receive as a mark of appreciation and respect from his fellow-members, a gold chain and pendant suitably inscribed, bearing the date 1907, and also to ask Mrs. Peattie to accept a gold bow-knot brooch with a pearl in it as a souvenir of the occasion. (Mr. Peattie is a son of the manse, takes an active interest in church work, and many friends in various parts of the Dominion will be glad to learn that his business associates hold him in high esteem for his many good qualities of head and heart. Whether in secular or church affairs anything that Mr. Peattie undertakes to do will be well done.—Ed. D. O.)

At a meeting of the board of management of the Montreal College, it was unanimously decided to nominate the Rev. R. E. Welsh, M.A., of Toronto, for the chair of apologetics and church history, and the Rev. A. R. Gordon, M.A., of Monikie, Dundee, Scotland, for that of Old Testament literature and exegesis. Mr. Welsh is already well known in Canada as the general secretary of the Canadian Bible Society and as the author of a number of volumes which have had a large circulation both here and in Britain, including especially one entitled "In Relief of Doubt," which is strongly recommended by the present Bishop of London, England. Mr. Gordon is one of the rising young Hebrew scholars of Scotland, whose articles in the theological magazines have already attracted attention to him and marked him out for preference. He is strongly recommended by Professor Mackintosh, of the New College, Edinburgh, and by Dr. Stalker, of Aberdeen. In the probable event of their appointment they will begin their work here in October next at the opening of the session. The annual meeting of the Montreal Chinese Mission was very enthusiastic and inspiring. The election of officers resulted as follows: President, the Rev. John Mackay; secretary, Mr. William Keith; corresponding secretary, the Rev. J. Thomson, M.D.; treasurer, Mr. George Grimson. The Rev. Mr. Mackay replaces the Rev. F. M. Dewey, who has been president of the mission board ever since its organization. Mr. Dewey's resignation from this office, owing to illness, was received with deep regret by the meeting and Dr. Thomson was instructed to convey to the retiring president the sympathy of the mission and their regret that he was compelled to withdraw from one of his many activities. The treasurer reported the financial position of the mission to be quite satisfactory, thought the Macao mission fund showed a slight decrease. Dr. Thomson, in his report, amongst some favorable indications, mentioned an apparent lessening of interest, due on the part of the scholars chiefly to the exclusion law and the great progress of events in China leading to their increased interest towards activities of various kinds there. It was hoped that the proposed Morrison Centennial commemoration might prove an inspiration to this work. Prayerful remembrance of the Shanghai Centennial Conference, so full of promise, was also earnestly requested; and special reference was made to the famine fund which the Montreal Witness is conducting. Our thousand dollars has been received through this agency.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

WOES OF DRUNKENNESS.*

By Rev. Dr. McMillan, B. A.

Strong drink v. 7. Why is it called strong? Because it is strengthening? Surely not. When Benjamin Franklin was working at his trade as a printer in London, all the other workmen used to take their tankards of ale regularly. They said they needed them in order to accomplish a hard day's work, and were mightily astonished at the young American who could outwork them all and drink nothing but cold water. And now leaders in the British Medical Association declare that one of the forward movements in the science of healing consists in the lessening of the amount of alcohol prescribed. It is drink that is strong to weaken. The old woman put it well who said that her husband had a "strong weakness" for whisky.

The priest and the prophet, v. 7. When religion goes wrong, there is little hope for anything else. The whole history of the chosen nation shows that when they served Jehovah they prospered, and when they served idols they suffered. Once Dr. Robertson, the great Home Missionary Superintendent, asked the owner of a town site in British Columbia for the gift of a lot for a church. He replied, "We don't want any churches in this town." "All right," said the Superintendent, "let it be known that you want have a church in your town, and you will see how many people, and of what sort, you will get to inhabit it." The lot was donated, for the owner was a business man, and knew what part religion played in the life of a town.

Err in vision, v. 7. There is a disease of the brain which causes the victim to express the very opposite of what he means. Looking at a young man, he will say, "See that old lady." Asked if he would like a drive, his perverse anadly forces him to answer, "No, I hate driving," when it is perhaps one of his dearest delights. Such, after a fashion, is the effect of intemperance. The drunkard contradicts his true and better nature. His appetites shame and degrade him, but they imperiously rule over him. He sinks from the condition of free-willed manhood to that of slavery, slavery to his own base relentless passion.

Whom shall he teach knowledge, v. 9. When the Crimean War was being agitated, its advisability was a favorite subject with the orators of Hyde Park, London. One of them was opposing it on the score of expense. He said, "I do not deny that it is just, or that there is much to be gained from it; but it will cost hundreds of millions of pounds, and where is the money to come from?" A drunken tramp who was staggering about in the crowd, lurched up and said, "Go on with your war, I will stand the expense." To eyes inflamed with drink, mere questions of economy seem paltry and foolish. Little things, of which life is made, seem unworthy of attention.

Rest, v. 12. One way to find sleep is to become intoxicated. And that sleep will do almost anything for you but refresh you. It may betray you into lying down in a snow drift, from which you will never rise. It invites the highwayman, who is lurking about to rob you. Or, if you escape such accidents, it wakens you to headache, fever, shame, and an uncontrollable passion

to drink still more. This is the exact opposite of the peace of the Spirit, which refreshes both body and soul, fitting them for service of man and of God.

Yet they would not hear, v. 12. Every true prophet has a two-fold message from God to the sinner. He must speak words that cause his hearers to tremble and shiver for very fear, as he speaks of the awful and certain consequences of sin. But from the lips of the same prophet there come other and far different words. He brings the assurance that the wickedest men can be different, if they only will. The worst can be saved, for the Saviour proclaimed to them is none other than the God of boundless power and changeless love.

Precept upon precept, v. 13. We never know anything really well, till we have learned it over and over again. One of the tutors in a University, who was famed for his brilliancy, so that some of the gentlemen of the first year thought that he never needed to study, confessed that he had worked, through one mathematical text-book fifteen times. That is the way to plough a field: run one furrow beside another almost innumerable times. And that is the way to impress on the mind either the lessons of the school books or the lessons of divine truth.

Broken, snared, taken, v. 13. A young man who was recently convicted of theft in a Canadian Police Court, answered the magistrate's question with these words: "Drink did it. My friends asked me to drink, and I did not refuse. They were fools like myself. What do they care? They drag you down, and then come to this court room out of curiosity to see how you come out of it." That was the end of a few months of living for pleasure. The issue does not always come so soon, or in just that way, but it cannot but come. If a man sows the wind, he must reap the whirlwind.

CROSSING THE BAR.

(Tennyson.)

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,

When I put out to sea.
But such a tide as moving seems
Asleep,

Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,

When I embark;
For, though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

There are purposes which God fulfills on earth through you, and every sin of your is a barrier set in God's way. To be sinning, not against yourself, but against the universe; in yielding to your own indolence or neglect to be a hinderer of God's great ends in the world—that is what gives awfulness to every thought of sin. To injure, blot, ruin yourself—that may be a small matter; but to hold back the vast mechanism of creation—that gives your little life significance.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Vomit—Nothing could more graphically describe the horrors of a scene of drunkenness, which was not very common in the East, except in a time of moral degeneracy. Drunkenness was a sin chiefly of the wealthy. Cheap intoxicants produced by distillation and the use of drugs were unknown, and wine was within the reach of the poor only for a short period every year. Then, a man would need to work two weeks to procure the means for intoxication; now, he can earn enough in an hour. But the Oriental was accustomed to rush to a mad extreme when he did break out. Yet even such a carousal on pure wine was far less harmful than the effects of the poisons which are drunk among us to-day. Among the many woes of the ancient drinker, delirium tremens was unknown. There is some secret drinking among wealthy Turks now, but almost none among the poorer Moslems of any race. It is largely confined to the Christian sects, who are a minority, and have difficulty in getting drink unless they are wine-growers. European and American travellers are introducing the Western vice of drinking along the ordinary routes through Palestine and Egypt, and now many traders will offer a tumbler brandy before beginning business with him.

MAKING SURE OF OUR BELIEFS.

A man may believe all the best truths in the universe, and gain nothing by it, were belief never helped any one. Belief that controls life and action is the only belief that counts. A striking illustration of the results of the two kinds of belief is found in the life-and-death contrast between Pilate and the thief on the cross. Both Pilate and the thief believed in the "innocence of Jesus." "This man hath done nothing amiss," said the thief; "I find no crime in him," said Pilate. But Pilate's publicly expressed and reiterated belief failed utterly to influence his action; while the thief, because of his belief, committed himself to one who proved to be his Saviour. Had Pilate treated Jesus fairly even as a man, he would probably have discovered him as God and Saviour. He rejected the man, and lost a Saviour. Every failure to live up to our beliefs to-day loses us a blessing. The better our beliefs, the worse off we are if we betray them; but with every act of loyalty to our beliefs, we grow in power to believe and to do.

PRAYER.

