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IS IT TRUE?

HELEN HUNT JACKSON.

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That, whichever way we go,
Walls of darkness must surround us,
Things we would but cannot know?
That the infinite must bound us,
Like a temple veil unrent,
Whilst the finite ever wearies,
So that none's therein content?

Is it true, O Christ in heaven,
That the fullness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That if ever for a moment
We could pierce beyond the sky,
With these poor dim eyes of mortals,
We should just see God and die?

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DEATHS

In Dalhousie, on April 12th, Thos. Keene aged 79 years.

In Stratford, April 13th, Jane McCulloch McLeod, beloved wife of Wm. Jeffrey, Sr.

MARRIAGES

On 19th April, 1905, at the residence of the bride's parents, by the Rev. J. A. Wilson, of St. Andrew's Church, John Herbert Cummer to Jeanette Stewart Fife, all of Hamilton.

In Kingston, Ont., on April 17th, 1905, by the Rev. Alex. Laird, Thomas S. McConnell, of Odessa, to Miss Minnie McCullough, eldest daughter of the late John McCullough, Kingston.

At Central Presbyterian Church, Toronto, on April 20th, by Rev. Dr. McFayish, assisted by Rev. T. W. Anderson, Margaret Louise, daughter of James Anderson, of Guelph, to Andrew Lusk Allan, of Selkirk, Scotland.

On April 19th, 1905, at the parsonage, by the Rev. Alexander Earls, Toronto, Mary Dickson, of Coloung, to John Ferguson, of Belleville.

At Galt, on April 20th, by Rev. R. E. Knowles, B.A., Mr. Dougal Campbell and Aggie, daughter of Mr. John T. Dryden, both of Galt, at Hamilton, on April 20th, 1905, by the Rev. J. A. Wilson, B. A., Frederick J. Anderson to Nellie E. Bower.

On April 21st, 1905, at the residence of the bride's parents, London, by the Rev. W. J. Clark, John Langdon Hooper, Detroit, to Helen Harriet, only daughter of Mr. Andrew Greenless.

At Andrew's manse, April 11th, by Rev. G. A. Woodside, Wm. Arthur Cameron to Edith Black, all of Carleton Place.

On the 27th April, 1905, at the Presbyterian Church, Englewood, New Jersey, by the father of the bride, John Delatre Falconbridge, son of the Honorable W. G. Falconbridge, Chief Justice of the King's Bench (Ontario), to Elizabeth Porter, daughter of the Rev. Samuel Munro Hamilton, D.D., pastor of the Englewood Presbyterian Church.

At the residence of the bride's parents, on 25th April, 1905, by the Rev. A. H. Scott, M.A., pastor of St. Andrew's Church, Arthur H. Campbell, of New York, to Harriet Mabel, third daughter of Mr. William Melghen, of Perth, Ont.

BIRTHS

In Drummond, on April 17th, to Mr. and Mrs. Lyman Leach, a son. In Burgess, ninth line, on April 19th, to Mr. and Mrs. Abraham Moodie, a daughter.

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Note and Comment.

A union movement of Protestant churches in Mexico City has begun to reach the unchurched members of the English-speaking colony in the capital of Mexico. Union prayer meetings are being held.

The Westminster thinks that Moses was a poet for an hour during his whole one hundred and twenty years. We should have thought that the Ninetieth Psalm, for instance, would have taken longer time than that to compose, but nine editors out of ten forget that that immortal funeral hymn was "the prayer of Moses, the man of God."

The Ontario Education Department has made arrangements for Summer schools, to be held at the Normal schools, Toronto, Ottawa, and London. The main purpose of the schools is to give instruction in the following departments:—Manual training, house-hold science, nature study and art.

The Wesleyan Church in the Transvaal reports very encouraging progress during the past year. The war demoralized the work to a great extent, and after its close there were many difficulties to be encountered, but these were met hopefully, and now a rich harvest is being reaped. A special effort is being made to reach the Chinese at work in the Rand.

The P. E. Island legislature has unanimously passed a resolution calling on the Federal government to make a just and equitable provision in accordance with the time, intent and meaning of the contract to restore to the province its original representation, and that the memorial as above be sent to the governor general in council.

The cheap edition of "Jesus, the Carpenter of Nazareth," by Mr. Robert Bird, has met with a great success. Originally intended for the use of the author's children, the book has been translated into tongues so diverse as Welsh and Tamil, and has been read to the native in India, China, and Africa. More remarkable still, it has been read in native schools in and near Nazareth itself.

An anti-Catholic play in Chicago created so much opposition that The New World (Catholic) advised its people to attend the theater and "decorate the stage with over-ripe hen fruit." On this the Presbyterian Standard remarks: It is that spirit, come to think of it, that is largely responsible for the fact that so little of the New World belongs to the Catholic Church, which once could claim nearly the whole continent.

A vigorous campaign is being carried on throughout California under the leadership of Dr. I. Wilbur Chapman. The work has been carried on for three weeks at Los Angeles. 173,000 persons attended the meetings, and 3,100 cards were signed by persons expressing a desire to lead Christian lives. Dr. Chapman considers the mission the greatest that he has been privileged to conduct. The work is being prosecuted in other districts in California.

The British Home Secretary, replying to a question in the House of Commons, stated that the convictions for drunkenness in England and Wales in 1901 numbered 189,359; in 1902, 189,597; and in 1903, 200,385. In 1903, 487 separations orders were granted to the husbands of habitual drunkards, and 281 to wives. The figures for 1904 are not yet available.

An aged Cree Indian, who failed in learning to read, has committed to memory, through repeated hearings, the 14th, 15th, and 16th chapters of John. There is no danger of his lacking matter for communings with his own heart on his bed.

A Methodist theological school in India is using the entire set of books prepared by the Baptists for their similar school in Ramapatam. The community of interests in the denominations on the Mission field could have no better proof.

A great revival movement is reported from Lanarkshire, the largest industrial county in Scotland. A mighty wave of religious fervor is sweeping over the whole country, and at Motherwell, the centre of the Scottish iron and steel trade, thousands of converts have been made.

The first General Synod of the Wesleyan Methodist Church in India has just been held in Madras. Reports showed the work of the church to be prospering greatly, and the workers are full of enthusiasm. There has been an increase in members since 1897 of about 4,000, and the total number of members is now 21,235. There is great need for additional workers, and the Synod will press the Australian church to come to their help.

The heroism and the tragedy of Father Damien have been pitifully repeated, says the London Standard. Living amidst, yet sedulously isolated from, the prosaic daily life of London is a young English missionary, who has come back from India—a leper. He went to aid the lepers, and himself fell a victim to the most dreaded of all diseases. It has been denied to him to die in the place of his martyrdom, as did Father Damien. His condition is quite hopeless, but his life may be prolonged for years.

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations. 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458.30. It reports the number of conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst of 1900.

Has criticism lessened the sale of the Bible? Evidently not. Mr. Henry Frowde, of the Oxford University Press, being questioned on the subject said:—"First, more Bibles are being sold than was ever the case before; secondly, many more of those sold are in large type. Any comment on the first point is unnecessary, because figures speak for themselves; and, so far as I can calculate, the whole output of English Bibles in the course of a year is about two million copies. On the second point a clear inference would seem to be that large-type Bibles are chosen because they are meant to be read, and no doubt are read." Mr. Frowde added that in rough numbers the Oxford Press produces about a million Oxford Bibles in the year. In 1875 the figures were about 500,000, just half the present output. It is a striking commentary on the alleged decadence of the power of the Gospel to find a widespread revival of religion prevailing; and also when the Bible has been subjected to the most searching criticism, its sales are doubling.

A missionary at Hamada, Japan, writes that he attempted to console the mother of a soldier whose funeral he was attending. But she said to him: "You should congratulate me. Is it not the greatest honor my son could have had—to die for his country?" There is no doubt as to the genuine ring of Japanese patriotism.

Bring an outsider with you. One of the most useful men in the Presbyterian church of New York rented several pews and made it a point to keep them filled at every service. In this way he always had several persons in the pews he rented. Soon they became sufficiently interested to rent pews for themselves, and then became members of the church. This may be called effective Christian activity, and may result in putting some "very bright stars in your crown." Then a good thing to do is to pray for those you are taking with you to the service.

European forests, that were weak a century ago, are now more extensive, grow better timber and more of it and have increased in value beyond even usurious interest on money. The San Francisco Call urges government reservation of American forests before it is too late, if a permanent source of timber supply for the whole country is to be maintained. Canada has still abundant timber forests along her Northern territory, but the demands for lumber are growing so rapidly that without delay steps should be taken by "the powers that be" to guard against wholesale destruction of our timber areas.

In Russia, of all places in the world, comes report of an agitation for separation of church and state, and the proposal, akin to a demand, comes from clergymen of the "established" Greek church. The despotism of the Russian Church is not only associated and intertwined with the despotism of the bureaucracy but is in fact the worst feature of that despotism; for, while the oppressive acts of the civil government can only injure a people physically and materially, ecclesiastical oppression prevents mental development and shuts them up in a prison house of superstition and ignorance or of unbelief and hatred of all religion. Out of the war may come relief for the Russian people.

"We heard the other day," says the Christian Guardian, "that one of the oldest residents of a certain Manitoba town, who is also a prominent member and elder of one of the churches of that town, had applied to the Provincial Government for a license to sell intoxicating liquors as a hotel-keeper. It is a town of some four hundred inhabitants, and has already got one license. The saloon business is generally considered degrading employment for even the lower class of citizens, but it looks as though the number of those claiming for it a status of respectability were increasing in the Prairie Province. This, however, should not elevate a business which can only grow on the ruin of humanity for time and eternity in any truly Christian community. The incident certainly does not speak very highly for the morality of that western town." Who is the Elder? And where is the town? In Scotland, in bygone days at any rate, we believe it was not an unusual thing to see a liquor dealer in the eldership; but in Canada, happily, we can not recall a case of the kind.

If we see little good in humanity we may depend upon it, humanity will see little good in us.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE LAW OF REPRESSION.

By Dr. J. M. Harper, Quebec.

Some time ago at a teachers' gathering the question was put as to what should be done to repress unnecessary talking or whispering in school. In the reply there was something of the Scottish caution of answering one question by asking another. And the other was: Is it natural for the child to talk? Because, if it be, then is it not unnatural to check the proffering of any such natural gift in the child?

Now, it is needless to say that there was no proper answer in the reply. The query involved a more serious question of discipline than it carried on the face of it. We had been discussing a moral discipline or training for the young. And the manner of the reply might have been taken as an indirect way of saying that there was no wrong-doing in talking inopportunistly in school or out of it. The breaking of a school regulation or class rule is not necessarily a moral offense, unless by persistence it becomes an act of disobedience. And the reply ought to have been supplemented with the statement that, when we would eradicate a troublesome school habit, we ought to reach out to find its true moral bearing, if we would keep to the direct lines of a justifiable method of character-building.

The truly honest teacher should always be lying in wait for his own egotism, to keep it well in check. The teacher of the olden time, with his many corrupt methods, was always so prone—alas, too prone—to have his personality the most prominent thing in the schoolroom. Now the law of imitation is being made in these days a very strong element in the pedagogy of conduct and character-building, especially in connection with the conducting of classes of very young children, as in the kindergarten or the transition primary. But unless, in the more advanced classes, it can be turned into a law of avoidance as well when the egotism of the teacher is deeply lined with mannerisms, if not with more serious obliquities, too much should not be made of it. What I mean is this: had some of us depended on the law of imitation in school, for whatever of character there is in us, it would be, I am afraid, rather more of a mixed quantity than it is, considering the unhidden egotism of the teachers of earlier times, even if out of courtesy we may not mention their very pronounced eccentricities. It is not for any one to say that there are no eccentric teachers left in these times, yet, considering only the variety of teachers under whose supervision a boy or girl has to pass, in his or her course through the public graded school of to-day, the law of imitation, unless it be made a law of great limitations, if not at times of entire avoidance, is almost as unsafe in these days as in earlier times, as a constant principle in the pedagogy of character-building.

If there be a science of education, then, as a science, its foundation lines, like the foundation lines of every other science, must be identified with the laws of nature. The possibilities of the child's nature, and not the possibilities in the skill of the teacher, must be the previous area every time of the investigations of the true educationist. Nay, the skill of the practical experimenting teacher can only become a properly balanced legitimate skill when it is an emanation from the necessities of the child's nature. All other teaching becomes for the most part a mere juggling with methods and subjects. And when we strive to get at the bottom fact of this legitimate exercise of teaching skill,—to reach the ultimate principle of the so-

called science of education—we find it in what may be called, for want of a better name, the activity of self-repression.

