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OTTAWA, MONTREAL, WINNIPEG.

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BIRTHS.

At 7 Maple Avenue, Toronto, on April 19, the wife of C. Warren Darling, a son.

At Perth, March 5, Mrs. Arch. H. McLaren, of a daughter.

At Almonte, April 18, Mrs. Thos. Hamilton, of a son.

MARRIAGES.

At 408 Church Street, Toronto, by the Rev. A. B. Winchester, on April 18, Herbert Pepler, of Hanover, to Florence Duffy, of Newark.

On April 18, 1906, at the manse, by the Rev. Dr. Gilray, Lillian Milroy Reid, of Toronto, to John Paton, of Port Huron, Michigan.

At Newington, on April 16, 1906, by Rev. D. N. Coburn, W. G. Stewart, to Lottie May, eldest daughter of G. F. Jardine.

At 15 Grange Avenue, Toronto, on April 17, 1906, by the Rev. James Murray, Joseph Ellenton, of Little Current, to Susanna Speirs, of Erie, Ont.

At 311 Jarvis Street, Toronto, on April 19, 1906, by the Rev. T. Crawford Brown, M.A., Euphemia Elizabeth, daughter of Mr. Andrew Smith, to Leonard Leathes, eldest son of the late James Saurin McMurray.

At the residence of the bride's parents, Whitby, on April 18, by the Rev. John Abraham, D.D., father of the bridegroom, Georgiane E., daughter of David Galbraith, Esq., to Rev. H. E. Abraham, B.A., pastor of First Church, Port Hope.

At the home of the bride's parents, St. Thomas, Ont., on April 19, 1906, by the Rev. D. R. Drummond, D.D., of St. Paul's Church, Hamilton, Laura Marguerite, daughter of Mr. Chas. E. Williams, to Arthur Henry Lemay, Toronto.

On April 18, at St. Andrew's Church, Toronto, by the Rev. T. Crawford Brown, D.D., Edith Gordon Hanlan to Chas. H. S. Michie. At Toronto, on April 18, 1906, at the home of the bride's parents, 16 Waterloo Avenue, by the Rev. A. Logan Geggie, Geo. Watson, of Hamilton, to Victoria Louise, daughter of George H. Leslie.

DEATHS.

At Carleton Place, April 7, Margaret Shannon, widow of the late James McKay, aged 84 years.

In Montague, April 10, James Murdock, aged 88 years.

At Almonte, April 16, Marion Sutherland, wife of Mr. William McEwen, aged 74 years.

On April 21, 1906, at Toronto General Hospital, J. Gordon Mowat, of pneumonia.

At Oakville, on April 22, 1906, Mary Adelaide Teeter, wife of John Uryghart, M.D.

On April 21, 1906, Mary Alrd, widow of the late Robert Dalgleish, in the 97th year of her age.

At Garden Hill, on Saturday, April 14, 1906, aged 72 years, Isabella Mann, widow of the late John Waddell.

In Perth, on April 18, Angus McKinnon, aged 37 years.

At Sinclair Station, Man., on April 5, Mary Jane Cross, wife of Alex. McDougall, aged 33 years, 6 months and 10 days.

In Montreal, on April 20, 1906, Jane Scroggie, wife of Dr. Sutherland, Valleyfield, Que.

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NOTE AND COMMENT.

An education bill was introduced in the House of Commons by the Government. It provides that all denominational schools now receiving state aid shall, if continued, give only undenominational religious teaching.

The largest Sabbath school in the world is said to be one at Stockport, England, which is reported to have 500 teachers and 6,000 pupils. It was founded in 1784, being one of the early schools under the Robert Raikes' movement. It is denominational and has a building of its own.

The Bible is still a living and powerful book. Its circulation is an index of the growth of the kingdom of Christ. About 10,000,000 volumes were circulated during 1905. The intelligent acceptance of the Bible and its teachings is changing lives and character in all parts of the world.