Almighty God, Fountain of light and life, we again bring to Thee our sacrifice of prayer and praise. Let us hear Thy loving kindness in the morning for in Thee is our trust. We come to Thy Mercy Seat by that new and living way which Christ has consecrated for us by His atoning death. Acknowledging our sins and frailties we cast ourselves on Thy Fatherly compassion. May we hear the assuring words: "I will be merciful to your unrighteousness; your sins and your iniquities will I remember no more." Keep us this day without sin. Give us the courage of faith, and show us our duty in all the paths of life. Whatever our hands find to do may we do it with all our might. Vouchsafe to us and to all our dear friends this day health and strength, comfort and peace. Amen.

*S.S. Lesson March 24, 1907. Isaiah 28: 7-13. Commit to memory v. 7. Golden Text—Wine and new wine take away the heart.—Hosea 4:11.

THE FRAGRANCE OF A GENTLE LIFE.

Once in crossing a meadow I came to a spot that was filled with fragrance. Yet I wondered whence the fragrance came. At last I found, low down close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wonderful charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist, or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her because she never tires of them. She helps them with their lessons, listens to frets and worries, mends their broken toys, makes dolls' dresses, straightens out tangles, and settles their little quarrels and finds time to play. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.—J. R. Miller.

CARELESS QUOTATIONS OF SCRIPTURE.

On this subject the Southern Presbyterian comments as follows:

"God has guarded the very words of Scripture to make them express his mind. Some men are careful in quoting to use the exact language of the Word; or if, for any reason, they adopt a paraphrase, to use such language only as equivalents it. We wish to emphasize this, and to press its importance.

"In some cases there has been reckless disregard of this matter. It was a famous London preacher who, on one occasion, desired to preach on the folly of some of the fashions, in dress or headgear, of the ladies of his day. He announced his text as 'Top-knot, come down.' Is the reader puzzled to find that text? Let him refer to Matthew 2:17, and he will read the words: 'Let him which is on the housetop not come down.'

"There is another form of this error arising not from intent to trifle, but from carelessness. The other day we read, in some paper, a quotation of this sort, 'Lo, I am with you always, even to the end of the earth.' And we apprehend that the writer would have been amazed to learn that he had put into the mouth of our Lord what He never said. The English Version (both the Authorized and the Revision), reads 'unto the end of the world'; not the 'earth.'

"But do not 'earth' and 'world' mean the same thing? Not in this case. The Greek word is 'aion,' which strictly means, the age or the dispensation. 'Earth' never carries this meaning, but describes rather the land on which we live. The careless substitution of one word for the other changes the sense of the passage. There is no need to cite other instances. The one is enough to make us study the exact phraseology of the Bible and be careful about misrepresenting it."

Reverence and use aright the hours which, as they perish, are imparted to you. Regard each new day as a fresh continued gift from God, and say to it, "I will not let thee go unless thou bless me."—Farrar.

THE FIRESIDE CALL.

Many men have had calls to the ministry. They have been called to the foreign field. Some have been called to serve God in the professor's chair, and others as evangelists and teachers. But have any felt the call of God to stay at home and train those of their own household? Surely many have felt their duty by the fireside as a direct call of God to Christian service. Many have longed to go elsewhere to fulfill some mission which appealed to their hearts, but have remained at home where immediate duty demanded their attention. And this is a call of God as truly as the call of the missionary to fields beyond the seas. Good people cannot afford to desert the home. God's great work in this world is in the home. The Church cannot provide good ministers and missionaries unless it provides good fathers and mothers. The love of God established in the hearts of boys and girls, young men and young women, is the beginning of all world-wide evangelism. To neglect that little mission field that is bounded by the four walls of home is a grievous wrong. Here God has his purest and noblest Christian missionaries at work. Every true father and mother has a special call to active service. The home stands in the center of God's vineyard.—United Presbyterian.

Rest in the Lord, my soul;
Commit to Him thy way.
What to thy sight seems dark as night,
To Him is bright as day.
—Maltbie D. Babcock.

FOR WHOM DO WE WORK?

Choosing a master is more important business than choosing a servant. Yet most persons, whether the mistress of a house, or the head of a corporation, or the foreman of a department, think more about the less important choice. "For whom do I work?" is the gravest question in the universe. Many of us have never fairly considered the question, and would rather not. We know for whom we ought to be working, but do we dare face a cross-examination in the matter? Suppose we should make our own the prayer that an earnest Christian man has uttered: "That I may lose sight of pay, and of the approval both of others and of my own conscience, and simply represent Christ and be responsible to Him."—S. S. Times.

GETTING EVEN—WITH WHAT?

When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is now no better than the other fellow. What an ingenious tempter Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—S. S. Times.

Conviction of the sinfulness of offenses is tremendously needed among Christian people. Many think themselves blameless if they have refrained from doing that which they ought not to do. Do we recognize that every kind word we might have spoken which we have not spoken is sin? That every kind deed we should have done and have not done is sin?—George H. C. Macgregor.

THINGS YOU HAVE LEARNED FROM NOBLE MEN AND NOBLE WOMEN OUTSIDE THE BIBLE.*

The Apostle, writing to the Christian Church at Thessalonica, begins with thanksgiving to God, who is the giver of all the good that comes to us, whether directly or indirectly. And if all good comes from God, so no good can be hoped for or expected but from God through Christ Jesus. So we should not only be thankful to God for the good which we ourselves receive directly from Him, but for all that good which comes to us from others through the promptings of his grace and goodness acting upon others. This is strong encouragement for us, not only to pray for ourselves, but for others also. A true faith will always be an active, energetic faith. It will not hide itself away in our hearts, but reach out and concern itself with others. It will be a working faith, working for God as well as for ourselves. It will work for others, and in turn will work for us, so that our own comfort is increased, and our own faith is strengthened through the faith we have helped put in the hearts of others, and the fruits of which we cannot mistake; for faith is known by works.

The All Importance of Faith.

Why is that faith is so important? Men often seek to substitute meekness or temperance or some other grace instead of faith, but without avail. Without faith it is impossible to please God, or to be accounted righteous in His sight. Faith of itself considered has nothing to boast. Without works it is dead, being alone. It cannot compare in beauty and grace with other elements that complete the Christian life any more than the rough root beneath the soil can compare in beauty with the flowers and fruits above. Faith is but the trust of a poor, helpless soul; the empty hand of a beggar reaching forth to grasp the things he greatly needs—but as this empty hand is that which touches the hem of Jesus' garment, or lays on Christ for comfort and salvation, so the faith that saves us has a value beyond any other thing. He that believeth not makes God a liar. He that believes sets to his seal that God is true.

The Lessons of Life.

We have all much to learn; and life has many lessons to teach us. Love is the great translating medium. It has enabled us to learn from noble men and women about us the great lessons of comfort and peace which have at times come to our own hearts, or we have been enabled to carry to others. You go to see a dear friend on whom some great sorrow has fallen. You sit beside him. You look into his eyes. You say a few broken and faltering words to him. And then you go away disheartened. How entirely have you failed to do for him what you started out to do, and would have given much to do. And how many times you have been afterward surprised to find that you really did help and comfort him in that almost silent visit. How many blessings have thus come to us from just such faithful souls! How many times may we have carried such blessings to others! Never keep back that sympathy for which all about us are suffering. Go and give it to others out of the fulness of your hearts. It may prove both a blessing and a lesson; and it may be some day, when deeply needed, it may come back to you. Let us give freely, for in such measure as we give shall we in turn receive.

*Christian Endeavor topic for Sunday, March 24, 1907, 1 Thess. 1:28.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

TERMS: One year (50 issues) in advance\$1.50
Six Months..... .75
CLUBS of Five, at same time\$5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearsages.

Sample copies sent upon application.

Advertising Rates. — 15 cents per square line each insertion, 14 lines to the inch, 121.2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, MAR. 20, 1907.

Many of our readers, we are sure, will peruse with pleasure the article from that excellent paper the Belfast Witness, reproduced in another column, on "Progress in Theology."

General Booth is reported to have said recently that forty years ago he was recommended by a London West End physician to live in a small parish where there was plenty of good shooting. Instead, although in his seventy-eighth year, his parish, he said, was now the wide world. As to shooting, he had been trying to shoot the devil in his most hideous forms ever since.

Last week we made mention of the appeal to Ottawa Presbyterians from Rev. W. Graham, of Kingston, Jamaica, whose church, during the recent earthquake, was damaged to the extent of \$20,000, and now the Anglicans, through the Archbishop of the West Indies, is making a similar appeal through the columns of the New York Herald, to the Protestant Episcopal dioceses of New York and Washington.

THE LIVING AGE for March 9 opens with a conservative and admirably written article on "Women and Politics." The writer, Caroline E. Stephen, is not at all in sympathy with the "suffragists" and she presents forcibly the considerations which lead many women to shrink from the burdens and responsibilities of the ballot. The article is reprinted from The Nineteenth Century.

Under M. Clemenceau a prospect appears of some modus vivendi between the French Government and the Vatican. If some accommodation is possible without weakening the Government, or leading up to the old political power of the Church, every Protestant would rejoice. Because, argues the Belfast Witness, if matters are rushed, and popular sympathy for Roman Catholicism created, there might be a reaction injurious to civil liberty, and hurtful to true religion.

TRUSTING THE BOERS.