To the very ordinary teacher and parent, beset with so many conventional ways to drive a medium of knowledge or book learning into the minds of their little ones, such pronouncements as the above are more or less, as they would say, the mere rubbish of words, lit up, as it may or may not be, with a little learned conceit to make them pass literary muster. What has self-repression to do with the learning of so much grammar, spelling, geography, history, arithmetic, and of the other grade subjects? As some of us still surviving remember so well, there was repression enough and to spare in the old district school, and we are convinced now that it was not all good for us—either for our bodies, minds, or souls. Just think of it; we were punished for accidentally breaking one of the school windows even after contritely confessing to the mishap, and we were punished, on the same part of the body and with like intensity, for telling a falsehood or committing some other like immorality. After the same manner we were punished for not knowing our lessons just as some poor wretch of a neighbour was punished for being a sneak or a forward fellow. There was repression without discrimination in every square foot of air from the porch door to the creak above the teacher's desk; and now we are not slow to confess that this was all a false discipline, a hateful illustration of the monster methods of the old pedagogy that had in it so few of the methods of the right pedagogy.

It will come as a shock to many to be told that there was warrant for this spirit of repression in the school of the olden time, even if the discipline was pernicious. Had the repression come from within the child's being and not from without, the process would have been a legitimate one, since there can be no right growth without repression. To perpetuate growth nature has to repress. "Except a seed fall upon the ground and die," says the good old Book, there can be no after expectations. If it dies from the outer forces of its environment pressing upon it, repressing overmuch the elements of life and growth within, the seed rots. All the possibilities of blunt development pass from it. But if it dies, deliquesces, rearranges the conditions of life within it, by a process of self-repression, if it clears itself of all hindrances by means of the forces of growth within it—if out of the decay of the unnecessary it builds up the glory of its being as the origination of future possibilities, then and only then is it on the way toward a fuller destiny under the benignity of nature.

And yet there is no science of the soul. We may easily enough, as we think identify the laws which control our physical activities. We can classify, or think we can, the elemental functions of the mind. But who can tell what the soul is, unless it be the opinionative polemic, who is ever so ready to throw some prejudice or bit of bad logic at you for daring to ask such a scandalous question? Yet in all three studies there is one undeniable fact—an eternal fact that cannot be gained—and that is activity. The body, mind, or soul, that is allowed to become a mere passivity, is on the way of being lost in some measure or other. There is no doubt of this as a verified scientific fact of the development of growth of the organism through the exercise of its functions. Read Henry Drummond's famous chapter on "Paritism" and then you will be sure to join in the pleading with parents and teachers—with all Sunday school

supervisors and pulpit instructors, if the including of such be not esteemed too daring—against the notion that the soul is something within us that must be protected, perhaps coddled, and taken special care of by asking no work from it. Soul passivity is a false notion, a pernicious conventionality. The live soul is an active entity, as much as is the body or the mind; and in any method of character-building it has to be brought by the will to have as much of a never ceasing striving, if its possessor would bring himself into a fuller communion with his environment and with God.

It may sound strange in the ear of theology for us to say that there is no science of the soul, even with the saintly-minded Henry Drummond to stand by the statement. But, be this as it may, we don't know how soul-phenomena have been classified into the well known groups of virtues and vices of human conduct. There are body-habits, gainly and ungainly; mind habits, serviceable and hurtful, and habits of soul, good and bad. Every virtue, or good habit of the soul, has its collateral vice or bad habit of the soul; and within the moral area, where these virtues and vices are to be found in their developing phases, lies the drilling field or the gymnasium of the soul. It has often been asked why God in His providence ever decreed that evil should be permitted on this earth. This is one of the pet queries of the sceptic, as if God had done an unwise thing in allowing evil to take its place alongside of the good. But the answer, instead of being the most difficult to give, is rather one of the easiest, if we would look for it among the very earliest stages of character-building. And, as a pertinent final statement, may it not be claimed that the earliest of all such stages is neither more nor less than the repressing of evil within, in order that the reaction from that repression, as an equal and opposite force, may bring out the good in us towards a fuller and perennial maturity. These are not mere words. In them are given a scientific presentment of the actual movements of the soul towards a direct and practical process of character-building in boy or girl, in man or woman. In emphatic positive form, character-building is the repressing of a vice in order that its collateral virtue may have force and area for its activity under the guidance of our instincts and will power, yea, under the providence of God's will as it is to be found embodied in the moral law,—the only perfect code of moral obligations in the world. Our instincts within, quickened by the sympathies and wisest teacher known among men, tell us that there is no safety for manliness outside of this repression. As is the active stream of corpuscles in the system of blood circulation to the body, so is this persistent self-repressing power of the soul. Take away a molecule of decaying tissue to make way for a molecule of healthful growth; take away or repress a vice that a virtue may have room to grow. And if this process be not a direct character-building then I do not know what character-building is.

In spite of the pleasing pictures brought before the eyes by proofs of the extension of the Kingdom in India, some parts of the country still bar our Christian teachers as carefully as Tibet. A missionary in Bengal writes that five men, rulers of as many petty native states in the southwest of that province, are still preventing their 500,000 people from hearing the gospel. No missionary is tolerated within their territory, and the British Government consents to this discrimination against Christians!

DR. FINDLAY RE "THE OUTLOOK IN NEW ONTARIO."

Mr. Editor.—I desire to offer a few remarks on the above, in so far as it refers to the Presbytery of Algoma.

The Dr. states quite correctly that "the work suffered already, last winter, from the old complaint, viz., lack of supply, during that season of the year"; for, twenty-nine of our stations were vacant all winter, and seventeen received only partial supply. I cannot, however, accept his last statement, viz., "That the outlook for a prosperous year was never more hopeful than at present."

These two statements simply mean that the less the supply during the winter months, the more hopeful will be the outlook for a prosperous year.

Were this result sure to follow, would it not be well to leave all our congregations vacant during the winter months?

It would certainly save much means, worry and hard work.

What a pity that the Dr. had not made this discovery sooner, for, not very long ago, he was "in straits to man some of the fields under his care." "Four ordained men" were "urgently required" by him "to fill appointments in Algoma Presbytery."

Not only so, but the "men desired" were to be "young and vigorous," to be "in straits for men," and yet, to say that the "men desired" were to be "young and vigorous," did not seem to harmonize very well. It would seem that experience, patience, and success count for little with the Doctor. Moses was "young and vigorous" when he left Pharaoh's Court. He was still "vigorous prudent and experienced," when, forty years, afterwards, God called him to do a great work. The Dr. would, doubtless, rule him out on account of his age. Were "Paul, the aged," still in the body he would certainly conclude that he need not apply for work in Algoma Presbytery.

But, as might be expected, the Dr. proceeds to give "a reason for the hope that is in him" by stating that "Thessalon stands alone paying the full salary themselves." I need hardly remind the Dr. that Thessalon stood alone, three years ago; and, that it was at the very urgent request of Dr. Findlay and the Presbytery that they agreed, in Nov., '03, to unite with a neighboring station, from which they were lately disjoined.

His next statement is that "By rearranging the stations, one new field will be added in one part of the Presbytery." I wish simply to state that there were three missionaries on eight of these nine stations, three years, so that the number of fields is the same now as it was "re" these stations three years ago. The last reason he gives is that "by a similar process one field will disappear from the list by being added to a neighboring field." This, surely, does not indicate a "very hopeful outlook for a prosperous year," but the very opposite.

An augmented charge which was hearing candidates last summer, was vacant all winter. It is now supplied by a student, and the grant lately asked for it by the Dr. was \$300; whereas, a year ago, the grant was only \$100. "Services shall begin again, next Sabbath; but I have doubts if the people care to any extent, if services begin or not. Another denomination says they can accommodate the few Presbyterian families who are here. They expect them all soon." So writes a secretary of a station that was vacant all winter. Another secretary writes: "I would have sent you the blank form filled in before, but as we have neither minister, stipend nor ruling elder, and are hardly alive, it was impossible to fill it in. We have had closed doors all winter, and another denomination has our Sabbath school." A number of fields that were formerly supplied by ordained men, are now supplied by students, and catechists. The "climatic con-

ditions" in Algoma are all that the Dr. claims for them; but I may state that the exodus of ordained men from the Presbytery of Algoma during the last eighteen months, is above four times as great as it was during the previous eighteen months. Those who desire to do so, can draw their own conclusions. Thanking you, Mr. Editor, for the large amount of valuable space granted me, I am, yours truly,

D. H. MacLENNAN,

NOTES FROM CHINA.

Rev. Dr. MacKay, F. M. Secretary, sends us the following notes:—

REV. K. A. SUTCHU writes from Wei Hwei:—"I am just getting a school room in order. There will be 20 or 25 pupils to begin with. Our teacher is a man from Changhe field. I would rather have had a man from our own herd who has been teaching a school of his own for a number of years, but we have regulations requiring that a teacher be a baptized member, so that on that account we have to accept a rather inferior teacher, in order to maintain the rule which is found to be necessary."

"The man who is not yet baptized, but a successful teacher, came under the influence of the truth after the troubles of 1900, by a New Testament which had been stolen from Hsin Chen at the time of the looting."

"Just now we have in the hospital a B.A. who has had his eye lids operated on. He is from a town about 30 miles north-east of here. Five years ago I spent a night in his town, and he then first heard the Gospel. Since that time he has been using our books in his school. He now wishes to become a catechumen."

"The evening meetings at the city chapel are quite interesting indeed of late. Quite a number come regularly, and some have learned a number of hymns and sing them with us. Some know a prayer. We are looking hopefully for the Spirit's work to lead them in the right road. Last night, a man lately recorded gave testimony. Some of his old companions laughed, but he called attention to the fact that his lips had turned from the old reviling to which they were accustomed, to the Praises of God. Another man has confessed Christ through his influence. We hope to be able to spend some time in each of our cities this year, if at all possible."

The above chapter of experiences give a glimpse of the inside workings of the Mission in Honan.

"IAN MACLAREN" ON JUDAS.

DR. IAN MACLAREN pronounced recently on Judas Iscariot, "the man who might have been the chief sinner saved, but who was to be Jesus' failure. Dr. Watson does not picture Judas of 'snifting eye and tortive glance, the stage spy; but rather a man of ingratiating countenance, on whose face every feeling wrought may be traced, who is easily moved to tears, and an exhibition of most engaging sentiment, who inspires confidence by his apparent honesty and openness of character. Had he been the first type of man, he would never have been elected treasurer of their little store, by those hard-headed, good men his fellows." The preacher maintained that although we could not number, might God forbid, an Iscariot amongst our acquaintances, still the type of man was not unknown to us today. "The man who may be moved to fierce tears in a moment, and will speak with such eloquence and enthusiasm that until we know him, we are much impressed; but we find that even in the poor matter of silver and gold, and still more in any social sacrifice or suffering, he does not respond. And in one's wicked moments one is tempted to break in upon this exalted glow of rhetoric, making a practical demand, to see the person disappear immediately behind a splutter of excuses and sentiment!"

CHURCH MEMBERS AND BAR-ROOMS.

By Rev. Dr. A. H. Abraham.

No greater question can claim our attention than the abolition of the legalized liquor traffic. Whether we look at it from the standpoint of the patriot who desires the welfare, the advancement, the highest development of national life, or from the standpoint of the member of the Christian Church, this question balks large.

The liquor evil stands as the greatest hindrance, alike to national prosperity and the advancement of the Church of Christ. It is, therefore, the duty of the patriot and the Church member to do all in their power to remove this common hindrance out of the way of national success and the pathway of the Christian Church.

You ask, How is this to be attained? If we could bring the votes of the Christian citizens to bear directly on this question, we could at once uproot the legalized liquor traffic.

Should this not be easy of accomplishment? The great Methodist Church has made this kind of echo with the decisions of its courts that the liquor traffic can never be legalized without sin. The Presbyterian, the Baptist, and Congregational Churches have all been most emphatic in their declarations in regard to the liquor traffic being opposed to the best interests of Church and State. All of these churches have refused to allow liquor-sellers as members. Surely it should not be a difficult problem to unite the membership of these churches for the uprooting of the legalized liquor traffic.

If this traffic is so notoriously detrimental to the general well-being that those who are engaged in it are to be excluded from church membership by the common consent of the great Protestant Churches, surely members in these churches ought not to legalize that traffic by their votes.

It is the most glaring inconsistency for these churches to excommunicate liquor-seller with one hand, while with the other they legalize the traffic.

How can the church, which today, by its vote, legalizes the open bar-room, tomorrow refuse to admit the license-holders to membership?