Mr. J. S. Ewart, K.C., just returned from Ottawa, remarked to a Winnipeg Free Press reporter: "It was a most humiliating spectacle to see Canada's leading men gathered, as if in a cockpit, and attempting to blacken one another's characters. One day it is an attempt to make Sir Charles Tupper out a liar, the next day Mr. Laurier, and so on. I hope we shall never see the like again."

"After I've had a quart of good beer," said one man, "I feel as if I could knock a house down." "That may be," said his friend, "but since I've been a teetotaler I've knocked two houses up." It benefits trade a good deal more to knock houses up than down, unless it be the publican's. If that were knocked down, numbers of other houses would be knocked up. Teetotalism pays the tradesman.

It is estimated, says the Missionary Review, that not less than 50,000 Chinese have heard the gospel through the instrumentality of Rev. J. Hudson Taylor. In the last five years nearly 6,000 have been baptized in the China Inland Mission stations, and there are now over 12,000 communicants in twelve different provinces. The missionaries number 825 and the stations 200, with 521 outstations. There are 1,132 native helpers and 418 organized churches.

The Bishop of Birmingham has just condemned the excessive expenditure entailed by the following of fashion, and the spirit of dependence of the well-to-do young men. People were apt to become slaves to expenditure by allowing themselves to grow to think that they could not do without it. We were led by an instinctive love of display, by a desire that our entertainment of our friends should not fall short of that which they had given to us. In all these things, tradition was a false guide. Fashion was leading us wrong.

Philadelphia Presbyterian of 21st inst. says: The Torrey meetings are at the middle of their last month. They have had for seven weeks marked attention. Every one knows who preacher and singer are; knows where the meetings have been held; knows what has been the character of the preaching. Both men, singer and preacher, have made their mark upon the town. Philadelphia may not move swiftly after anything new, but after it begins to move it does not stop suddenly. If it does not take a man up quickly, it does not let him down quickly either. Dr. Torrey will soon have preached his preaching in this city, but it will not be forgotten soon. And the work of conversion of souls will go on, and on, and on. That is Philadelphia.

Rev. John A. Bain, in the Belfast Witness, sums up the reasons of the revolt against the Roman Catholic Church, in Austria-Hungary as follows: 1. Certain political and national movements; 2, the effect of Romanism in hindering the progress of the nation. Over 50,000 have seceded and about 40,000 have become Protestants.

In 1825 the South American State of Bolivia became a republic, and a constitution was adopted which said: "The State recognizes and maintains the Roman Catholic Apostolic religion permitting liberty of worship and prohibits all other public worship, except in colonial parts, where there will be toleration." This has recently been changed to read: "The State recognizes and maintains the Roman Catholic Apostolic religion, permitting liberty of worship." Therefore, the gospel, as promulgated by other denominations, is to be legally free and permitted.

The most significant of recent events in India, says Woman's Work, is the founding of the National Missionary Society, last Christmas Day. Indian delegates from leading Protestant churches in each province of India, Burma and Ceylon met in "Carey's historic library at Serampore" and organized the movement under Italian management, to be conducted with Indian money and Indian men, as they shall be called forth by the spirit of God. There are about one million Protestant Christians in India; and one hundred millions of people unreachd by any mission. We look with ardent hope to this society of India to urge forward efforts such as resulted from the Haystack Meeting, and with increased momentum, in behalf of these heathen millions.

The decline in Great Britain's marriages, as detailed in the official statistics of 1904 and cabled to the Sun, furnishes a Liberal argument. While the marriages of spinsters decreased from 63.1 to 50.9 per thousand in slightly over two decades, the mean annual remarriage rate for widows dropped from 21.1 per thousand to 12.5 per thousand. Widowers showed the same disproportionate decrease compared with bachelors, the latter being from 61.7 to 52.8, the former 65.8 to 38. This means that not only are the young British men unwilling to assume the expense of a household, but that with rising standards of living and comparative hard times men who have once undertaken the burden become much more reluctant to resume it. Altogether there has been a fall in the marriage rate in Great Britain of 19 per cent in thirty-five years.