But a year or two ago General Botha was in arms against Great Britain in South Africa. To-day he is Premier of the Transvaal, and is to attend the Colonial Conference in England next month! There was very little doubt that under the constitution recently promulgated for the Transvaal the Dutch element would control the political situation, and the British ministry has been subjected to much bitter criticism for its "surrender." But unless present indications are misleading, the ministry is wiser and broader-visioned than its critics. It would have been an everlasting disgrace to England had she treated the brave Boers as a subject race, and it is to her everlasting honor that on the contrary she has entrusted them with full privileges of citizenship. The elections have been held, and the Het Volk, combining the Dutch and their sympathizers, has been triumphant. Het Volk's platform is racial reconciliation and union of all the white inhabitants into a South African nation; and if the party keeps its pledges as well as England has kept hers, the future of the Southern colonies will be greatly brightened. General Botha, the former Boer commander and now premier, has issued a striking statement which expresses gratification for the confidence shown by the English government and promises an enlightened and progressive policy.

THE NEW THEOLOGY.

Mr. Campbell has broken silence, and expounded his creed at considerable length, says the Belfast Witness. He shows that the modern Christian has little regard for systematic theology and "professional theologians." He repudiates any attempt to form a new Religion, but thinks that Christian truths should be re-stated in terms of present-day thought and knowledge. He shows that many are leaving the churches, because they cannot accept the creeds as formulated in the past, and understood by average persons. There is some truth in these remarks. But then he repeated the leading points in the new faith—God is in the world, and in man, Christ is Divine because He is man; sin is selfishness, atonement is effected not alone by Christ, but by every unselfish man who suffers for others.

The Jews claim Mr. Campbell as teaching that there is no Divine Son of God. Unitarians claim him as denying the orthodox doctrine of sin and atonement. Quakers claim him as appealing from the written Word to the inward light of the Christian consciousness. American opinion is divided, many Congregationalists siding with the New Theology; in Australia it is the same, Congregationalism seemingly honeycombed with the City Temple notions. Everywhere Presbyterians are too well balanced to be easily carried off their feet, and Methodists so occupied with Evangelism they have no thought for such theosophical subtleties.

BIBLE SOCIETY CONVENTION.

The Canadian Bible Society, at its annual convention just closed at Ottawa, reported an income exceeding that of the previous year by \$16,000. It has remitted \$30,000 to the British and Foreign Bible Society, being over \$12,000 more than former contributions. At the same time it has reserved a much larger balance of \$10,000 to carry on the work throughout Canada and Newfoundland. Nearly 90,000 copies of scripture were circulated during the year, many thousands of them among the polyglot immigrants in their many tongues at Quebec, St. John and Halifax as they arrived and at Winnipeg before they scattered over the prairie. The society has forty colporteurs and Bible-women at work. Rev. R. J. Bowen (Church of England), Ladysmith, B.C., Rev. W. E. Hassard, B.D. (Methodist), Toronto, and Rev. Thos. Bennett (Presbyterian), Montreal, were appointed District Secretaries for British Columbia, Alberta, Ontario and Quebec, in addition to other agents in the field. The General Board consists of 42 representatives of all the Auxiliaries from Newfoundland to the Pacific.

The Governor-General appeared as its patron at the public meeting in Ottawa, and spoke some words of cordial sympathy with the society's work. When he heard of the six million copies circulated during the year, and of the 200 million copies issued since the Society was founded, and when he thought how those were produced, not in one language, but in 400 languages, he thought how the output must exceed the total output of the largest publishing house in the world, and how the work must be complicated and call for men of brains. All the forces of the time tended towards union, and he was glad to stand on a platform broad enough to include Anglicans, Presbyterians, Methodists, Baptists, Congregationalists and Quakers which knew no sectarian difference. The President, Dr. N. W. Hoyles, K.C., was in the chair, and Archdeacon Armitage, Halifax, Dr. Cameron, Ottawa, and Rev. R. E. Welsh, the General Secretary, addressed the meeting.

WESTERN ONTARIO.

In Hamilton a movement is on foot to organize a new congregation and erect a \$75,000 church in the southeast end of the city, with a seating capacity of 1,000.

Rev. Professor Mackenzie, who appeared before the London Presbytery for St. Andrew's church, Westmount, said that the newspapers were largely responsible for the call extended to Mr. Clark. Many members of the congregation had seen his picture in the papers, and had expressed a strong desire to meet with and hear the original of the half-tones speak.

The Rhodes scholarship, entitling the holder to a three years' course at Oxford University, its cash value being \$300 a year, has been awarded by Queen's senate to Norman Macdonnell, son of the late Rev. D. J. Macdonnell of Toronto. Campbell Laidlaw, M.A., son of late Rev. Dr. Laidlaw, Hamilton, has received the science research scholarship, valued at \$750 for two years.

The minister of Knox church, Listowel, and his good wife were surprised last Monday evening, when about 50 ladies of the congregation took possession of their home, bringing with them a feast of good things also a large, mysterious bundle which, when unrolled, proved to be a beautiful parlor rug, a present for Mrs. Hardie, together with a tray of Limoges china, as an appreciation of unflinching effort to advance the social, intellectual and spiritual welfare of the congregation.

DR. GRENFELL'S VISIT TO OTTAWA.

The Oxford graduate, who lives for others, received a hearty welcome from old friends at the Capital, and made hundreds more for himself and his mission. The lecture on Sunday evening, in the Russell theatre, was a magnificent success. The edifice was crowded to its utmost capacity, hundreds being turned away. Hon. J. F. Sutherland, Speaker of the House of Commons, presided, and His Excellency Earl Grey was present, along with many members of parliament and leading citizens.

Dr. Grenfell's lecture was mainly composed of descriptions of the upwards of one hundred views thrown on the canvas, and it would be impossible to give a connected report. It was a plain statement of facts. There was no attempt at fine phrasing or at eloquence; few opportunities were offered for applause. But the Doctor made effective use of his gift of humour, and frequently drew laughter by his witticisms. He retained the interest and attention of his audience throughout an address of nearly two hours duration, and his simple and sincere manner made a deep impression.

Dr. Grenfell prefaced his lecture with a spirited protest against the contention that the people of Labrador should be deported from that inhospitable region to some more favoured part of the continent. In the same way the people of California said that Canadians should come south to a sunnier clime. One argument has no more force than the other. To the hardy fishermen along the coast, Labrador was "home," with all that was included in the term. Moreover, it was an historical axiom, that the northern races, disciplined in the struggle against a rigorous climate, were superior to those bred in southern climes. What was needed was to make the conditions of life in Labrador as good as was possible.

Dr. Grenfell first threw on the canvas a number of views of Labrador scenery. The land scenes were as a rule bleak enough, but some of the pictures of icebergs were exceedingly beautiful, showing those "icy mountains,"—Greenland's contribution to Labrador, for which we are not at all thankful,—the terror of those sea-states, cold, dignified, and useless. "Some churches are said to be like icebergs," the Doctor remarked, dryly. Dr. Grenfell has frequently seen these enormous masses of ice turn a somersault.

Following these came a series of views, illustrating the life of the people of Labrador, and the work of the mission among them. Dr. Grenfell believes in preaching the Gospel in a practical way, and, in addition to building hospitals and fitting out hospital ships, he has established co-operative stores, which have greatly reduced the cost of living, and have driven out the truck system. Sanitary conditions have been improved and the people taught that there is no cure for disease—and especially for consumption—like fresh air and cleanliness. In short, a veritable transformation has been effected, and Dr. Grenfell looks to the day when Labrador will be considered an important part of the country, both because of its rich fisheries and of the mineral development which he believes will come some day. He also thinks that the scenery of the coast should attract many visitors from Canada and Europe. Already Americans are finding their way every summer in increasing numbers.

Dr. Grenfell did not hide his contempt for Christian Science, and his

hatred for the liquor traffic. He frequently followed up recitals of suffering with the question, "what could Christian Science do in that case?" His attitude to rum found expression when he said that to broach the sasks and pour it overboard was "hard on the fishes!" Liquor has in the past been the cause of much poverty and suffering among the fishermen.

Dr. Grenfell's latest proposal for the benefit of the people is to introduce the reindeer. They will, he believes, be superior to dogs. They are less quarrelsome, and as they can do their own foraging, there will be no need to carry food for them. Moreover, they will provide milk, meat, and fur for the people. The reindeer have been introduced into Alaska, with excellent results. Dr. Grenfell hopes to get sufficient funds on this tour to procure a herd of a hundred to take back with him.

The leading article in THE LIVING AGE for March 2 puts a question "Canada, Under What Flag?" which is of interest on both sides of the border. The article is reprinted from the Monthly Review.

The Right Hon. James Bryce, the British Ambassador to Washington, and Mrs. Bryce, while in England, regularly attended the Regent's Square Presbyterian church, London. It is also interesting to know that Mr. Bryce is the son of Rev. James Bryce, who was a clergyman of the Established Church of Scotland. Eminently approachable and cordial, Mrs. Bryce has all the charms of true womanhood united with quick perception, wide reading and linguistic training, admirably fitting her for the high office which she is destined to fill at Washington. There is little doubt that with these qualifications and possessed of considerable wealth, Mrs. Bryce in a social capacity will win golden opinions from the diplomatic corps and the ladies of the American court.