If the church members would stand together and vote in harmony with their avowed temperance principles, the open bar-room would soon be outlawed in our land.

Prohibition, it is said, does not prohibit. Outlawry does outlaw. What a grand and noble end to attain, when we will be able to say that there is not a legalized bar-room in the land. In many parts of our land this is the case at present, by force of Local Option. If church members had done their duty it would be true of the whole Province.

To spend money in folly is to spend life in the same way.

LIQUOR AND TOBACCO HABITS.

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

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

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Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthy, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS PRAYS FOR HIS FOLLOWERS*

By Rev. J. W. Clark, London, Ont.

I pray, v. 15. The lad, opening a door unexpectedly, finds his mother upon her knees, wrestling with God, in prayer. It is only a glance, for he quickly withdraws, it is holy ground. But the memory abides, and in many an hour of temptation when out in the rough world and far away from home, that memory holds him back from sin. His mother prayed for him; is praying for him. The intercession of Jesus is one of the great up-building forces. Are we beset? He is praying. Are we disheartened by oft-defeats? He is praying. Does the work exhaust, and are we weary and footsore in the journey Zionward? He, who has borne the same burdens, and trodden the same pathway. He, the Almighty One, is praying. Touch with the Intercessor at the right hand of the throne above, means for every incident and emergency of the pilgrimage and battle here below.

Not...but, v. 15. Not the isolation, but the insulation, of His followers, is what Jesus prays for; not that they shall be taken out of the world—as the monks and nuns are; only to find that they cannot keep the world out of them, any better than those can, who are out in the open, amidst its rush of temptation; but that they shall be kept from the evil one, and so made secure, as he is from the death dealing electric current, who stands upon a plate glass. The insulated Christian—on whom Satan's attacks fall harmless—needs no isolation. He is in the world, but not of it, in it to help, not to be hurt.

Sanctify them, v. 17. "Off color," you hear people remark of an act that does not come up to the right standard. He is "white" is an expressive Westernism for an "all right" man. What is it to be white, but to be sanctified? The High Priest, because he was "sanctified," or set apart for a holy service, was clad in garments of white, the color standing for the nature of the service, and for the sort of man he ought to be who undertook it. Clothed in white robes shall the saints be in heaven (Rev. 7:9); and it is because they do not want their Lord's prayer for them to be answered, if they do not seek holiness in thought and word and deed here now.

Believe on me through thy word, v. 20. By bringing the pollen of one flower into contact with the pistil of another, the latter is fertilized, and the result is the seed or the fruit. Skilful gardeners do this fertilizing, with wonderful results in the way of increasing the size or quality of fruits, or of producing new varieties. The summer winds and the busy bee take it up as an every day task. The living word of God applied to the hearts and consciences of men, makes new men of them. Witness a million examples since Jesus' own day, and long before, down to the present hour, and in all lands. Out part is by our word, to bring God's word to bear upon our fellow-men. God gives it life, and gives them life through its inworking.

May he one, v. 21. Who? "They all," who are Christ's followers. So every follower of Jesus who is making division among Christians, is pulling against His Lord. How? By drinking in, in its fullness, the spirit of Christ (v. 21; read):

*S.S. Lessan.

there is no other recipe for union; no other cement, but will crack and break. There is a point in the upper air, they tell us, where all the discordant sounds that each busy day sends up from earth are harmonized into one sweet note. A fancy, perhaps! but it is no mere conceit, but a bare and sober fact, that as believers are lifted up into fellowship with the heavenly Lord, differences more and more disappear, and all become one. Wherefore seek oneness? To this good end, that the world may believe that Christ and His teaching and His work are of God, and from God; worth while, is it not, to bury a few minor differences to achieve so great a consummation. When shall Christ's followers all be one? Christ was ready 1,900 years ago; is ready now. His followers will be ready just when they become like Him.

Father, I will, v. 21. A double vantage has our interceding Saviour. It is to His Father He prays—the Father from whom the words came clear and glad-some, "This is my beloved Son, in whom I am well pleased." And, because Himself co-equal with the Father, and because He has purchased His own people with His precious blood, He says with authority, "I will." "By the which will," we may say with the apostle, "we are sanctified." How safe, how sure, when Christ prays.

A PRAYER.

Almighty God, Father of our Lord Jesus Christ, we humbly acknowledge our manifold sins and offenses against thee by thought and deed. We have neglected opportunities of good which thou, in thy love, gavest us. We have been overcome by temptations, from which thou wast ready to guard us. We have looked unto men and not unto thee, in doing our daily work. We have thought too little of others, and too much of our own pleasure, in all our plans. We have lived in forgetfulness of the life to come. But thou art ever merciful and gracious to those who turn to thee. So now come to thee as those whom thou wilt not cast out. Hear, O Lord, and have mercy upon us. O Almighty God, Heavenly Father, who forgivest iniquity and transgression; O Lord Jesus Christ, Lamb of God, who takest away the sin of the world; O Holy Spirit, who helpest the infirmities of those who pray; receive our humble confession. Give us true repentance and sincere faith in thee. Do away with our offenses and give us grace to live hereafter more worthily of our Christian calling, for the glory of thy great name. Amen.

No human physician can safely promise recovery from disease. The Great Physician alone does so confidently. Think what this means to men who have despaired of any cure! "Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." The sin that has maimed us and held us in its grip can be cured. There is no doubt as to the outcome if we will let Christ control.

There is dew in one flower and not in another because one opens its cup and takes it in while the other closes itself and the drops run off. God rains his goodness and mercy as widespread as the dew, and if we lack them it is because we do not open our hearts to receive them.—Rev. Dr. W. F. McMurry.

No man can long retain the love of men who has not the love of God.

WRESTLING WITH GOD.

The prayers of the Bible are a delightful study, and most profitable. One who studies them carefully cannot fail to be impressed with their manifest sincerity and intense earnest, notably in ejaculatory petitions, of which there are many. They are not more remarkable for their length, but for their strength; not for the labor of the lip, but for the travail of the heart. Such were our Saviour's prayers in Gethsemane where, "being in an agony He prayed more fervently," and on Calvary where, in His solitude for the very men who crucified Him, He prayed, "Father forgive them, for they know not what they do." A soul that has great depth of conscious need, for itself and for others, will wrestle with God in prayer and, despite all delays and discouragements, will persevere until it prevails. Prayer, if it be dribbled forth of careless lips, is breath spent in vain; it availeth nothing. It is the sincerity of purpose and strength of soul in it that sends it up to heaven and obtains the blessing.

Take two examples—one in each Testament. 1884 in the Old Testament is Jacob at the ford Jabbok, who wrestled all night with God and who refused to let him go until He had blessed him. Picture the scene. By the brook rests this man Jacob, weary with the travel of the way; more weary with anxiety and fear concerning the meeting with his brother Esau, whom he had grievously wronged. There, with naught but the stars above him, like so many bright promises of heaven, he sees the believer's first and last refuge—prayer. Alone, at night, in a strange land, he prays. So earnest, so mighty are his appeals for help he wrestles with God. Not for a moment, not for an hour, but through all the hours of the long night the conflict continues. "Let me go," cries the angel, "the day breaketh." But Jacob could not be induced to forego his last hope. The struggle is for his all, his beloved ones, his life. "I will not let thee go, except thou bless me," exclaims the suppliant. "Never! Bless me, or thou shalt not go." The angel blesses. No more "Jacob," the suppliant, but "Israel," a princely prevailor with God.

Change the scene and behold another persevering prayor prevailing. A poor, distress'd mother of Canaan stands before Jesus pleading with an mother's love for the recovery of her child; "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil." But not a word, not so much as a passing notice does he bestow upon her. There she stands, weeping, supplicating, strong in her love. The disciples are annoyed and say: "Send her away, for she crieth after us." Jesus responds "I am not sent but to the lost sheep of the house of Israel." She hears; her heart sinks; but that pale suffering child. She must persevere. Falling at His feet she exclaims, "Lord help me!" It is all she can say. Surely, the tender, loving Jesus cannot resist that. But hark! "It is not meet to take the children's bread and cast it to dogs." Is that Jesus, not only to refuse, but to upbraid this poor woman? "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table," is the apt reply sobbed forth in the intensity of her grief and need, and the earnestness of her devotion. Through silence, coldness, upbraiding, her mighty love has led her on, and now comes the blessing: "O woman, great is thy faith; be it unto thee, even as thou wilt."

It is in this way that the Church, and

individual Christians, and all who, conscious of their sins, feel the need of forgiveness, must wrestle with God if they would obtain the blessings which they desire. They must seek in sincere, down-right earnestness, and not quit pleading until the glad response is heard: "Great is thy faith; be it unto thee, even as thou wilt." When a person told a story in a heartless way, Demosthenes said, "I don't believe you." But when the story was repeated with great fervor, Demosthenes said, "Now I do believe you." In prayer, sincerity and earnestness must go hand in hand. Martin Luther was so earnest and persistent in prayer that it used to be said of him, he would not be denied. When a Scotchman was in danger of becoming Popish, of being dominated by the Roman hierarchy, John Knox prayed most mightily for its preservation in the Protestant faith. "Give me Scotland," he pleaded, or I die." His prayers were answered.

Prayer is the believer's vital breath. It is the arm by which he hangs on the very neck of the Almighty. It is the key with which he unlocks the unsearchable riches of Christ, and the exhaustless treasures of the God of all grace and consolation. It brings strength to the weak, riches to the poor, grace to the feeble, and salvation to the lost. It makes man, created in the image of God and redeemed by the blood of Christ, full-orbed, enthusiastic, strong. But it must be the earnest prayer of an earnest life.

Multitudes have experienced the power of prayer—earnest, persevering, importunate prayer—when in answer to their supplications, blessings rich and full have come. This was Jacob's experience; this was the experience of the poor woman of Canaan; this was the experience of Luther and Knox, and a long list of great reformers and preachers, and devoted Christians! and their experience may be ours if like them we wrestle with God, "and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."—N. Y. Christian Intelligencer.

CHOICE THOUGHTS.

A Christian away from the Bible is like an army away from its base of supplies.

Do not despise any opportunity because it seems small. The way to make an opportunity great is to take hold of it and use it.—Bacon.

Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.—S. T. Mills.

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

I have seen the forest bare to the searching light of the sun, yet no bud swelled and no leaf unfolded, for it was winter time. Then I have stood and felt the life of spring breathe among the trees, and there was not one leaf that did not unroll and spread itself, rejoicing that its time had come to grow. So, Lord, I have known my winter time, when the shining of thy favor wakened no thought of growth in my cold heart. But now the sunlight of thy loving death and the warm breath of thy risen life breathe in my heart, and hope springs forth and life is glad with flowering shoots of joy. Perfect that growth, my God, and bring it to the harvest, to the glory of the risen Christ.—T. Bedloe.

The risen Christ is among us and leads us to victory.—James Mills Thoburn.

Suffering is not the worst thing in the world. The worst thing is disobedience to right. Happiness is not the best thing in the world. Character is the best thing.—Watchman.

SPIRIT-FILLED.

Some Bible Hints.

When Christians are filled with the same spirit, they breathe the same sentiments, they art part of the same spiritual organism, they must be united, "of one accord" (v. 4).

The Holy Spirit is a spirit of intense activity—He is fire, and no lukewarm Christian possesses Him (v. 3).

The first evidence of the presence of the Spirit is speech for Him. There is a breathing in and at once a breathing out (v. 4).

As we receive the Holy Spirit, we cease our distressing fluctuations in goodness, and "continue steadfast" (v. 42).

Suggestive Thoughts.

It is the Spirit-filled Christians, and not the half-filled Christians that overflow in blessings to the world.

If a man is not filled with the Spirit, it is not because there is not enough of the Spirit to fill him.

Are we sad? It is because we are not filled with the Comforter. Are we in doubt? It is because we are not filled with Him who will take of Christ's truth and show it to us.

No one was ever filled with the Spirit that he did not at once seek to fill others. A few illustrations.

The Holy Spirit is fire. If there is impurity in your life, He can burn it up.

The Holy Spirit is the wind. If your ship is stationary, it is because the breeze of divine success is not filling the sails.

The Holy Spirit is a dove. If you are in deep waters, it is because He has not brought you the olive leaves of peace and hope.

The Holy Spirit is water, living water. If you are thirsty, it is because you know nothing of the full satisfaction which He alone can give.

To Think About.

Am I living with the Christ of the Upper Chamber, and not with the glorious Spirit whom He promised?

Is my Christian life full, or half full?

What fruits of the Spirit am I failing to bring forth?

A Cluster of Quotations.

God does not expect a man to live for one minute as he ought, unless the Holy Spirit is in him to enable him to do it.—Andrew Murray.

Is it so wonderful to ask for the power of the Spirit? We ought to have a hundred times more power than Elijah and Elisha had.—Moody.

We should abandon the idea that we are to use the Holy Ghost, and accept the thought that the Holy Ghost is to use us.—A. F. Gordon.

Remember that while the world "resists the Holy Ghost," even a child of God may "grieve" and "quench" him.—Webb-Peple.

The Conference Idea.

Mass meetings are invaluable for the inspiration they give, the sense of united power, and definite direction from strong men and women. But the quiet conference is also of great value for the exchange of methods, and for mutual criticism, that the best methods may be discovered.

That these conferences may be most helpful in our work, it is necessary that they should not be very large, only the earnest workers being brought together. Moreover, they should be led by real leaders, those that are well informed regarding the topics that will be discussed, and able to guide the thought of others into fruitful channels.

A definite printed programme, full of inspiring themes, distributed long in ad-

vance of the time for meeting, is also a necessity, that thoughts may crystallize.

If these conferences are held annually in your local union or in larger districts, they will prove an ever-growing stimulus to your Christian Endeavor work.

FOR DAILY READING.

- Al., May 8. The Spirit Jesus sent. Acts 2: 32-39.
 T., May 9. Answering prayer. Acts 4: 23-31.
 W., May 10. Begetting love. Acts 4: 32-34.
 T., May 11. Bringing joy. Gal. 5: 22-26.
 F., May 12. Giving power. Rom. 15: 13-19.
 S., May 13. Converting sinners. Acts 11: 1-24.
 Sun., May 14. Topics—Spirit-filled Christians. Acts 2: 1-4, 41-47.

SPARKS FROM OTHER ANVILS.

Church Presbyterian: No matter how great on a substance, hope will spring up amid the rains. Some bright flower will be found rooted among the fallen pillars. Where the jackal prowls through the night the dove seeks her food in the morning.

Michigan Presbyterian: Many a man's faith has been increased by his doubts. Being honest, he has investigated on grounds of doubt and has found beneath the rubbish of unbelief a firm foundation for faith to rest on. Doubt often rises from the misinformation which we have allowed to gather over the Bible as the soil of the desert around the base of the pyramids. The deeper we dig, the broader the foundation.

Religious Telescope: It is one thing to write a very long article; it is another thing to get an editor to publish it, but it is still a much more difficult matter to induce many persons of good sense to read and like such an article.

Christian Observer: The Christian has been introduced into a state of gracious liberty in Christ. Not only has he been set free from the curse of sin, but he is also delivered from its power. This being the case, he should most carefully keep himself from any personal bondage. He, as a free man in Christ, should always seek to be master of himself. No sinful habit should be allowed to control his life, and the mastery of even sinless indulgences should be guarded. If he finds that he is gradually coming under the dominion of such habits or indulgences he should definitely assert his liberty and control them.

Herad and Presbyterian: Under this modern life in Japan is a great deal of the old paganism. Japan needs the gospel as much as any country in the world. Stripped of what she has acquired from Christian nations in the last fifty years, there is little left to imitate. We need to place emphasis on the virtues won by the long experience of two thousand years of Western civilization, which we are now giving freely to the whole world. In the main the West made progress in the right direction. The Orient has proceeded in the wrong direction. Japan was no exception. That she has reversed her course, and is rapidly absorbing the results of Western progress, is a reason for the highest satisfaction.

The flowers go into the laboratory to yield their perfume, the grapes to be trampled for their juice, the sand in the fire for glass to be formed, so you, beloved, "are chosen in the furnace of affliction." I observed on the beach the sands that are never covered with the tides lie dry and loose, but where they are beaten on by the waves they are moist and compact. The sails of the ship speed it on its way not as swiftly in the day as in the night, for in the day the sun opens the canvas and the humidity of the night closes it and offers a firmer bosom to the wind. This is true of man. Tribulations teach him sympathy with others, and draw him closer to others, and they impel him

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THE DOMINION PRESBYTERIAN
P. O. Drawer 1070, Ottawa.
C. Blackett Robinson, Editor.

Ottawa, Wednesday, May 3, 1905.

James Douglas, in "The Man in the Fugate," has the following suggestive remarks: "Have you ever found two churches exactly similar? I have not. Each church has its own sharp personality. . . . It changes you. What you were before you crossed the threshold is not what you are afterwards."

"Hon. J. W. St. John, the new speaker of the Ontario legislature, has excelled wine and other intoxicants from social functions under his control. He deserves great credit for having the moral courage to back up his conviction with action. It is not a little thing to withstand the pecuniary strong pressure of established social usage and to ignore custom for conscience sake. So says an exchange.

Quite true. But Mr. St. John is a man of strong religious convictions. A member of the Methodist church, he has long taken a lively interest in religious work; has been a Sunday school teacher for many years; and all moral questions has in him a sympathetic friend. Mr. St. John is the first Conservative to fill the Speaker's chair in Ontario; but it is safe to say that the best traditions of that high position will be zealously observed by the present incumbent.

In the death of Alexander Harvey Taylor, Ottawa loses a most estimable citizen, and St. Andrew's church a faithful worker. A few days ago in excellent health, to all appearance, Mr. Taylor seemed good for many years of usefulness; and his sudden taking off in the early spring time, especially in view of his hearty love for nature, seems peculiarly pathetic. His sons and daughters, several of them far removed from home, will have the heartfelt sympathy of numerous friends in their sore bereavement; and to a large number in city and country, their father's sunny disposition and sterling character will long remain more than a memory. Of his connection with one of our national societies the Journal very properly remarks:—"Of the St. Andrew's Society he had been the mainstay for a generation. In its ranks he will be missed beyond any place elsewhere, save in his home; and during his long connection with the society and its benevolent aims, he did unostentatiously much of kindly work of which the public was unaware."

CHRISTIANITY AND POLITICS.

This was the subject of a lecture recently in Belfast, by a Professor of Edinburgh University. The subject is of very great importance, in Canada as well as in Britain. Here we have had ugly revelations in the courts as to unwary acts at elections; and alleged widespread political corruption was a leading issue at the last provincial contest in Ontario, when a capable ministry was ignominiously defeated on this ground alone. We quote from the Belfast Witness, and cordially endorse our contemporary's view, that Christianity should not be kept apart from politics, as "it is the inspiring motive and guide in our public national life."

"The Professor began by adverturing to the feeling of some that Christianity has nothing to do with politics any more than with astronomy or geology. There are Church men, and wise men, too, who think the Church should not meddle at all with politics, and that the Ministry should hood itself aloof, not even voting at an election. Others, again, take the opposite view, taking a Party side, and speaking on Party platforms, and writing in Party newspapers. Professor Robertson, being of the Church of Scotland, can be trusted to avoid either extreme, and so he dealt with principles only, vital guiding principles; thus he holds that Christianity continues to politics the principle of spiritual equality, the law of liberty, and the principle of brotherhood. The right idea on this subject was given in a sermon by Robertson, of Brighton, to whom the lecturer might have referred. Robertson said: "What have the laws of the atmosphere to do with architecture? Apparently nothing, in reality much. Atmospheric laws regulate the slope of the roof, the position of the windows, the arrangement of the eaves, etc. Even so, Christianity does not lay down political rules, yet it influences the whole public life of the nation, and pervades like an atmosphere all political conduct." We quote from memory, but we believe correctly. It is impossible, then, to keep our Christianity apart from our politics, because it is the inspiring motive and guide in our public national life. This is not to say that the Church is to become a political machine, or that it should identify itself with any one political Party. The Church is the spiritual home of all Christian people, the nurse of all the children, and the Saviour of all sorts and classes of men. The Church services must be such as to edify persons of various schools. The Ministry should be welcome at the sick bed of all sections of political opinion. The Party politician who merely works to get the other side out and his own side in is not worthy of any Christian sympathy or esteem. But, as the old painters always pictured a saint with the halo round his head, so the Christian must carry his religion with him into the polling booth, and help on every measure that is for the glory of God and the welfare of men."

WHY THE TRAMP DOES NOT WORK.

A university professor, wishing to study the tramp question during a summer tour through England, interviewed 2,000 wandering beggars, whom he questioned as to why they did not support themselves by work. Six hundred and fifty-three said they were willing to work, but could not obtain employment; 445 gave vague, unsatisfactory answers; 301 expressed the opinion that no one ought to be obliged to work, but if some tools did so they (the vagrants) considered they were justified in living on them; 407, according to their own statement, were proceeding to procure work at certain far-off localities, and the remaining 194 were living in hope until their relations should die and leave them money.

"CHURCH UNION" AT SYNOD.

On this subject "Observer," in the Stratford Beacon, gives some jottings on what he heard at a recent meeting of Hamilton and London Synod:

As was expected "Church Union" and "Social Problems" did bring out the best thinking power of the Synod. And when Dr. Macdonald, who preaches every Sunday to his Gaelic hearers in Moss, and who looks anything but a convert to a mild Calvinism, came out decisively in favor of reconstruction in creed, and union in organization, there is no doubt that the world is moving and the dreams of men coming to pass. It was a bold stroke to relate a bit of his experience in Meriviot. His charge involved three services and a drive of thirty-two miles every Sunday. A Methodist minister went over the same road from the other end, and an Anglican brother also covered the same ground, each meeting with almost the same people, yet being burdened with a total of 96 miles of hard travelling. The consequence was his health broke, the Methodist went into insurance business, and the Anglican found a refuge in England. It goes without saying that Mr. Macdonald will be a power in an experience meeting in the United Church.

The old men, however, had the ear of the Synod. One noted divine said: "I to stop his deprecations, which often ruin but it will take time." Another old servant added: "I am inclined towards union. We must look it in the face, and talk it out with our neighbors." And still another ex-moderator added—the difficulty at present is that the life of the people in the proposed union is not yet homogeneous. Both sides require to meet sympathetically. He illustrated by the Scotchman's prayer "O Lord keep us right, for if we gang wrang we are verra positive."

Rev. W. J. Clarke of London may be said to typify the correct reading of the Presbyterian temperature—"I have a strong bias against union, and I find in private conversation that I am far from being alone. But as one who has met with the Union Committee in Toronto, if an unsurmountable difficulty exists, it is still in the dark for I have not seen it. The way seems plain therefore that we should minimize difficulties and magnify blessings."

Mr. MacBeth of Paris, a man born on the prairies, and for a time a central figure in the ministry of British Columbia, gave a decided curve to the sentiments of the meeting when he said, "We are confronted with such problems in the West today, that it will take all the churches with all their power and distinctiveness to solve them."

A GIFT TO OUR MINISTERS.

Through the kindness of a member of the American Presbyterian Church, Montreal, the Foreign Mission Committee is sending out to every Presbyterian Minister in Canada a copy of Mr. J. R. Mott's latest book, "The Pastor a Force in Missions."

The friend, whose liberality makes this possible, does it in the hope that the contents of this remarkable book will reach the congregations through the ministers and prove a stimulus to largely increased interest. It is known to have done so already in many places. It will be appreciated by the Foreign Mission Committee. It would be very useful if each minister after receiving his copy should in acknowledging, express his views as to the use to which the book can be put, in order to be most effective.

"The Sunday Magazine" has an excellent portrait of George Macdonald from a drawing by Tom Peddie, and the opening article deals with "George Macdonald at Bordighera." It gives a pleasant picture of the great novelist, poet, and preacher, and his piety, kindness, and helpfulness.

THE FOLLY OF IT.

Rev. James Buchanan, the Manse, Dundalk, under date April 27th, 1893, writes:— Can you find space for the following:— I have received lately several letters, one numbered 641, and my wife a card numbered 188, asking us to write five friends to pray for missions for young men for the work, and a shrewd request to return the letter if unwilling to do as requested, so as not to break the chain. The people doing this "service for Christ" are good people, interested in the Lord's work, but they have not thought out the meaning of their unwise action in sending out those chain letters. It is a hardship to many good people to write letters, as an aged lady testified to me recently when asking advice in this regard. But a little common-sense would teach those who are writing these letters that there are not enough people in the world to whom letters can be sent in multiples of five up to the number of one thousand. If two letters were written instead of five, the fiftieth link would produce 26,000. The twenty-seventh link produces over 70,000, and if each link in the chain writes five letters each, the twelfth link produces 244,140,125 letters. We do not wish to add unduly to the post office revenue nor to diminish the world's visible supply of much needed timber, by using it for pulp, to advance foolish causes, nor is it possible for the prayer chain to be used as requested. Missions are advanced by wise counsels, by prayer and gifts of money; and if only a few links carry out faithfully the desire of the letters, more money will be wasted than would maintain all the missions conducted by Canada for several years.