Canadian Churchman: What possible good can come to any home, Christian or unchristian, on whose tables are laid newspapers containing reports of trials showing fathers false and depraved, sons immoral and vicious, and daughters shamed and defiled; and the whole wretched calendar of vice at last—consummated in murder? We fail to see how gold can lessen the guilt of crime, or florid writing screen its repulsiveness. We believe the publication of the details of such trials in the press is injurious to public morality—and both directly, and indirectly helps, to swell the numbers of the criminal classes.

This, of course, applies primarily to the famous Thaw trial now on in New York, and what our contemporary says is undoubtedly true. But will not the same reasoning apply to nearly all reports of criminal trials, which occupy so much space in the daily press nowadays. Publication of the details—sometimes very nasty and sometimes gruesome and highly sensational—of such reports the minds of young people become familiarized with crime in its revolting aspects, which cannot fail to exert a very demoralizing influence, too frequently suggesting and inciting to the commission of crime. Surely some method can be devised for bringing public opinion to bear upon this phase of newspaper literature, with a view to lessening, if not wholly removing, the evil.

DEATH OF REV. P. McF. McLEOD.

The sudden death is announced at Upper Tooting, London, of Rev. Patrick Macfarlane McLeod, in the 64th year of his age.

Mr. McLeod's first ministry was in Birkenhead, and his second charge in Liverpool. Coming to Canada, he was minister in Knox church, Stratford, then for about eight years in Central Church, Toronto, leaving early in 1868 to assume charge of St. Andrew's church, Victoria, B.C. About ten years ago he returned to England, being the minister of a flourishing church at Upper Tooting.

Mr. McLeod was a preacher of great force and earnestness; and concerning him one of his more intimate colleagues, while in Toronto, Rev. Dr. Alex. Gilray, said on learning of his death:

"He was an exceedingly active man, not only a very vigorous preacher and faithful pastor, but also took a great deal of interest in various philanthropic and other useful enterprises. He was chiefly instrumental in launching the Shaftesbury and St. Lawrence coffee houses. He was also conspicuous in what might be called movements tending to the moral bettering of the city; for instance, the inaugurating of a general visitation of the city to ascertain how many families attended church. He was singularly forward in all good work of that kind, and was a man greatly beloved by those who knew him best.

"In the Ministerial Association he was a prominent and active member, contributing his full quota of papers. He was also prominent as one who developed the spirit for evangelism, especially in revival services. He took a deep interest in special services for the quickening of the life of the Church, and was quite an evangelist, being much sought after on that account. In the church courts he occupied a leading place, in the Assembly he gave a number of interesting addresses, and in the Presbytery he was a thorough worker, having served on committees in various departments." His brother Rev. Dr. McLeod, of Barrie, has the sincere sympathy of many friends throughout the church in this sore bereavement.

HAMILTON.

Rev. Dr. Lyle's last Sunday morning's subject was "Life's true aim."

Rev. Beverley Ketchen of McNab street church, recently preached a strong sermon on "Gambling."

Rev. W. H. Sedgewick, B.A., of Central Presbyterian church, was the speaker at last Monday's meeting of the Ministerial Association. His subject was "Christ and the modern mind."

Rev. W. H. Sedgewick, associate pastor of Central church, assisted Rev. J. A. Wilson in preparatory service at St. Andrew's church last Friday evening, when thirty-four new members were received into church fellowship.

Pastor Russell of Millennial Dawn fame, lectured to a crowded audience in the Grand Opera House on a recent Sabbath on the subject "To Hell and back." His remarks furnished the basis of several sermons by other ministers on the following Sunday, their view-point being altogether different from that of Mr. Russell.

The Citizen's League of Hamilton has been doing some very effective work of late towards the suppression of vice. Rev. Geo. W. Peck, D.D., of Buffalo, delivered a stirring address at a public meeting under the auspices of the League last Saturday evening, the 16th inst. His subject was "Public opinion and the enforcement of law."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

APPLES OF GOLD.

By H. M. R.

"A word fitly spoken is like apples of gold in pictures of silver."—(Prov. xxv. 11.)

"I ask you once again, sir—will you alter your decision, and give your consent to our marriage? Your daughter loves me. Will you ruin her happiness for life simply because I'm not so rich in this world's goods as my rival, Lord Langton?"

Mr. Fairleigh looked up angrily from his writing-table, and his dark eyes flashed dangerously.

"I have given you my answer once, Mr. Dashwood," he replied, "and that is enough. When you were your uncle's heir, and had every reason to expect you would succeed to his title, it was quite a different matter; but as Sir Geoffrey is now married, and has a son to succeed him, it is hardly likely he will provide for you in the future. I can say no more in the matter, so please drop the subject."

"He has promised to leave me something," said the younger man hastily. "He is too generous to cut me out of the will altogether."

"Pshaw! A paltry thousand or so! That is all you will get! And meanwhile, what have you to live upon? You cannot propose to live in a cottage?"

"I have something certain, at any rate. The Duke of Gazely has offered me the land-agency of Wenford Park, which means three hundred a year, two horses, and a good house. If Mona is content with that, why should you stand out against us? We love each other."

Mr. Fairleigh tossed his head with contempt. Love to him meant an alliance of affection and capital.

"And you expect my daughter, who has lived in luxury all her life, who has only needed to express a wish to have it fulfilled, to live upon three hundred a year in a small house and be happy? You must be mad to speak of such a thing. Love in a cottage is quite an exploded idea nowadays. It goes not even outlive the honeymoon. No!"—as the younger man attempted to speak—"I wish to hear no more about the matter. I have already given my consent to Mona's marriage with Lord Langton, and the wedding will take place within the month."

"And you will marry her to a man she does not love—a man who is renowned for his mode of life?"

"Blackening another will not do your cause any good, Mr. Dashwood."

"It is not my cause so much as Mona's," he replied, moving a few steps nearer.

Mr. Fairleigh rose from his chair. "My time is very valuable," he said stiffly, "and I have already wasted an hour or more over a fruitless subject. I shall be much obliged if you will consider the matter settled, and leave me."

Piers Dashwood turned to quit the room, but paused for a moment on the threshold.

"You will not change your mind?" he asked. "For your child's sake I give you one more chance. God have mercy on her if you marry her to Lord Langton."

Mr. Fairleigh's stern features stiffened visibly, and his hand turned the brass knob of the door impatiently. Piers waited just a moment for a word on his part, but as no sound came from the thin lips he turned away, and, with an aggressive slam, the study door swung to and shut behind him.

He listened for a moment as he stood in the hall, taking a stealthy glance up the staircase meanwhile, and suddenly a golden head appeared above the ban-

sters, and a pair of grey blue eyes looked pathetically down upon him.

"Is it all right?" asked Mona, in a whisper.

He shook his head.

"All wrong!" he answered back. And then, as if the temptation proved too much for him, he mounted the staircase and joined her on the landing.

"Mona—sweetheart!" he whispered, clasping her two hands closely. "I must speak to you. Where can we talk without being interrupted?"

She drew him towards the big drawing-room and closed the door.

"No one comes in here during the morning," she said. "But, oh, Piers, what did he say to you?"

The young man looked away from her winsome face.

"He says you shall marry Lord Langton within the month."

"I shall never do that!" replied the girl gravely, though her face paled at his words. "I—I hate him, with his hard, cruel eyes."

He moved restlessly as she drew nearer to him with her arms outstretched.

"Do not tempt me, Mona!" he cried. "God only knows how weak I am where you are concerned! Oh, my darling, it would be wrong! It would indeed!"

Her hands dropped to her sides with a weary gesture of despair.

"Where can I go then?" she cried piteously. "If you will have me, I will do my duty to my life's end."

"If I will have you!" he repeated bitterly. "Oh, Mona, do you not understand? It is because I love you and want you so much that I hesitate to ask you to take a step you might regret later."

She flung herself into his outstretched arms.

"God bless and help us!" he whispered, bending his head to her lovely, up-turned face. "You have placed your entire trust in me, and I shall not fail."

II

"You look very tired, Piers. Come and sit down for a little while. I am sure you want a rest after your hard day's work."

And Mona moved her skirts aside to make room for her husband on the sofa.

"What is the matter dear?" she continued, as he sat down beside her and passed his hand heavily across his forehead.

Piers looked lovingly at his young wife, who, two years ago, had left a luxurious home to cast in her lot with him.

"It is nothing much," he replied, with an attempt at cheerfulness which did not deceive her. "Only the usual fault-finding, and, as you know well, continual dropping weareth away a stone." The duke is a hard man, and nothing seems to please him. Everyone told me when I took the post I should find him very difficult to get on with."

"What has he been cavilling at now?" asked Mona, laying her hand in a sympathetic way over his.

"Oh, about the timber on the west boundary of the park. I did what he told me against my own judgment, and now he turns round and lays the blame on me."

"Poor Piers!" she said gently. "But he will see the injustice of it later on, and, at any rate, you have the satisfaction of knowing you did right."

"Ah, I know, Mona," he replied sadly, "but it is hard to be misunderstood and to suffer unjustly."

"It will all come right in the end," she whispered.

"A note for you, sir," said the maid at his elbow, rather roughly interrupting his meditation. "It was brought by one of his Grace's grooms."