MORE THAN A TITHE EXPECTED.

Referring to a recent article in these columns, a "Constant Reader" writes:— Although not of the same way of thinking, I was interested in an article on "Gospel Benevolence," by C. H. Wetherbe, in the issue of April 5th. It struck me, however, that his remarks might serve as scape-goat for the remissness of the average church contributor, who needs to have the standard of Christian giving raised rather than lowered. If a tithe were required in the old dispensation, certainly more, not less, should be expected of the twentieth century Christian. Those who set aside a tenth find it a very convenient and satisfactory way of giving; and those who commence with that minimum seldom end with it. The feeling that giving to the Lord's cause is a joy and a privilege grows on one until the heart desires even more liberal things than a tenth. It may be difficult for some to reckon on the tenth exactly, but if they are really in earnest and possessed of the true Christ-like spirit of benevolence, they can easily approximate, if not exceed the tenth in their estimates. If people provide for their own wants first and then try to squeeze the tenth out of what is left there may be some difficulty, for there are many demands upon the ordinary person's purse, but if they lay aside that portion secretly in a small box or bank to be used exclusively for missionary or benevolent purposes and exercise care and economy in the use of the other nine-tenths their Father in Heaven will tenderly watch by the sick bed and provide for the rainy day; at least this has been the experience of one who was taught to tithe by pious parents who lived respectably on and tithed a very small salary, and yet lacked no good thing, and also that of many others who have tried and proved the tithing system.

We should never be satisfied with either our life or our work. No matter how good we are now, we should seek to be better another day. No matter how fine our work may be, we should try to do better work to-morrow.

LITERARY NOTES.

The Nineteenth Century and After, (Leonard Scott Co., New York.) One of the most interesting articles of the April issue is that by the Right Hon. John Morley, M. P., on "Democracy and Reaction"; there are, of course, many others that are interesting and important, as "British Shipping and Fiscal Reform," "Japan and the Mahomedal World," "A Century of International Arbitrations," etc., etc. This magazine certainly keeps its place as a first class journal of the day.

The Bibelet, (T. B. Mosher, Portland, Maine, Se.) for May, contains poems by J. W. MacNeil, a minor poet of considerable merit, who is comparatively little known on this side of the Atlantic. Lovers of beautiful literature will find a rich treat in these choice chaste verses which deal with the problems of life.

The opening article in the April Blackwood's (Leonard Scott Publication Company, New York) is on the ever interesting topic of the unemployed. Andrew Lang's article on the Scottish Religious Revolution and the several subjects discussed in *Musings Without Method* are also most readable. A short story in addition to instalments of the two serials running in "Maga" provides some good fiction.

Of the many excellent articles in the April fortnightly (Leonard Scott Publication Co., New York) J. F. Kenney's on The Truth about the Colonial Offer will probably arrest most to the Canadian reader. Other subjects discussed are: The Austrian Problem; Maxim Gorky and the Russian Revolt; Mukden and After; Japanese Poetry; and The Cost of Cheapness.

The April Contemporary (Leonard Scott Publication Co., New York) opens with an article on The Agricultural Prosperity of Germany, by O. Eltzbacher. Then follows one by Dr. E. J. Dillon on The Paralysis of Russian Government. The Feeding of School Children and the Cookery Classes is a sensible view of a subject which must be of interest to all who have the welfare of the lower classes at heart.

In the May number of Current Literature (The Current Literature Publishing Co., New York) considerable space is given to the negro question in reviews of two books, *The Negro: The Southerner's Problem*, by Thomas Nelson Page, and *The Color Line: A Brief in Behalf of the Unborn*, by William Benjamin Smith. Other books discussed at some length are: *Dai Nippon, the Britain of the East*, by Henry Dyer, and *The Marriage of William Ashe*, by Mrs. Humphrey Ward. Especially interesting to Canadians is Priscilla Leonard's article on A Fisher of Men, in which she reviews two books having to do with the work of Dr. Grenfell in Labrador—*The Harvest of the Sea*, by W. T. Grenfell, and *Dr. Grenfell's Parish*, by Norman Duncan. "From Dr. Grenfell's own book, one can gain little about himself—a truly natural thing, considering the man. He presents the life of the fisherman, both in the North Sea and the Labrador fisheries, and tells it in the person of a fishing captain. It contains, however, all the story of the Mission to the Deep-Sea Fishermen, and its wonderfully interesting episodes of the fight with the "coopers." Norman Duncan's book supplements the story of the fishermen and the M.D.S.F. by giving us also the story of the fisher of men who is the soul of the Labrador Mission. It is hard to tell which of the two volumes is the better. They ought to be read together, Dr. Grenfell's first. The boys of a family will like that the best of the two, probably, and will follow with keen interest the hardships, perils and adventures that are included in "the price of fish." But heroism is higher than adventure, and the man is higher than his work. "In storm and sunshine, summer and winter

weather, Grenfell of the Deep-Sea Mission goes about doing good; if it's not in a boat, it's in a dog sled. He is what he likes to call "a Christian man!" But he is also a hero—at once the bravest and the most beneficently useful man I know." There is the note that draws and holds the readers of "Dr. Grenfell's Parish." May there be many!" These two books are published by the Fleming H. Revell Company.

The April Studio (44 Leicester Square, London, England) contains articles on the following, among others subjects: Arthur Rackham; A Painter of Fantasies; A Room Decorated by Charles Conder; Professor Ludwig Dill; The Man and His Work; The Etchings of Charles Jaquet; and Japanese Art at the St. Louis Exhibition. The criticism of The International Society's Whistler Exhibition gives an excellent idea of Whistler's work, and Reminiscences of the Whistler Academy is interesting from the picture it gives us of the man himself.

Augustine Birrell always writes delightfully, whether his subject is serious or light. His discussion of "Patriotism and Christianity," which The Living Age for April 15 reprints from the Contemporary Review, is in his graver mood, and it treats a subject of prime importance in a very suggestive way. In the same issue is also reproduced from Blackwood's Magazine an article on "The Marriage Bond," which is calculated to make the ears of some contemporary woman writers of fiction tingle; but the rebuke contained in it is very cleverly conveyed. Father Barry's article on "Agnosticism and National Decay," reprinted in The Living Age for April 29 from the National Review, is a strong piece of writing, and will be so regarded even by those who find its position too conservative for full acceptance.

Canadian Good Housekeeping for May (Toronto) opens with an article in A Girl's Reading, which gives a very sane and helpful view of an important matter. Another interesting article is that of The Domestic Side of Canadian Boarding Schools. In the various departments are many helpful hints on dress-making, cooking, etc., and there are also readable short stories, and some good verse.

LONDON REVIVAL.

The Albert Hall meetings conducted by Dr. Torrey and Mr. Alexander in the "West End" of London, came to a close March 29 with a record of 8,000 conversions, according to the press dispatches. Despite the great size of the hall it was found necessary to ask all but new converts to remain away from the closing services. The results appear fully to have justified holding the mission in this fashionable quarter. Several peers and peeresses have been among the regular supporters of the work,—among whom were mentioned the Duchess of Wellington and the Earl of Tankerville. The Bishop of London and the Archbishop of Canterbury gave their hearty commendation to the mission in its general features, and the Dean of Westminster said that attendance upon the services at the great abbey had largely increased since the meetings were begun at the hall. It was estimated that the collections would probably turn in \$4,000 toward expenses, but the money actually received upon the plates (in less than sixty days) amounted to \$20,000. One of the recent converts was a man who had personally distributed 20,000 pamphlets at the doors of the mission in Bristol denouncing the work and the leaders. Another convert was a reporter who at first wrote to his papers in contempt of the work. The evangelists after ten days' rest transferred their scene of labor across the Thames into the residence district called Brixton, where a tabernacle costing \$35,000 has been erected. In June they will invade the East End.

Ts oquander time, how great the sin!

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DR. BURBANK'S ASSISTANT.

By F. E. Burnham.

Dr. Burbank stood in the front hall drawing on his gloves preparatory to going out into the storm. His face was very grave, and as he patted Danny Small's brown head he said, "We can't be too careful, Mr. Small; do what we will, it means a hard pull for this lad's mother. She needs absolute quiet and a mind free from worry. The children must be so many nice; and Danny, here, is going to do his part—be my assistant."

Two minutes later the jingle of the doctor's sleigh bells was dying away in the distance, and Danny Small and his father were seated in the library, talking over the doctor's last words.

"He means just this, my boy," said Mr. Small, holding Danny's hands in his own, "you must do your part to keep your brothers and sisters quiet and happy while your mother is sick; and that will do as much to help as his medicine. In that way you will become an assistant of whom any doctor would be glad."

"I'll do it; begin at once," said Danny, his eyes sparkling.

"Hurrah! I'm!"—said John, rushing into the house like a small tornado.

"Sh!" said Danny, clapping his hand over his brother's mouth, "don't you know mother is sick?"

"Oh, sure enough; I forgot about mother!" and John retreated toward the door.

"Well, you don't want to forget," replied Danny. "I'm Dr. Burbank's assistant, and"

"Dr. Burbank's what?" interrupted John, pausing on the threshold.

"Dr. Burbank's assistant," said Danny, flushing; "and you must obey orders—no shouting and no quarrelling within a hundred feet of this house."

That night the children were impatient and cross, and Danny found his services as the doctor's assistant again required.

"Be as quiet as mice, and I'll show you something new," said Danny, taking an apple from the pantry and hanging it by a string from the top casing of the door. "The first one that bites a piece out has the whole apple." Thus for an hour Danny managed to keep the youngsters out of mischief.

"How has my assistant been getting along?" said Dr. Burbank, when he came the next morning.

"My wife has had the best night's rest she has known for a fortnight," replied Mr. Small, his eyes glistening. "I am obliged to be away at the office most of the day, and the nurse finds it impossible to keep the little ones all quiet, but Danny—well, Danny has managed it somehow, and wife says that she has not heard a sound from the children since you were here yesterday."

"Capital! capital!" said the physician; "between us we shall have Mrs. Small on her feet again within six weeks."

The following day when Danny returned from school, a great coal wagon backed up before the house on the opposite side of the street, and the teamster was arranging the iron chute, intending to shoot the entire load into the cellar.

"See here, mister," said Danny, looking up in the begrimed face of the teamster, "my mother is awful sick over there in that house, and would you mind dumping the coal in with your basket; maybe you've got a sick mother, or had one once."

For an instant the man stood looking at Danny in amazement. To grant the request meant an hour's extra work, and at first he was inclined to be surly. Then he scratched his head and reached for his basket, muttering something about having a sick boy at home.

Dr. Burbank was coming up the street, and he took it all in—not the coal, but the situation—and as he mounted the steps at Mr. Small's home, he said, "God bless the boy!"

So the weeks passed, each hour and each day finding something for Danny to do as Dr. Burbank's assistant, and they were not irksome hours, either; on the contrary, they were among the happiest of Danny's life. Gradually health returned to Mrs. Small, and one morning early in the spring she came down to dinner for the first time in two months. Dr. Burbank came in while they were yet seated at the table.

"I am down once more, thanks to you, Dr. Burbank," said Mrs. Small.

"Thanks to my assistant, Master Danny," corrected the physician; "he has done more than I."

That was the proudest minute in Danny's life—the proudest of Dr. Daniel Small's life, for years passed and Danny became a physician himself, and a very successful one.

THE LIGHT PLANT.

By Jessie Annie Anderson.

Once upon a time, in a parched little patch of ground beside a dusty road, grew a plant which strove to reach the light. Other plants beside it would also have liked to have been nearer to the sun, but they did not care to grow quite straight. Some wandered here and there, trailing upon the earth; some grew dwarfed and twisted, and some turned altogether into weeds. Only this little light plant grew taller and straighter, until its head was above the fence.

Then some of the passers-by would stop and speak about it, whereupon the plants near it would rustle their leaves in anger, and murmur, "You mean thing to take up all the room beside the fence from us!" "Oh, there is plenty of room! Just try to grow this way. The light helps you—it is so kind and lovely," said the light plant, eagerly; and it stretched its branches so that the other plants might take hold and climb up.

But that did not suit the grumblers at all. They would take no trouble to grow towards the light, which would have drawn them higher. They only wished to be admired; and so they thrust their thorns into the branches which the light plant kept turned towards them, and sneered,

"Oh, you don't care for anything, excepting to get people to admire you."

But although they did not know it, the light plant was not much admired by the passers-by. For the most part, people were merely surprised to see a plant rising above the fence. Therefore they paused to look and wonder of what use it might be. Besides this, the light plant did not wish to be admired. The others thought so just because they themselves longed for admiration, for plants are just like people in this, that what they are they think that others are also. They could not imagine that the light plant simply loved the light, and growing towards it, was drawn higher and ever higher. Sometimes the butterflies that flew over the patch, and the birds that sung beside it, told of a Great King's garden far away, where the light shone always, and where all the trees and plants grew tall and straight beside a beautiful river. Then the light plant began to dream day and night of this garden, and of the happy things which grew untroubled there. But at the same time, it did not cease from its efforts to grow more and more towards the light which it felt. The very branches

which had been torn grew at last out of the reach of the spiteful plants.

Then came a day on which the King's gardener passed that way, and, seeing the light plant above the fence, said:—

"Why, this should be in my Master's garden."

So he took it up by the roots, and carried it away to the King's garden, where its neighbours were plants which also loved the light.

But although its place beside the fence is empty now, the other plants do not find it any whit more easy than before to rise above the fence, and they will not until, for love of the light, they seek to grow towards it.

CULTIVATING TROUBLE.

Did you ever think how many of your troubles would die a natural death if you had not so much time to attend to them? Most of the worries and troubles that so darken our hours are due to unwise plans; if we grow too busy to nurse and water them for a few days they shrivel and die.

The one member of the Russian Imperial family who deserves our respectful sympathy is the Czarian, on whom sorrow after sorrow is falling. The worldwide outburst of indignation against her husband must be startling and terrible to Queen Victoria's granddaughter. She comes of an older and prouder house than Romanoff, and numbers among her ancestors warriors and saints and great constitutional monarchs. Even Charles I., the king who came most violently into collision with his subjects, bore himself in the supreme crisis with royal dignity. It was the irony of fate which united the young girl's fortunes to those of a despotic family which has the ferocious instincts of the savage without his courage. We may be sure that the Czarian is sorrowing deeply to-day for the bereaved woman who rejoiced with her so lately over the birth of a son.—The British Weekly.

Although the population of New York is less by a good million than that of London, the number of deaths last year in the two cities was practically the same.

Here is a choice example of pigeon-English, in the form of a letter from a Venetian street singer. It runs:—"Very respectable Lady and Gentleman. Being obliged very much of many kindness you have done to me. I take the liberty to wish you and the gentleman happy new year and many to come including all your parents. I beg you, madam, of a little relief to help my children, and an (?) reward we all the family will ever pray God for your preservation here on earth and a good place in heaven. God bless you. Respectfully your servant.—Yuigi."

Asked by an interviewer whether he might ever make any further efforts to reach the North Pole, Dr. Nansen, who is now in London, is reported to have said:—"If by doing so I could be guaranteed an extra five years of life I might think of it. But, otherwise, it is not very likely that I shall again undertake an Arctic voyage. I should, however, like to hear of someone undertaking another such journey, and actually crossing the whole North Polar basin. It would be a great feat, and with the new instruments which have been brought out since my expedition returned much additional scientific knowledge should be obtained. There is still very important scientific work to be done in the Far North."

When God calls to service the servant should wake from sleep.

TALENTS.

"I remember," said Grannie, "when I was a little girl of seven years old, my father kept a butler—a very solemn, but very kind old man.

"Every night, when, exactly, as the clock struck eight, my aunt sent me out of the dining-room to go upstairs to bed by myself—for little girls were brought up very strictly in those days—old Thomas was always waiting in the hall to hand me my little brass candlestick to light me up the stairs to the room. I always said, 'Good-night, Thomas!' and he would reply in a very slow, solemn way, 'Good-night, Miss Nannie; don't forget to take account of your servants.'

"What he meant was this: My Uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely little child in a very big, empty house; for I had neither mother, brother nor sister. So he would often take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden which town houses generally have, he told me the parable of the 'Talents.'

"'Nannie,' he said, 'I am going away very soon, and I want you to promise me that every night before you get into bed you will "take account of your servants."

"There are many "talents" God has given other children and not to you, for you are a lonely little girl—no mother to love you, no brothers or sisters to play with you. But there are many "talents" you have which some other children have not.

"See here,' he said, taking my little hands in his, 'here are ten little fingers, and down there inside your shoes are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; and looking straight up at me are two brown eyes. Now, these are all your servants, or "talents," given to you by God to use—while many little children are lame or dumb or deaf or blind—and you are his little servant, and I want you every night to "take account of your servants," and find out if they have been pleasing God or only pleasing yourself all through the day.

"For all those servants of yours are "talents," or gifts, from God, and he is watching every day now what you give them to do, and one day he will make you give an account of their doings.'

"And then, after I had promised to do as he told me, he kissed me and set me down, and away I ran to my kind old friend Thomas, to tell him an my own way all about what Uncle William had said.

"And from that time until my aunt took me away to live in the country, old Thomas never forgot every night to say, 'Don't forget to take account of your servants, Miss Nannie.'" — Great Thoughts.

Jules Verne's young readers will be glad to know that they are to have one more volume from his prolific pen. The last book written by him is now in the press, and will be published almost immediately. By the way we notice in a French journal, the "Eclair," a kindly reference to the testimonial offered to the veteran story-teller by the members of the Boys' Empire League, of which Mr. F. Carruthers Goulet is president and the Archdeacon of London and Sir A. Conan Doyle are vice-presidents. One of the first acts of the League was to beg Mr. Jules Verne's acceptance of a gold-headed walking-cane, which he valued very highly as the gift of his youthful English admirers.

RAILWAY MEN TO VISIT CANADA.

The arrangements for the long tour of the delegates of the International Railway Congress, which is to be held at Washington, D.C., the early part of May, have been completed and include in the itinerary a trip through a portion of Canada. The party who will take advantage of this trip will be composed largely of oversea delegates, who would naturally desire to travel over the Grand Trunk Railway System, the pioneer railway of Canada and of which they have for so many years heard a great deal—particularly now that the new trans-continental line—the Grand Trunk Pacific—is an assured fact, and that the Grand Trunk is the only double-track line between Chicago and Montreal and the principal points in Canada.

The party will leave Washington on the evening of May 14th and after visiting several of the principal cities in the West, will be taken by the Grand Trunk in a special train, leaving Chicago on the evening of May 22nd, reaching Niagara Falls early next morning, at which point they will be shown the attractions of Niagara and given an opportunity of inspecting the electrical developments which are now under way at this point. Leaving Niagara Falls at an early hour the next morning, the party will proceed over the double-track lines of the Grand Trunk en route to Montreal, arriving at Lachine Wharf at 4:00 p.m., the same day, taking special steamer there and running the Lachine Rapids arriving Montreal 5:00 p.m., where carriages will be in waiting to drive them around the city, ending up at the "Montreal Hunt," where dinner will be served. On the morning of May 25th they will board their special train, which will leave Bonaventure Station at 9:00 a.m., en route to New York. The delegation will be a most influential one, comprising the heads of many foreign railroads in Great Britain and on the Continent and exceptional facilities will be arranged for them to inspect the improvements that have been completed in recent years on the Grand Trunk, and that have solved engineering problems entirely new in Canada and which have rendered the line equal, if not superior to any railroad in America. The progress of these huge undertakings have proved most interesting to those who have been familiar with them and a resume of the principal features of reconstruction and improvements that will be brought to their notice will be of paramount interest to the visitors.

CRABS AS COCOANUT STEALERS.

In Africa there exists a certain member of the crab genus commonly known as the Great Tree Crab. This peculiar shell fish has an offensive trick of crawling up the cocoanut trees, biting off the cocoanuts, and then creeping down again backwards. The theory is that the nuts are shattered by the fall, and the Great Tree Crab is thus enabled to enjoy a hearty meal. Now, the natives who inhabit regions infested by this ill-conditioned creature are well aware that the lower portion of the crab's anatomy is soft and sensitive, and they believe that the animal was thus constructed in order that he might know when he had reached the ground, and when, consequently, he might with safety release his grasp of the trunk. So what they do in order to stop his deprecations, which often ruin the cocoanut crops, is this—While the crab is engaged in nipping off the cocoanuts they climb half-way up the trees, and there drive in a row of long nails right round the tree, allowing an inch or so of the nails to project. The crab has no knowledge of distance nor yet of the fitness of things. As he descends, the sensitive part of his body suddenly touches the nails. Thinking that he has reached the ground he releases his hold and falls, killing himself.

THE MODERN MOTHER.

Children shudder at castor oil, and with good reason. Castor oil is a relic of out-time barbarism. Not only is it repulsive to the taste, but it gripes and tortures delicate children. Modern mothers use Baby's Own Tablets, a gentle laxative which does not grip; a comforting medicine which may be given to a new-born babe without fear of harm. These tablets cure all the minor ills of little ones, and promote natural sleep and repose. Mrs. K. H. James, Fenagivale, Ont., says:—"I find great satisfaction in the use of Baby's Own Tablets, and do not know how I could get along without them. They make children well and keep them well. And you have a guarantee that there is not one particle of opiate or harmful drug in this medicine. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville,

LEAVE CHILDREN ALONE MORE.

REV. DR. MERIC S. C. WIGAT, in an address on parental discipline before the City Mothers' Club of New York, urged this course:

"Give the children more active accomplishments. I consider that to bring up one child might be called an art, but to bring up many must be a handicraft. Children get licked and whipped and rounded into shape among other children. They get independence in this way, and that is really the experience of the world. It seems to me you can't let a child too much alone. I wouldn't break a child's will for anything, nor take the bloom from its nature. There is nothing in the world like the real nature of a child. And parents sometimes attempt to break the will of the child when they themselves are out of temper and punish without cause. Instead they should keep head cool and reason calm if the child needs punishment."

We must do many little things, but we need not do any petty things. We may not accomplish much, but the quality of our work may give it greatness.—Rev. Charles G. Ames.

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OTTAWA.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

A very strong closing is marking the last days of Rev. Mr. Meikle's evangelistic services in Ottawa.

Rev. Robert Herbison, late of Stewar-ton Church, Ottawa, has arrived home from Scotland, where he has been taking a post-graduate course at Edinburgh University, and is now at his father's home at Sand Bay. The announcement of his engagement to a Glasgow lady was noted in these columns.

Dr. W. F. King, chief astronomer, and Mr. J. S. Plaskett, assistant astronomer, will head the party of Canadian observers which will go to Hamilton Inlet, Labrador, next August to witness the total eclipse of the sun on the 30th of the month. Observatory time will be given to the party direct from Ottawa to Chateau Bay, the last telegraph station on the North shore.

Mr. Meikle, who closes his series of meetings this week, has not lost any of the earnestness he displayed during his first and memorable visit to Ottawa in 1888. Mr. Meikle is not a sensational preacher; but his unaffected earnestness and attractive simplicity of manner are quite as effective. His addresses are interspersed with anecdotes and pathetic stories drawn from his own experiences or the experience of others. The evangelist aims to appeal more to the reason than to the heart. He argues more than appeals. As a consequence his meetings are not marked by the religious excitement that have characterized other special services, but the power of God is felt just as plainly.

The Glebe Presbyterian congregation held service on Sunday for the last time in their old church building. Rev. J. W. H. Milne preached at both services which were largely attended. The opening services will be conducted next Sunday by Rev. Dr. Herridge, who will preach at 11 a.m. and 7 p.m. In the afternoon the speakers will be Hon. R. T. Sutherland, speaker of the House of Commons, and Rev. A. E. Mitchell. On the Monday evening following a social gathering will be held, tea to be served from 6 till 8 o'clock, followed by addresses from city ministers. On Sunday, May 14, the opening services will be continued, the minister being Rev. John Hay of Renfrew. The afternoon speakers will be Mr. R. L. Borden and J. H. Turnbull.

The services in Erskine Presbyterian church Sunday afternoon were of an evangelistic nature. Rev. W. Meikle, who has been conducting services in the church during the past week, preached at both services. In the afternoon he spoke to a large gathering of men, and in a plain, outspoken manner told them of the temptations which beset them, and gave as an example the downfall of Sampson and David. As soon as Sampson lost his hair his strength departed, and once a man fails to resist temptation he loses his strength of will and will gradually sink further, unless like Sampson he can regain what he has lost. Mr. Meikle's address made a marked impression upon his audience, and when he called upon those who wished to follow the faith to stand, more than three-quarters of those present arose and signified their intention to do so.

In the Maritime Provinces, according to the Presbyterian Witness, Presbyterians have not been able to get all the men required for their mission fields. One more is needed in each Presbytery, but Inverness which wants two. This is serious, as it means lack of service in at least eleven mission fields.

EASTERN ONTARIO.

Rev. McNaught, of Peterboro, has been appointed to the mission at Bancroft, Ont.