Mona watched him curiously as he ran his finger through the envelope, for she feared it meant worry to her husband; but she was not prepared to see his face suddenly blanch and his eyes gleam with anger.

"Piers! Piers! What is it?" she cried tremulously. "Surely there is no fresh cause of trouble!"

"I am dismissed," he said slowly, hissing out the words with a bitterness which frightened her. "The duke wishes me to take six months' notice."

"Dismissed?" she repeated blankly. "Oh, surely he could not be so unjust! There must be some mistake, Piers, or you have not read the letter rightly."

"I don't think there is any mistake."

She left her seat, and walked slowly round to his end of the table.

"Oh, my husband, don't take it so much to heart!" she whispered, kneeling down beside him. "We have six months to look about us, and you are sure to find something else soon."

"Alas, Mona, land agencies are such difficult things to get nowadays. They are generally kept in the family. I have known men wait four or five years for a chance, and if that is what I am to expect, how are you and the boy to live?"

He dropped his head on his folded arms, so that his face was hidden from her.

"Only trust in God and we shall pull through," said his wife, laying her hand caressingly on his fair hair.

He raised his head and looked at her, a slow smile dawning on his lips as he drew her closely to him.

"Sweet wife," he whispered lovingly, "you have comforted me in my trouble by the comfort wherewith you yourself are comforted of God."

III

"I'm so hungry, mummy. Baby wants something to eat."

Mona raised herself from the low, hard bed on which she was lying, and threw her arms round the little child.

"My dearie," she said, burying her face in his fair curls. "Daddy will be home soon, and he will bring you something. We shall not have long to wait now."

The boy drummed his fingers impatiently together, and seemed not to heed her words.

"I'm so hungry," he repeated wistfully. "Please—please, mummy, give baby something to eat!"

A low sob shook her slender frame as she tightened her arms round him.

"My God, my God, hear my prayer! Have mercy on us!" she cried, in her agony.

It was nearly a year since they had left Wenford, and yet Piers was still out of work. Agencies, as he had foretold, were hard to get, and though he would willingly have turned his hand to anything, there seemed no vacancy for him anywhere.

His uncle had gone to Australia for his health, so, as he was away, Piers made a desperate appeal for help to one or two friends; but he found a vast difference in their attitudes from the time when he was heir to a baronetcy and ten thousand a year.

In despair he brought his wife and child to London, and took a copying clerkship in a solicitor's office; while Mona did a little needle-work for one of the big shops, and cheered her husband on to the best of her power.

Then there came fresh trouble. Piers fell ill, and the copying-clerkship had to be given up. The little hoard of savings was dipped into to buy nourishing food and pay doctor's bills, until there was barely anything left to settle the rent, which was already overdue.

Mona nursed her husband bravely, and not until he was well enough to be up and out did she fail herself. With haggard eyes Piers watched her strength lessening daily, and saw the colour fade out of her beautiful face, until he could bear the sight no longer, and sent a desperate letter to her father.

It was returned unopened.

At last the time arrived when Piers would creep away through the back streets until he came to the shop where three golden balls were hanging, and, after passing and re-passing the door many times, he would dart in with his forced courage and place the much-treasured articles on the counter.

It was dark when he returned to the cold, bare garret, and Mona saw by his face when he entered that he had no cheering news to give.

"It is hopeless!" he wailed, turning towards the window; for he lacked the courage to face her.

She raised herself with an effort, and a hectic flush crept into her cheeks.

"Oh, no, Piers! God never forsakes the poorest of His creatures. He will help us yet, I know full well."

"It will be too late then," he muttered, his breast stirred to bitterness by the sight of her lying there.

"Oh, no!" she whispered feebly. "It will be all in His good time.—Come here, Piers! Kneel beside me!"

He bent down and kissed her pale cheek, then rose, without another word, and left the garret.

"I will try once more," he said to himself desperately. "I will humble myself to the dust if it will serve her."

Half an hour's quick walking brought him to Mr. Fairleigh's big house in Balgrave Square, and the footman, who was a new man, showed him unsuspectingly into his master's study at once.

Mr. Fairleigh was sitting at his writing-table, and when he recognized his visitor he rose hastily from his seat, and his eyes blazed with anger.

"What are you doing here?" he cried furiously. "James must be mad to show beggars into my study without first consulting me!" And he walked across the room and laid his hand on the bell.

Piers followed him with a few quick strides, and gripped his arm in a vice.

"Do not ring until you have heard me," he said hoarsely. "It is a matter of life and death! Your daughter is dying of starvation in a London garret!"

"I have no daughter," said the other coolly.

"Mr. Fairleigh, have pity," continued Piers. "I plead for Mona, not for myself. As you hope for mercy in the after life, show a little to your only child. God only knows the desperate straits we are in. Mona is dying, and the boy is crying out for food."

The elder man's face hardened.

"I have no child," he repeated, moving restlessly under the grip of Piers' hand. "She chose to disobey me and leave me, therefore I recognize no claim on her part. Let her die of want with the man who has brought her to this pass."

Piers' face whitened, and his eyes flashed with scorn.

"You drove her to disobedience," he said, with forced calmness. "She only left you to escape from a distasteful marriage. Had it not been for that we would have waited patiently for your consent. I ask you once again—will you hold out a helping hand?"

"I will do nothing—nothing! I care not what becomes of you or her!" "Tell my daughter," he said, at length, turning round and facing Piers suddenly. "I will receive her back into my house if she consents to leave you and the child behind."

Piers turned away with a groan.

"Is that your last word?" he asked. "My last word. You had better leave me at once, unless you wish the servants to turn you out."

With misty eyes Piers threaded his way back through the squares until he reached the Chelsea Embankment, and stood for a moment resting against the ironwork of Albert Bridge.

It was a dark night, and there was a cold drizzle falling, which easily soaked through his clothes and wetted him to the skin.

He leant his arms on the bridge and looked over. How dark the water looked as the tide swept its way onward! There was something white on the surface! How swiftly it was carried along, until it drifted out of sight under the bridge!

He took a hasty glance around. Footsteps were coming nearer and nearer, every sound audible in the hush of the night. There was no time to be lost, as the policeman might be on him at any moment. It only meant a little courage and a plunge; then a rush of dark blinding water—and oblivion.

With a desperate courage he mounted the ironwork of the bridge.

But Piers Dashwood was not quick enough. As his fingers clutched the cold iron a man rushed forward hastily, and gripped the end of his coat with fierce force.

"Young man," said a stern voice, "would you throw away the life God has given you? Would you throw away all chance of Heaven by an impulsive, cowardly act?"

Piers turned uneasily, and saw a clergyman standing beside him.

"It is not an impulsive, cowardly act," he said hoarsely. "It is for others that I wish to die. My death would bring ease and comfort to my wife and child."

The old man's face worked with a tender compassion. Instinctively he recognized that the man before him was a gentleman, and the rest was easily understood.

"You have no right to take your life under any circumstances," he replied gently.

Piers looked into his kind old face. He forgot he was talking to a stranger, and only remembered that this was the first man who had spoken a kind word to him for many a long day.

"You do not understand," he said wearily. "If I die, it means forgiveness and wealth for them—for my wife and child."

"And you would buy it at such a price? You would leave your child such an inheritance of sin?"

"I cannot stand by and see them die. It is more than I can bear."

The clergyman looked closer at him, and he saw a strain of hunger in his face, and the despairing look in his tired eyes.

"Come with me!" he said, linking his arm in his. "Take me to your wife and child. We will go and see what we can do to help."

A quarter of an hour later Piers led him up the creaky stairs of one of the back streets of Chelsea, where they were living, and when they reached the garret he stood for a moment looking in through the half-closed door.

A low exclamation of surprise left his lips. What had brought about this change?

In front of a blazing fire stood the old family solicitor, stirring up carefully a bowl of soup which was standing on the hob; while by Mona's bed a nursing sister was quietly sitting with the child fast asleep upon her knee.

Piers opened the door wider, and went in.

"What has happened?" he asked hoarsely.

"A great deal has happened," the solicitor said quietly. "For two months we have been trying to find you, and only succeeded to-night. You are Sir Piers Dashwood now, with ten thousand a year."

The young man's face whitened.

"My uncle and cousin?" he questioned unsteadily.

HELPING MOTHERS.

"I always tell my neighbors who have children how good I have found Baby's Own Tablets," says Mrs. L. Reville, Gawas, Ont. Mrs. Reville further says:—"I would not be without the Tablets in the house for I know of no medicine that can equal them in curing the ills from which children so often suffer." It is the enthusiastic praise of mothers who have used the Tablets that makes them the most popular childhood medicine in Canada. Any mother using Baby's Own Tablets has the guarantee of a government analyst that this medicine does not contain one particle of opiate or harmful drug. Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

"They are at rest," said the other quietly. "There was a bad boat accident, and they were both drowned." Piers bowed his head with a reverent gesture, and turned towards the clergyman standing by the door.

"How can I thank you?" he whispered, with a catch in his breath. "If it had not been for you, where should I have been?"

"Do not thank me," replied the old man. "Go down on your knees and thank God. It was He who sent me to save you. It was He who rescued you in your hour of trial."

Piers dropped down beside Mona's bed, and buried his face in his hands. There was a moment's pause, then the clergyman's voice broke the silence, breathing words of praise and thankfulness to God.

Many years have passed by since then, and Sir Piers and Lady Dashwood have long ago earned a place in the hearts of their tenants by their ready help and sympathy for everyone in trouble, and their hearty endeavors for their people's good.

No deserving cause ever asks help from the baronet in vain, and only his wife knows, as he listens to a prayer for succour, and his grave face softens with sympathy, that he is thinking of the word "fifty spoken" which saved him from death and everlasting destruction.

BRITISH AND FOREIGN.

It is reported that more than 100 Jewish families move into Jerusalem every week.

A postal service which will bring New Zealand within 2312 days of England is projected.

The output from the Transvaal gold mines during January amounted in value to over £2,200,000.

Patriots are regarding the proposed quarrying of Ailsa Craig as another injustice to poor Auld Scotland.

A new journal is starting in Scotland which is pledged to use "Scots" and "Scottish," but never to use "Scotch."

Carlyle's House, at Chelsea, London, was during the past year visited by 2,775 persons, the annual average for the last 11 years being 2,418.

The Rev. W. S. Crockett, of Tweedsmuir, author of several works on the Scott country, has returned from his tour of Canada and the United States.

General Hon. Sir Robert Rollo, K. C. B., died at Bournemouth on the 25th ult., aged 93. He served in Canada from 1855 to 1865. Sir Robert Rollo entered the 42nd Regiment as an ensign in 1832, and retired from it as Lieut.-Colonel after the Crimean war. For eight years he served in Malta and Ionian Islands, and for four in Nova Scotia and Bermuda. While in Canada he acted as Adjutant-General and Military Secretary to the Governor. Since 1860 he had been Colonel of the 93rd Sutherland Highlanders. He was also Hon. Colonel of the Black Watch.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. J. J. Monds, of Glenallan, was the preacher in St. Andrew's, Carleton Place, last Sunday.

Rev. N. R. D. Sinclair of Deserats, has been nominated for the chair of Church History and Practical Theology in the Presbyterian college, Halifax.

Kingston Presbytery nominates Rev. Henry Gracey, M.A., for the Moderatorship of the General Assembly, and Rev. W. T. Wilkins, M. A., for that of the Synod of Toronto and Kingston.

Mr. T. J. Caswell, of South River, took the services at Spence for two Sundays in the absence of Mr. S. G. Steele, who, to the great regret of the people is about severing his connection with the field.

Rev. Henry J. Keith, B. D., of Smith's Falls, and for some time engaged in mission work in India, has been unanimously called to become pastor of Knox Presbyterian church, Peterboro', a congregation which has lately become a self-supporting one.

The congregation of St. Peter's, Madoc, has extended a unanimous call to Rev. H. S. Graham, Sudbury, to fill the vacancy caused by the removal of their late pastor, Rev. E. W. Mackay, M.A., to Smith's Falls. Should he accept, the induction has been fixed for 22nd March.

Kingston Presbytery appointed commissioners to the General Assembly as follows: Rev. Profs. Ferguson and Fowler, R. Laird, sr., and H. Gracey, Principal Gordon, Dr. Macgillivray, Rev. J. Binnie, by ballot. Elders: Messrs. H. S. Stewart, J. Gilmour, Prof. Laird, Dr. Third, Rev. R. J. Craig, S. Russell and J. McIntosh.

The new Presbyterian church at Cobalt was dedicated last Sunday week. The building is 50 feet long by 35 feet in width, and will accommodate about 250 people. The cost of the building is about \$3,000. The services were conducted in the opera house by Rev. J. D. Byrne, who is now the pastor there, during the construction of the church.

At a recent meeting of the Avonmore W.C.T.U. a resolution was passed condemning the three-fifths majority clause in the local option statute, and a petition forwarded to the Provincial Government through the Dominion Alliance, asking for its repeal. Later in the afternoon a Band of Hope was organized under the able superintendence of Mrs. Malcolm Ferguson. Seventy members signed the pledge.

At the last meeting of Barrie Presbytery, in view of the fact that he has been nominated for the moderatorship of the General Assembly, Rev. Dr. McLeod was unanimously elected a commissioner to that body. Others elected were Revs. Dr. Findlay, Dr. Grant, Haig, McKay and Morris, ministers, with Messrs. Sharp and Morden alternates; Rev. Thos. McKee, and Jos. Goodfellow, Barrie, W. J. Wood, Alliston, J. R. Eaton, Orillia, Peter Farris, Bradford, James McDermott, Elnavate, elders, with Isaac Day, of Orillia and Wm. Ervin, of Essa as alternates.

Rev. Mr. Meikle, evangelist, has been holding highly successful services in the Perth churches and in the town hall the past three weeks. Three meetings a day have been held—morning, afternoon and night, and not only has the religious life of the county town been quickened, but a large number have forsaken the worldly walk for that reaching out toward the higher life. Mr. Meikle leaves Perth this week to

continue his work at the Canadian Soo. It is eighteen years since Mr. Meikle held meetings in Almonte, says the Gazette, and they are vividly remembered by those who had an active part in them.

At the annual thank offering meeting of the Women's Home Missionary Society, Orillia, the president, Mrs. Alport, was in the chair. After the opening hymn Mrs. R. N. Grant read the hundred and third Psalm and led in prayer. Mrs. N. B. Johnston, of Barrie, gave an address on "A need and a privilege." There was no question in the speaker's mind as to the need of the West, with its immense foreign tide washing up upon our very shores—a new population, to whom our language was a foreign tongue, but who, though in a strange land, could understand the language of "the kind voice and smile." As they come to us from all the congested centres of the old land, it is for us to reach out to them in their new and strange home, and help them to the best of our power. As the need is vast equally so is our privilege, for we can give if we cannot get. gtionniupamh mah mah mah mah The thank offering amounted to the handsome sum of \$209.00.

At a recent meeting of the Kingston Presbytery the members present listened to addresses on Union by Principal Gordon and Dr. McGillivray, delegates to the conferences. They had been deeply impressed by the tone of the meetings and the prospects of union were encouraging. Without committing itself to any particular aspect of the subject it unanimously thanked the delegates for their addresses. Reports on Statistics, Sabbath Schools, Augmentation, Home Missions, Examination of Students, Y. P. Societies, and church life and work, were presented and severally considered. Eight students have completed their preparatory studies and are recommended for license, while about forty are approved of for mission work during the summer. A small committee was appointed to call on divinity students, and urge them to engage in Mission work.

Some tentative efforts have recently been made to bring about a union of St. Paul's and Mill Street congregations in Port Hope, as it was felt by many that the new St. Paul's church, large and centrally situated, would afford ample accommodation for all the Presbyterians in the town. With this object in view last week the Mill Street congregation was interviewed by a committee of Presbytery. After hearing the deputation the Mill Street managers and members briefly expressed their views and all objected to the proposed union. They intended to erect a new church just as soon as possible. Their debts had all been paid and the present congregation was self sustaining. Everything was working in harmony in the Mill Street church and there was no felt need for a change.

(Here is one congregation which we fear the larger union scheme, at present being discussed over the church, would meet with scant favor. This congregation has had its trials and vicissitudes, but with courage and loyalty the people held together, maintaining ordinances and paying their way. In the past they have been ministered to by a number of able and devoted pastors, among the number being McWilliam, Clelland, and Laird, and now Rev. R. B. Nelles is doing excellent work, with the result that the congregation is steadily growing and the interest is well kept up.—Ed. D.P.

PRESBYTERY OF QUEBEC.

The Presbytery of Quebec met in Chalmers', Quebec, on the 5th and 6th, March, with a large attendance of ministers, and a goodly attendance of elders, but most of whom were not representative elders. Mr. Wylie C. Clark was elected Moderator for a second term.

Elders' commissions were accepted in favor of Messrs. D. S. MacLeod, A. J. Elliot and J. S. Riddle.

Considerable time was devoted to the consideration of Missions—English and French—and augmentation matters, and grants were recommended, and steps taken for necessary supply. In the absence of Dr. Kellock, owing to indisposition, much was left to his discretion in the matter of grants to augmented charges.

Mr. M. MacLeod was appointed to visit several hundred Highlanders, who are laboring on the Transcontinental Railroad between La Tuque and Quebec. Steps were also taken looking in the direction of giving them supply.

As tens of thousands of Protestant immigrants land at Quebec yearly during navigation of St. Lawrence, a committee was appointed to make the best possible arrangements for meeting these and giving them encouragement and guidance.

Revs. J. S. Stewart and E. G. Walker were re-appointed to their respective fields, and Rev. John Mackenzie, late of Scotstown and formerly of Roxborough, Ont., made application for leave to retire from the active duties of the ministry, after thirty years of service.

The Presbytery adopted a mode of sending commissioners to Assembly by which each one shall receive his appointment in turn.

The following commissioners to the next Assembly were appointed: Messrs. R. Mackenzie, H. S. Lee, C. F. Cruchon and Wylie C. Clark, ministers; and John Parker, J. C. Thomson, Jas. Muir, and Matt. Carlyle, elders.

Dr. Kellock was nominated for the Moderatorship of the Synod of the bounds.