Rev. T. A. Sadler, of Russell, and Rev. Woods, of Metcalfe, have been holding special meetings at Marvelville during the past week.

Rev. M. H. Wilson, of Snake River, has received a call to the pastorate of the congregations of Hallville and Reid's Mills, near Kemptville, Ont.

Rev. Mr. Legie, of Winchester, has been preaching in St. Andrew's church, Arnprior.

Mr. Stuart, a Queen's student, will have charge of the Presbyterian church, Concession, during the summer, commencing Sunday April 30.

At the recent Sacramental service in Melville church, Eganville, there was used for the first time a beautifully carved and polished Communion table, presented by a number of the ladies of the congregation.

The trustees of St. Andrew's church, Summerstown, are taking steps to improve the cemetery and secure an endowment for its maintenance. The cemetery being in connection with the first Presbyterian congregation in Ontario, is of more than local interest and large contributions are expected.

The officers and active members of St. John's church Mission Band, Almonte, entertained the honorary members to a birthday "at home" on Thursday evening of last week. Dr. McGregor was chairman and, after opening with devotional exercises, he spoke of the work of the band, after which an interesting programme was presented. Refreshments were served during the evening.

WESTERN ONTARIO.

Rev. Dr. Lyle's subject in Central Presbyterian Church on Sunday evening was, "Did Jesus Preach to the Lost, and With What Result?" First Peter 3, xviii., and 4, vi., showed that Christ preached to the lost, but the result of the preaching was not revealed. Dr. Lyle thought there was an element for the larger hope, but he urged his hearers not to suspend their eternal salvation on a perhaps, and not to go down to death on a chance.

On leaving Bradford, Rev. Dr. Smith was presented with a purse of \$128 and an address expressive of the kindly feelings of the people of his late charge.

Rev. Angus McKay of Lucknow, will leave for Scotland shortly, where he has accepted a call to a church. Before leaving Lucknow his congregation gave him many presents, including a purse containing \$333. Mr. McKay is a preacher of more than average ability, and will do good work wherever he may be settled.

Rev. J. M. Aull, Palmerston, conducted pre-communion services for the Rev. John Gray Reid at Bethel and East Normanby on Good Friday.

We cordially endorse every word in the following, taken from the Fergus News Record:—The many friends of Rev. J. B. Mullan, the popular pastor of St. Andrew's Church, were delighted to know that the Senate of Knox College had unanimously agreed to confer the degree of Doctor of Divinity upon him. Mr. Mullan has, however, decided not to accept the degree, as he felt it was an honor he did not deserve and one that would not suit a plain man like him. He thinks 'Mr.' is good enough for him. We, along with everybody else, do not think so, and feel that it is only right all should have the pleasure of addressing our esteemed friend as Dr. Mullan.

Perhaps the most interesting service on Easter Sunday, undoubtedly from a historic point of view, so far as Guelph is concerned, was that in St. Andrew's church. A brass tablet was contributed by the St.

Andrew's Circle of the King's Daughters, commemorating the institution of the first Sunday school and first church in Guelph, which was in connection with the Church of Scotland, John Galt being a member of that communion. The tablet has been placed to the left of the pulpit, on the opposite side to that of the late Dr. John Hogg, one of the early missionaries to Canada, and for many years the highly respected pastor of St. Andrew's. The inscription reads:—Guelph, founded 23rd April, 1827, by John Galt; St. Andrew's Sabbath school, organized 1828, by James Buchanan; St. Andrew's Church, first built on Market square, 1831, first session, 1832; Rev. Jas. Smith, Moderator; John Inglis, Hugh Wilson, Charles Julius Meeke, Thomas Sandilands, William Elliott, elders.

TORONTO.

It is almost certain that the new Minister of St. Andrew's Presbyterian Church, whenever he may be, will not reside in the historic manse of Simcoe street, just south of the church. The surroundings of the church and manse have greatly changed during the past few years, and the managers of the church favor a change of location for the minister's residence. The present manse may be leased by a Women's Emigration Society in Britain; but before anything can be done in this direction the Presbytery must give its consent.

The trustees of Knox Church have decided in favor of placing their new edifice on the west side of Spadina avenue, just a short distance south of Harbord street. The size of the lot is 151 x 188 feet, and the price to be paid is \$24,130. The decision of the trustees is practically final, for the congregation voted to leave the matter in their hands.

Rev. R. C. McDermott, for the past six years pastor of the Fingal Church, came to the city on Saturday and was admitted to the General Hospital, where he will undergo an operation.

The Hamilton Times makes pleasant references to a well known Presbyterian elder, Mr. Robert Lawrie, St. Catharines' octogenarian postmaster, who celebrated his 57th birthday on Wednesday last, in the best of health and strength, considering his years. He has been postmaster there for almost 29 years. For forty years he has been the representative of Knox Church congregation at the Hamilton Presbytery and as a mark of esteem he was made moderator for six months in 1895, and is one of only three laymen who have enjoyed that distinction in the history of the Presbyterian Church in Canada.

Principal Rainy, at an indignation meeting in Glasgow, said the Frees were adopting the tactics of the wolf who complained against the sheep disturbing the water when it wanted to devour them. He denied the allegations of boycotting against the U. F. Church, declaring that it had been all on the other side.

There is a movement in Great Britain for the formation of a guild for the better keeping of Sunday. Less work in the household on the Rest Day is one of the commendable objects. There has been too much tendency on both sides of the Atlantic in recent years to encourage the turning of Sunday into a day of toil. Some people seem to forget that the day cannot be turned into a time of amusement or indulgence for themselves without making it a day of work for their neighbors.

HAMILTON AND LONDON.

Annual Meeting of Synod at Stratford.

At the Synod meeting on Monday evening, after the sermon preached by the retiring moderator, Rev. Colin Fletcher, Rev. Hector Currie, B.A., Theoford, was unanimously elected Moderator for the ensuing year. Further business was deferred until the following morning.

At the morning's session, Rev. Colin Fletcher presented the report of the committee on obituaries, containing short sketches of the lives of the ministers who had died during the year—Rev. James Little, of Proof Line Church, in the London Presbytery, and Rev. R. M. Carlyle, of Sombria and Duthill, in the Sarnia Presbytery.

Rev. J. W. McNamara presented the report of the committee on Young People's Societies. Returns had been received from all Presbyteries except Chatham. The total number of societies reported was 161, a decrease of 9. Four Presbyteries reported an increase, Paris leading with five societies. Four reported losses, Hamilton leading with 7 decrease. There was a decline of membership all along the line of 379 members and 365 church members in the societies. Paris and Maitland were the only Presbyteries reporting an increase in this regard. Contributions to the schemes of the church were \$1,920, a decrease of \$74. Five presbyteries showed an increase, Hamilton and Maitland leading, the former with 50 per cent. The greatest decrease was in London Presbytery. For home missions the total raised was \$557, a decrease of \$70. For all other mission schemes there were raised \$607, a decrease of \$383. The total raised for missions was \$3,084, a decrease of \$229. For other objects \$2,102 was contributed, a decrease of \$541. Walkerton, London and Brantford were chosen names for the next meeting, Brantford being chosen by a large majority.

At the conference in the afternoon the largest share of attention was given to the question of church union. The paper read by Dr. Isaac H. Macdonald, of Moss, Presbytery of London, was one of the ablest ever presented to the synod. The speaker strongly favored the proposed church union in Canada, and while realizing the difficulties in the way, believed they could all be overcome. As a basis of organic union he proposed the Confession of Faith be supplemented by the declaratory act of the United Free Church of Scotland, which certainly could not be called Calvinistic. One paragraph from this act was adopted as follows:

"That this church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls, and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel calls. That this church does not teach and does not regard the confession as teaching the foreordination of men to death, irrespective of their own sin." Dr. Macdonald concluded his splendid paper in these words: "If the church is to be the great social teacher, conservator, and regenerator of society, it can only be most effective as a united organization. The civil power will be found helpless at last to cope with the evils, vices and vicious habits imported to us from the dark regions of Europe, just as it has been found helpless in other lands. What is to be the strong bulwark of our land against this tide of evil? The hope of the future of this country is in a national school and a united church, a church representing true Canadian ideas, that will speak with authority upon such questions as the observance of the Lord's Day, the sanctity of married life, which is challenged at our very door by the attitude

of the Mormons, the importance of temperance and social reforms among the working classes. Union here is strength; division is weakness and defeat." A most interesting discussion followed, which was taken part in by Rev. Dr. McMullen, Woodstock; Dr. Hamilton, Stratford; Dr. Munro, Ridge town; Dr. McCrae, Westminster; W. J. Clark, London, and R. G. McBeth, of Paris. All, with the exception of Mr. McBeth, favored the union. No resolution was considered necessary, as the synod had unanimously recorded a favorable verdict last year, and as the General Assembly's committee has the matter now under consideration.

The other topic discussed at the conference was on "The Church of Christ and Social Problems." Mr. McBeth's paper on this subject was an excellent one, although some regarded it as a little too radical. He spoke strongly against land monopoly and war. Rev. James Rollins, London; Rev. T. A. Watson, Thamesford, and others, followed with earnest and interesting addresses. In the evening Rev. A. Henderson presented the report of a special committee on a plan of campaign all over the synod in the interests of the augmentation fund. Dr. Lyle, Hamilton, the General Assembly's convener, made a stirring appeal on behalf of the fund. He was ably supported by Dr. McCrae, Mr. Knox and Mr. Martin, of Brantford.

Rev. Mr. Fisher, of Flamboro, presented a lengthy report on "Church Life and Work," which on the whole showed a favorable condition of things all over the synod. The efficient work of the Lord's Day Alliance was recognized in this connection as helping towards a better observance of the Sabbath.

The usual votes of thanks were passed and the synod adjourned to meet in Zion church, Brantford, on the last Monday of April, 1906.

Brief Notes.

The Synod of Hamilton and London consists of eight presbyteries, in which there are 200 ministers ordained over the congregations.

Mr. Currie, the new moderator received his degree of B.A. from Victoria University, and took his theological course at Knox College, Toronto. On the 25th of April, 1876, 29 years ago, he was inducted into his present charge, and the fact that he has ministered so long to the same congregation is an abundant evidence of his acceptance and faithfulness.

The billeting system has been done away with in this synod, and the ministers and elders put up at the various hotels.

The attendance of delegates from the nine presbyteries which comprise the synod was only fair. It is felt more and more that the synods are a sort of fifth wheel to the coach in the ecclesiastical machinery, the real work being done by the presbyteries and General Assembly.

This has been the shortest session of the Synod on record; and is accounted for by the entire absence of appeal cases and burning question. The autonomy bill was not even remotely referred to. The meeting has been altogether a most delightful and harmonious one.

POINT-AUX-TREMBLES SCHOOL.

The fifty-eighth session of the missionary institutions of Pointe aux Trembles was brought to a close by appropriate exercises on Friday afternoon of last week. The chapel was filled to overflowing and the need of the enlargement contemplated was urgently felt. Among the friends who had come from the city were noticed Revs. Dr. Mowatt, Couissirat, Johnston, Campbell, Amaron, James Fleck, F. M. Dewey, E. A. McKenzie, S. J. Taylor, R. P. Duclou, I. P. Bruneau, H. E. Benoit, John Mackay, Dr. Dickson and Professor Kelly (of the High School), Messrs. James Roger, E. Cop-

land and other prominent laymen and a large number of ladies.

Dr. Amare, and the Rev. F. M. Dewey conducted the Bible examination. The answers were prompt and intelligent and revealed a thorough knowledge of Bible history and doctrine. As a result of the religious teaching and Christian influences of the schools, thirty-two young people were converted and made public professions of their faith.

After the distribution of prizes, the Principal, the Rev. E. H. Brandt, gave a brief address on the character of the work done in the schools and on the place which institutions of the kind occupy in the life of our country. It is in schools of this kind, he said, that both French and English are taught, that French-Canadian boys and girls are made to fit themselves for Canadian citizenship. It is here that the race problem is solved. The Pointe aux Trembles institutions and those of a similar character, are the strongest factor to weld our Dominion into a happy nation.

Dr. Kelly urged upon the friends present the patriotic duty of enlarging and equipping the schools without delay. He knew of no educational institutions where more thorough work was done, at such little cost and in conditions more trying.

Dr. Dickson and others expressed their great satisfaction on examining the written papers. To some who were present for the first time at such a function it was a revelation.

A layman who contributed fifty dollars to help the cause said that if the business men of Montreal, and those who desired the peace and prosperity of the land could only see what he had seen, this work would not suffer for lack of funds.