A committee on systematic beneficence, consisting of Messrs. H. Carmichael, J. N. Brunton, C. W. Nicol and James Davidson was appointed. Reports of Y.P.S., S. S. and Church Life and Work were submitted by Messrs. N. Carmichael, P. D. Muir, and E. Macqueen, respectively.

Considerable time was given to an endeavor to compose difficulties that have arisen in one of the congregations of the bounds. J. R. MacLeod, Pres. Clerk.

The Hamilton Times says: Dr. Marsh, formerly of this city, has been in Springfield, Ont., only a few months, but he has succeeded in organizing a strong Astronomical Society in Peterboro', with a membership of 50, including the mayor of the city and a number of prominent men.

Before the Presbytery of London, one of the speakers made a good point, when opposing the translation of Mr. Clark to Westmount, by saying: Mr. Clark is actuated simply by his conscience, and believes he can do better work in Montreal than here. "I do not think he can. Mr. Clark believes he has done all he can do here. I do not think so. Take the case of Dr. Milligan, of Toronto. He has been in the one church for 33 years, and he is now a stronger man than when he went there. That simply would be repeated here if Mr. Clark saw fit to remain."

OWEN SOUND PRESBYTERY.

Report on Church Life and Work—Recommendations.

1. That the questions issued (1) do not overlap; (2) be neither so numerous nor so minute, yet sufficiently comprehensive.

2. That the term "schemes" be dropped and some less ambiguous term substituted.

3. That the moderator of Presbytery issue a circular letter to all the sessions within our bounds calling attention to: (1) The duty of elders to attend and assist at the weekly prayer meeting. (2) The propriety of having the congregation divided into districts. (3) The need of regular visitation of the congregation by the elders. (4) That the pastor be strongly recommended to conduct cottage prayer meetings, especially when the attendance at the meeting in the church is not satisfactory. (5) The need of annual systematic revision of the communion roll by the session. (6) The need of more frequent revision by deacons or managers of the list of contributions. (7) That sessions be warned against the administration of private baptism. (8) That sessions report their action on this matter to the September meeting of Presbytery.

4. That the services of Mr. Meikle, the evangelist, be secured by this Presbytery as soon as convenient.

At the March meeting of the Presbytery of Owen Sound an overture on the supply and settlement of vacancies was adopted, of which the following is the prayer:

It is humbly overtured the Venerable, the Generable Assembly:—

1. That it be remitted to a committee of Assembly to prepare for the consideration of the next Assembly a more practicable plan for the supply and settlement of vacancies and for the employment of probationers and ministers without charge, either along the line suggested by the Assembly's committee on Union or as may be deemed more advisable.

2. That Presbyteries report to this committee any plans or suggestions they may wish to recommend before the first of January, 1908;

3. And that this committee be instructed to publish in the Record for the information of the church before the 15th of April following, the plan adopted by it for recommendation to the Assembly.

MARITIME NOTES.

The Presbytery of Picton, N. S., nominates Rev. Dr. Mowatt, of Srskine church, Montreal, for the Moderatorship of the General Assembly.

Rev. James Fraser, after a pastorate of thirty-six years, has notified Picton Presbytery of his intention to resign as soon as the necessary formalities can be complied with.

Commissioners to the General Assembly were appointed by Picton Presbytery, as follows: G. C. McIntosh, J. D. McFarlane, D. M. Gillies, John McIntosh, Ministers; Alex. Matheson, Dan McIsaac, Alex. Grant, Fraser McKenzie, Elders.

Rev. Principal Falconer is soon to start on an extended European trip, says the Presbyterian Witness. Mrs. Falconer will accompany her husband. Dr. Pollock will discharge the duties of the Principal in connection with the closing of the College term.

On the 8th inst., one of the oldest and best known citizens of Strathlorne, C. B., in the person of Lauchlin MacLean, passed to his eternal reward, at the age of 82. He was one of the old landmarks of that place, and will be greatly missed by all who knew him. Being of the true highland type, he had a large warm heart, and under his roof many found often a true highland welcome.

PRESBYTERY OF SANGEEN.

The Presbytery of Saugeen met in Drayton on March 7th. The Rev. A. B. Dobson was appointed Moderator for the next twelve months. The home mission and augmentation committee were empowered to make suitable arrangements for the supply of Mildmay and Ayton for the summer. The Rev. A. B. Dobson, the Rev. W. G. Hanna and the Rev. J. G. Reid were appointed commissioners to the general assembly and the elders from Mildmay, Bethel and Amos charges. The reports on "Church Life and Work" and "Sabbath Schools," not being ready, the conveners were requested to prepare and forward them to the proper parties. Mr. Campbell presented the report on Y.P.S., which was received and adopted. A letter was read from the missionary of the Y.P.S. in the West. The Presbytery agreed to print the letter for distribution among the societies in the Presbytery. The Presbytery also agreed to hold two Sabbath School conventions in two central parts of the Presbytery. Messrs. McNamara, Campbell and Thompson, with their elders, were appointed to nominate standing committees. Mr. Thompson presented the report on remits, which was received and adopted. Provisional arrangements were made for the induction of Mr. Cranston. Honorary certificates for repeating the shorter catechism were granted Eva Douglas and Gertrude Gillespie from Cotswold Sabbath School and Jean S. Hanna from Mount Forest Sabbath school. Reports were given by those who had exchanged in order to bring the matter of systematic beneficence before the congregations.—S. Young, Clerk.

ORANGEVILLE PRESBYTERY.

This Presbytery gave two days, March 11 and 12, to its regular meeting. Careful work was done on all reports. Five hours were spent discussing the prayer meeting, sacraments, individual communion cups, preparatory services, evangelistic meetings, methods of work and kindred topics to church life and work reports. Arising out of this report the Presbytery resolved that ministers and sessions employing helpers in evangelistic services, other than regular ministers, were to present the name to Presbytery for sanction; and a committee was appointed to consider the whole matter of the individual communion service.

Rev. L. W. Thom, of Flesherton, accepted a call to Waldemar and will be inducted March 26th. Rev. D. Johnston of Guthrie, was called to Maple Valley and Singhampton.

The statistics showed an increase in givings: \$923 increase to mission purposes; \$935 increase to all purposes; \$550 increase to stipends; 130 families and 160 single persons left the bounds and went to the West, Toronto and elsewhere. In the face of a decreasing population the increase since 1900 in liberality has been very marked in this Presbytery. The card envelope and quarterly reminder system is largely in vogue and is being pushed. Ballinasfad and Maple Valley became self-sustaining. Leventdale, the only mission station, asks for decreased grant of \$52 per year. Progress is being made in gathering the young and the lapsed into the church; but the exodus is discouraging. Sabbath school and young people's work is well looked after. Conference on Home Department and other Sabbath school work will be held in May. Commissioners to Assembly were appointed. Next meeting of Presbytery will be held in Orangeville, May 7th, at 10.30 a.m., in St. Andrew's church.

Rev. Dr. E. F. Torrance, of St. Paul's church, Peterboro', has tendered his resignation, after a pastorate of thirty years.

PRESBYTERY OF BRUCE.

Presbytery met at Paisley, March 4th.

As Mr. McQuarrie's resignation of the charge of North Bruce and St. Andrew's takes effect at the end of April, it was agreed to make application to have him placed on the Aged and Infirm Ministers' list, and Mr. Johnston was appointed interim moderator of session to moderate in a call when the charge is prepared to do so.

An overture presented by Mr. Atkinson at a former meeting of Presbytery a new term of service of elders was fully discussed and afterward laid on the table till the meeting of Presbytery in September.

Standing committees were appointed of which the following are conveners: Finance, Mr. Cockburn; Home Mission, Mr. Mahaffy; Sabbath Schools, Mr. Wilson; Congregational Returns, Mr. Hosie; Superintendence of Students, Mr. McKinnon; Church Life and Work, Mr. Atkinson; Young People's Societies, Mr. Brown.

Rev. Clarence McKinnon, of Winnipeg, was nominated for the chair of Church History and Pastoral Theology in Halifax College.

A resolution was passed disapproving of the new method of tabulating financial and statistical reports, and recommending a return to the former method.

Messrs. Brown, Atkinson and Johnston were appointed delegates to the General Assembly, and elders from Glamis, Port Elgin and Walkerton.

On application from Southampton, leave was granted to the congregation to sell an unused lot.

The following minute was adopted a new death of Rev. Andrew Tolmie, and was ordered to be engrossed in 14 minutes: "The Presbytery of Bruce wishes to place on record its deep sense of loss in the removal by death of the Rev. Andrew Tolmie. He was a minister in the Presbyterian church for 54 years, and for more than 40 years was a member of this Presbytery. In the work of the Presbytery he always took a prominent part, and was for many years a member of the Home Mission Committee. He was a man of deep convictions, sound and evangelical in his preaching, and faithfully performed the duties and endured the hardships of pioneer work which he carried on for many years in a widely extended field. The Presbytery hereby desires to extend its deep sympathy to Mrs. Tolmie and family in this hour of sorrow, and commends them to the care of a kind Heavenly Father whose promise is "I will not leave you comfortless, I will come to you." We are sure that that same comfort with which the family sought to comfort others will now be realized by them."