The Rev. John Mackay spoke a few well-chosen words to the pupils, as did also Dr. Couissirat, and several brief addresses were made by others present.

One opinion was generally expressed, namely, that the solution of the perplexing religious and racial problems now agitating the country is not in the hands of politicians but of the humble educators and missionaries who are leavening French Canada with gospel light and truth.

The singing of the pupils on Friday was admirable, the valedictory read by a young lady was very touching, and the intelligent look of the pupils most pleasing. The interesting exercises of the afternoon closed with the singing of the National Anthem.—The Witness.

An American authority on social problems demonstrates that last year, in nine states of the union, 14,000 divorces were granted, as against 7,000 in the previous year. Speaking of this "amazing and disheartening record," the Morning Star of Boston, says:—"It is a result of the thoughtless way in which the American people stand for liberty. It is really a tendency to bondage. A people can hope to find some relief from its errors of judgment; but when it deliberately lowers its moral standards and persists in it, and is not shocked at the logical results of it, its case is hopeless. If co-operation among the States is not possible to remedy this divorce evil, then a federal law, even if it involve a constitutional amendment, should intervene before it is too late." It is in dealing with questions of this kind that our American neighbors find how cumbersome is the legal machinery of their constitution.

The kingdom of our blessed Master needs a consecrated press as much as a consecrated tongue or a consecrated pulpit.—Dr. Cuyler.

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HEALTH AND HOME HINTS.

Almond Cakes.—Five ounces flour, five ounces powdered sugar, two ounces butter, one egg, one ounce blanched almonds, ten drops essence of almonds. Rub the butter in the flour, with half the sugar, beat the egg with the remainder of the sugar, mix it with the other ingredients, add the almonds and the essence, roll them in pieces the size of a nutmeg, and sprinkle with fine lump sugar; bake lightly in not too hot an oven for one-half hour.

Serve whipped cream with chocolate layer cake; it forms a delicious dessert which could be prepared the day before using. When the cake is served a little mound of cream should be put by its side on each plate.

Mending China.—China may be mended as firmly as a rock in the following manner. Two persons will be needed for the work, however, for the manipulation must be done rapidly. The necessary materials are a little unslaked lime, pulverized, the slightly beaten white of an egg and a small hair-brush, such as is used for gum. Put the white of an egg on the broken edges of both pieces to be joined, and immediately dust one edge with the powdered lime; put the two edges accurately and firmly together, hold in place for a minute or two, and then lay aside to dry.

Tea should be kept in either a tin or glass vessel which has a lid, as it is necessary to keep it tightly covered up.

A Dainty Dish for an Invalid.—Prepare a nice mince of chicken. Make an omelet of two eggs, and when set put the mince in centre and fold over in the usual way; pour round a good gravy.

Coffee Pots.—Coffee pots and tea pots that have become musty may be cleaned by putting a good quantity of wood ashes into them, and filling with cold water; allow this to heat gradually, then boil for a short time, after which set aside to cool, when the inside should be thoroughly scrubbed, using a small brush and hot soap suds. Then scald well and wipe dry. All pots and pans or plates that have grown sour or rancid may be treated in the same way. If ashes can not be obtained, soda will do, but it is not so good.

Whipped Cream Trifle.—Soak cocoanut macaroons in the syrup of preserved peaches until very soft. Beat the whites of four eggs until very stiff, then beat in gradually three-fourths of a cupful powdered sugar, and two tablespoonfuls of the peach syrup. Mix in lightly a pint of sweet cream, and whip all to a very stiff froth. Place in alternate layers with the soaked macaroons in a deep glass dish, heaping the cream on top. Sprinkle thickly with fresh-grated cocoanut.

HOT WATER AS A REMEDY.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out and applied quickly over the stomach acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out and applied to the seat of pain, will, in most cases, promptly relieve toothache and neuralgia.

A strip of flannel or towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of croup will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

In the amusing reminiscences of Samuel Hussey, an Irish land agent, just published, appears this story: A priest once threatened a bibulous parishioner that if he did not become more sober in his habits he would change him into a mouse. "Biddy, me jewel, I can't believe Father Pat would have that power over me," said the man that same evening as the shadows fell, "but all the same, you might as well shut up the cat."

HARDENING BOYS.

Perhaps the children who are not "coddled" are happiest, as well as hardiest, in the end. At least, those who have their share of sympathy and affection, while learning at the same time to scout at far, are surely fortunate.

A young man who rode horseback to perfection was asked when and how he learned.

"Oh," said he, carelessly, "when was a little fellow my father put me on a horse, and told me how to ride. I was afraid, and slid off; but every time I touched the ground he cuffed me and set me on again. So I found it cheaper to learn."

A certain stern Greenlander, when the breakers were riding highest over the rocks, would place his young son in a kayak and throw him into the surf. The little fellow, with the double paddle in his hand, would watch his opportunity, right himself as he descended, and then triumphantly paddle through the boiling sea to the little haven where the canoes land.

"You will drown your boy!" people used to say to this Spartan father; but the sage hunter of seals and whales would reply—

"If the boy cannot right a kayak in a stormy sea, he cannot kill a seal; and if he cannot kill a seal, he cannot live in Greenland. And in that case, don't you see, he might as well die!"

AN UNSOUND MINISTER.

A story is told of a young clergyman North of the Tweed who had not been long placed on his charge when rumors began to circulate about his orthodoxy. Some of his friends, hearing these reports, set themselves to inquire into the grounds for them. But they could only elicit vague hints and suggestions.

At last they came upon an old woman who declared roundly that the minister was "No sound."

"Not sound? What makes you think that?"

"Weel, then," she answered, "I maun tell ye, I was seein' him wi' my ain een standin' at his window on the Lord's Day, dandling his bairn!"

Homer wrote poems; Shakespeare wrote dramas; Jesus lived a poem, and His life was a drama.

A SPRING TONIC.

Dr. Williams' Pink Pills Makes Strength for Summer.

Every man and woman in Canada needs a tonic medicine at this season of the year. They must have new, rich blood to build them up to bear the trying heat of summer. Dr. Williams' Pink Pills are the greatest spring tonic in the whole world. Every dose makes new, rich blood—new vigorous life. They transform weak, weary, anaemic girls into healthy, graceful, well-developed women. They make debilitated men strong, lusty and energetic. They give worn, despondent women new health and comfort. They do this every time—they cannot fail. After a course of Dr. Williams' Pink Pills, every man and woman can withstand the summer's heat free from backache and headaches, weakness and despondency. Mrs. M. A. White, Seal Cove, Que., says: "I cannot praise Dr. Williams' Pink Pills too highly. They have not only made a new person of myself, but have been of inestimable value in my family. I always keep the pills in my home and the result is I have no other doctor's bills; nor have I any delicate boys or girls, as the pills keep them strong and healthy. I constantly recommend the pills to my friends, and I always hear good words from those who use them."

Dr. Williams' Pink Pills do not act upon the bowels; they do not bother with the mere symptoms of disease; they simply make new rich, red blood, and thus cure all the common ailments of life. But you must get the genuine with the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold by all dealers everywhere or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

"You can't imagine," said the musical young woman, "how distressing it is when a singer realizes that she has lost her voice."

"Perhaps not," replied the plain man, "but I've got a fair idea how distressing it is when she doesn't realize it."

Doctor—"Now, Pat, I'll cure you if you'll take this medicine."

Pat—"Go ahead, sor, Oim that anxious t' be well that O'id take yure medicine aven if Oi knowed 'twould kill me."

Small Bobby had met with a slight mishap, and was crying bitterly.

"Come here," said his mother, "and let me kiss away the tears."

"W-wait a m-minute," sobbed the little fellow. "I ain't done c-crying yet."

Sir Robert Ball, the noted British astronomer, went to a remote town in Ireland to lecture on his favorite topic. Arriving at the station he looked for the expected conveyance, but found none. After all the other passengers had disappeared a man stepped up and said: "Maybe you're Sir Robert Ball?" After receiving an affirmative reply the man hastily apologized, saying: "Sure, your honor, I'm sorry I kept you waiting, but I was told to look for an intellectual gentleman."

An old Scotch lady had a difference with her pastor that was very serious, but for all that she never missed a service. When some one asked her how she could take this course, she said: "I have no quarrel with the Gospel nor with the Lord, and I will not allow myself to stay away from the Lord's house because I have a difference with the minister." There is something in her answer that is worthy of being considered by some who let a little difference with the minister or some fellow church member be an excuse for neglecting important Christian duties.

At Munich, in Germany, three brothers married three sisters on the same day, and one of the sisters of the three brothers married a brother of the three sisters.

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PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whycoomagh.
 P. E. I. Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 18.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John, April 4.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th Feb., --30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church, (Arleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10 a.m.
 Brockville, Winchester, Feb. 23, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
 Peterboro, St. Paul's church, Peterboro, Port Hope, July 11.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, May 2.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Saugeen, Mt. Forest, Mar. 7.
 Guelph, Knox church, 16 May, 10.30.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March, 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaford.
 Narnia, Narnia, St. Andrew's.
 Narnia, Narnia, St. Andrew's, Mar. 7.
 Matiland Belgrave, May 16.
 Bruce Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Fortage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., 11 mo.
 Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheme, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canivale, Feb., '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.

Colgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Ferule, B.C.
 Westminter, Chilliwack.
 Victoria, Comox, Sept. 6.

CANADIAN PACIFIC.

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

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

GEO. DUCNAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

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

For particulars write to
HON. J. J. FOY,
 Commissioner of Crown Lands, **Toronto, Ont.**

LITTLE WORK....

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

....LARGE PAY

CANADA ATLANTIC RY. MONTREAL TRAINS

8.20 a.m. Fast Express and 3.30 Daily. 5.00 p.m. Daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA.

8.40 a.m., Fast Express; 4.10 p.m., Exp. Express, Daily.

All trains 3 Hours only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE. 8.30 a.m., Express. 5.00, Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND. 8.30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Corncwall, Ont.

James Leitch, K.C., R. A. Pringle,

A. C. Cameron, LL.B.

"ST. AUGUSTINE"

(Registered.)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50.

Cases, 24 Pints, \$5.50.

F. O. B. BRANTFORD.

J. S. HAMILTON & CO.,

BRANTFORD, Ont.,

Manufacturers and Proprietors.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee entry of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

Cash Sale

Saturday and Monday

Any Suit in Store made to order for

\$12.00

worth from \$22 to \$30.

Largest Stock New Goods to select from.

S. OWEN & CO.

Merchant Tailors.

72 BANK ST. OTTAWA.

Memorial Windows

DOMESTIC ART WORK

Cheapest and Best.

Send for References.

H. E. St. George

LONDON, ONT.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

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

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

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

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

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

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

By order, **FRED. GELINAS**, Secretary.

Department of Public Works,

Ottawa, April 20, 1905.

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

SECURITY

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

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

The Standard Loan Co.,

24 Adelaide Street, East,
TORONTO.

W. S. DINNICK, - - - Manager

1904 Caricatured "World Wide" Cartoon Edition Now Ready.

TEN CENTS A COPY

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying coal for the Public Buildings, Ottawa," will be received at this office until Saturday, May 20, 1905, inclusively, for the construction of two new wharves at Richmond, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, Concentration Life Building, Toronto; J. G. Sing, Esq., Resident Engineer, London, Ont., on application to the Postmaster at London, Ont., and at the Department of Public Works, Ottawa.

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

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

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

By order, **FRED. GELINAS**, Secretary.

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

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

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

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

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000.00, payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tenderer has not accepted the cheque will be returned.

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

By order, **FRED. GELINAS**, Secretary.

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

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

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

New Birklands

Herefordshire, England.

Miss Cox and Miss Smith beg to announce the removal of their School after Easter, 1905, from Highgate to a fine, modern country house, 1 1/2 miles from St. Albans, Herts. **NEW BIRKLANDS** stands in an open, bracing situation, on gravel soil, in its own grounds of about 85 acres, finely timbered, and comprising excellent hockey and cricket grounds, tennis courts, golf course, and beautiful pleasure gardens, meadow and park land.

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

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



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

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

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

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

By order, **FRED. GELINAS**, Secretary.

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

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

Directors: **John W. James**, President; **John Christie**, Vice-President; **A. T. McMahon**, Vice-President; **Robt. Fox**, Dr. P. R. Eccles.

NO SAFER place to deposit your savings than with this com. company.

MONY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

THE CANADIAN SAVINGS AND LOAN CO.
M. H. ROWLAND,
London, Ont. Manager,

York County Loan and Savings Co.
HEAD OFFICE
243 Roncesvalles Avenue
TORONTO.
JOHN PHILLIPS, - President.