The afternoon and evening were chiefly taken up with a conference on the proposed union of the churches, and at the close of the discussion the following resolution was adopted: "That having listened to a thorough and careful presentation of the subject from various points of view, the Presbytery feels that the statements of the joint committee on Union, both as regards doctrine and polity, are not adequate enough for this Presbytery to commit itself to the proposition at this stage of the negotiations. The Presbytery feels that earnestly and prayerfully seeking the Divine guidance, the Presbyterian church should continue to proceed slowly and carefully in this discussion."

Presbytery adjourned to meet at Paisley on Tuesday, July 2nd, at 10 a.m.

Rev. E. A. Henry of Brandon, has been lecturing in the Presbyterian church, Wolseley, on "Some Girls."

Much to the delight of a large audience, Rev. Dr. Bryce, gave his illustrated lecture on the "Early Days of Winnipeg," on Monday evening, in Knox church.

HEALTH AND HOME HINTS.

Red hands are often the result of using too hot water.

Hands should be carefully soaked in a bowl of warm, soapy water before washing.

If oatmeal is soaked over night in water it requires only about one-half the time to cook.

An excellent polish for furniture may be made with equal parts of turpentine, linseed oil and vinegar.

After long standing or running about bathe the feet with vinegar and warm water. The effect is wonderfully refreshing.

Salt beef must be well soaked in plenty of cold water before being put on to boil, and it takes longer cooking than fresh meat. Say, for 4 lbs. 4 hrs.

Stuffed sweet potatoes are a novelty and will be found very nice. Bake some large ones, and when soft make a slit down one side, scoop out the inside, and beat it with salt, pepper, a small half-cup of cream, and a teaspoonful of lemon juice. Fill the shells, return to the oven, and brown.—Harper's.

French Pancakes.—Take four eggs, one cup of milk, one-half cup of flour, one-quarter of a cup of sugar; salt. Add the salt to the yolks, beat till a lemon-color; add milk, sugar, flour; stir in the stiffly-beaten whites. Pour a thin layer on buttered frying pan; cook on one side only. Spread with jam, etc. Roll and serve with sauce.

Baked Apples with Dates.—Remove the cores from the apples. Pare the apples and put in an enamelled baking dish. Fill the cavities in the apples with stoned dates. Sprinkle with granulated sugar, and bake in a quick oven until tender. Serve hot or cold with cream.

Usefulness of Salt.—The many virtues of common household salt which, like the poor, we always have near by, are so much Greek to the average housewife, who in her ignorance imagines that the sole mission of the commodity is to add savor to food.

As a kitchen disinfectant salt is invaluable. A lump of it should be kept in the kitchen sink, where it will dissolve slowly and keep the drainpipe pure and wholesome. When it is desirable to cleanse a waste-pipe which has been neglected, flush it freely with a strong solution of boiling hot salt water.

Old-fashioned Doughnuts.—Make a sponge for white bread, using one pint of warm milk and a large half cup of yeast. When the sponge is very light add half a cup of butter, a cupful of sugar, teaspoonful of salt and a small teaspoonful of soda dissolved in a little water, one teaspoonful of cinnamon and a little grated nutmeg; stir in now two well-beaten eggs, add sifted flour until it is the consistency of biscuit dough, knead well, cover and let rise, then roll the dough out into a sheet half an inch thick, cut out with a very small biscuit cutter or in strips half an inch wide and three inches long, place them on greased tins, cover them well and let them rise before frying them. Drop them in very hot fat. Raised cakes require a longer time to cook than those made with baking powder. Sift powdered sugar over them as fast as they are cooked and while they are warm.

Do you remember the old story of Midas, whose touch turned everything into gold? The fable ceases to be wonderful beside the truth of God's transforming touch. Every life upon which his hand is laid is transmuted from clay to gold. Every circumstance of life that is in his is made beautiful and glorious. God will work miracles with the common things of your life if you will but let him.

SPARKLES.

A leading official in a large insurance company, who is a devoted Christian Scientist was suffering from an attack of indigestion. Calling his son he sent him with a message to a "healer" living in a neighboring town, requesting an hour's "absent treatment." Within a few hours he had so far improved as to get to business. All day he took every occasion to explain his case as an example of the wonderful powers of the Christian Scientist healers. On reaching home he asked his son what the healer said to him when he got his message. The lad hung his head guiltily, and then said: "I hope you won't feel angry, papa, but I was late for school this morning, and didn't take your message."

A professor was explaining the phenomena of the tides.

"With the flow," he said, "the sea rises; with the ebb, it falls."

"And that's the time to buy," cried out one of the scholars, the son of a stockbroker.

A trolley collided with a milk wagon and sent the milk splashing on the pavement.

"Goodness!" exclaimed the man.

"What an awful waste!"

A very stout lady turned and started at him. "Just mind your own business," she said.

Ian Maclaren tells an amusing story with regard to bogus degrees. A sweep prosecuted a resident in the suburbs of Edinburgh for debt. The presiding judge called the sweep to give evidence. "What is your name?" "Jamie Gregory, L.L.D., sir." "What! Doctor of Laws? And where on earth did you get that distinction?" "Twas a fellow frae an American university, an' I swept his chimney three times. 'I canna pay ye cash, Jamie Gregory,' he says, 'but I'll make ye an L.L.D. an' we'll ea' it quits, and he did.'"

Two highlanders were standing on Tarbet pier watching the boats setting out for the fishing ground, when Hamish remarked—"She'll be a gran' fast boat that skiff o' Mactavish's." "Ay, she'll be so," answered Dugald, "but she'll not beat Shon Macintyre's. She'll no hand a candle to her, nor keep up to her, forbye." A heated discussion ensued on the respective merits of the two boats, and words were fast coming to blows, when a third son of the heather arrived on the scene, and the matter was referred to him for decision. "Weel," says Donald, with a look of wisdom that would have done credit to Solomon himself, "if there'll be any difference, they're both the same"; then, after a pause, "especially Mactavish's."

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SPRING ADVICE.

Do Not Dose With Purgatives and Weakening Medicines—What People Need at This Season is a Tonic.

Not exactly sick—but not feeling quite well. That's the spring feeling. You are easily tired, appetite variable, sometimes headaches and a feeling of depression. Or perhaps pimples and eruptions appear on the face, or you have twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order, that the indoor life of winter has left its mark upon you and may easily develop into more serious trouble. Don't dose yourself with purgative medicines in the hope that you can put your blood right. Purgatives gallop through the system, and weaken instead of giving strength. What you need is a tonic medicine that will make new, rich, red blood, build up the weakened nerves and thus give you new health and strength. And the one medicine to do this speedily and surely is Dr. Williams' Pink Pills. Every dose of this medicine makes new, rich blood which makes weak, easily tired and ailing men and women feel bright, active and strong. If you need a medicine this spring try Dr. Williams' Pink Pills and you will never regret it. This medicine has cured thousands in every part of the world and what it has done for others it can easily do for you.

The headquarters for the genuine Dr. Williams' Pink Pills for Pale People in Canada, is Brockville, Ont. So-called pink pills offered by companies located at other places in Canada are fraudulent imitations intended to deceive. If your dealer does not keep the genuine Dr. Williams' Pink Pills for Pale People send to Brockville, Ont., and The Dr. Williams' Medicine Co., will mail the pills to you at 50 cents a box or six boxes for \$2.50.

JACOB'S LADDER.

Among the staircases the world over, none, it is safe to say, is so long or difficult of ascent as "Jacob's Ladder," St. Helena.

This remarkable flight contains more than 700 steps, all rising with the same lift in the same direction. The steps rise at an angle of exactly forty-five degrees. "Jacob's Ladder" ascends a particularly steep hill at St. Helena. The steps are, naturally, the most direct route to the summit of the hill, and, despite their great length, are traversed daily by hundreds of wayfarers.

There are said to be many persons who, from long practice, are able to ascend the steep stairway at a rapid pace without once stopping for breath.

"What is inconsistency?" asked the curious one.

"Well," responded the wise one, "it is that spirit which moves a woman whose sleeves stop at the elbow to scold her husband because he hasn't cuffs on."

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b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.50 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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8.50 p.m.	Kingston	1.45 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.30 p.m.	New York City	8.55 a.m.
5.35 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.55 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.55 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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NOTICE TO ARCHITECTS

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EXTENSION OF TIME

THE time for receiving competitive designs for the proposed new Departmental and Justice Building at Ottawa, is hereby extended from April 15 to July 1, 1907.

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, January 24, 1907.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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wrote recently one of the best-known literary women in New England, "for this continent miss understanding the other, so long as it reads 'Littell's.'" One important mission of

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PRESBYTERY MEETINGS

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. 18, 11 a. m.
 Peterboro', Peterboro', 5 Mar. 9 a.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. 10 a.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. 10 a.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, 18th 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.

Arcoia, Arcoia, 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, excepting 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 190 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 following plans:

(1) At least six months' residence 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 residing with the father or mother.

(3) If the settler has his permanent 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 Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

MAIL CONTRACT.

Sealed Tenders addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 5th April, 1907, for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between Alexandria and Kirk Hill, from the 1st May next.

Printed notices containing further information as to conditions of proposed contract of tender may be obtained at the Post Offices of Alexandria, Kirk Hill, McCormick and Lochiel and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Contract Branch,
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