Michigan Presbyterian: "Works of necessity," as permissible under the law of the Sabbath, have become very numerous in these latter days. Things that our fathers and mothers did without on the Sabbath, have come to be looked upon as necessary in our modern, highly refined and over-indulged modes of living, until the Sabbath, if not just like a week-day, is becoming too much like a holiday, in which the Sunday paper, pleasing pastimes and elaborate dinners are accepted as a matter of course. In this connection it is interesting to note a decision of the supreme court of Massachusetts, which as an exchange points out, denies the doctrine that civilization increases the necessities of life. The court says: "The word 'necessity' was originally inserted to secure the observance of the Lord's day in accordance with the views of our ancestors, and it ever since has stood and still stands for the same purpose."

One of the most prominent saloon keepers of Chicago, who lives in a prohibition suburb, gives his reasons for choosing such a locality by saying that he prefers to bring up his family as far away from the saloon as possible. And he is quite right! But why should the saloon be permitted to keep open door anywhere? Everywhere it is a menace to both young and old.

The spade of the excavator in Egypt has recently brought to the surface a papyrus fragment which contains the greater part of Zechariah and Malachi in the Septuagint text, and its date is approximately the 7th century. The find has been added to the collection owned by the great University of Heidelberg.

By means of a modern invention Dr. Torrey preached at both the Bethany Presbyterian church and the Armory each night during the revival meetings in Philadelphia. The connection between the two buildings, which are a mile and a half apart, was made by installing half a dozen "multiphones." One evening an audience of 400 gathered in Bethany church and listened to the entire revival service in progress at the Armory. It is said that Dr. Torrey's voice was heard excellently, and that the "Old-Time Religion" sounded especially well when reproduced over the telephone and multiphone. Through these modern inventions, remarks the Michigan Presbyterian, the revival flame is being carried to every corner of the city.

One of the New York dailies has reprinted the letter which Pliny wrote, describing the famous eruption of Vesuvius in A. D. 79, of which he was an eye-witness, and wonders whether the present eruption will produce such a literary classic as Pliny's letter is. It is interesting to note that the world for a long time disbelieved Pliny's story of the destruction of Herculaneum and Pompeii. It had begun to deny that there ever were any such cities until a citizen of Italy, digging a well, sent his pick through the roof of a buried building and forthwith the life of those entombed towns, that had been arrested so suddenly centuries before, was laid bare. The moral is, keep digging.

The executive committee, having accepted the cordial invitation of the Italian National Sunday School committee to hold the World's Fifth Sunday School Convention in Rome at this early date, sends forth an official announcement that it will be held in that city on May 20-23 in the year 1907. The following is from the committee's invitation to all who are interested in Sunday school work throughout the world: It is most fitting that the World's Sunday School Convention, having met in Jerusalem, the birthplace of the Christian Church, should gather now in Rome, that world centre where the Christian Church fought and won its most notable triumphs. Imperial Rome—with its laws, its customs, its rulers, soldiers and citizens—made up the environment within which the members of that early company of Christians gave themselves unsparingly, at any cost, to the cause of Him whom they loved with a devotion not less than that of the great apostle. The Appian Way knew their footsteps; the Martine fountain could not shut from heaven their fervent pleadings; the Colosseum ran with their blood and sounded with their dying songs of triumph; the Catacombs closed in upon them with a thick darkness which could not quench the flame of their Christian hope; and the Roman Forum daunted them not at all in its formidable publicity, when they must stand fearlessly for the rejected King whose willing bond slaves they were.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSDR. DU VAL ON OBJECTIONS TO
UNION.

The minister of Knox Church, Winnipeg, deals in the following fashion with recently expressed objections to church union:

"Nearly every article is ambiguous or obscure."

Statements about God are necessarily obscure. That obscurity has kept the world in intellectual and even physical war over indetermimating terms. The finite cannot yet grasp the infinite. The Prince of the Prophets was compelled to cry, 'Verily Thou art a God that hidest Thyself.' And again saith the scripture, 'Canst Thou find out the Almighty with perfection?' In Art. V the critic says: 'There is no reference to original sin in the sense of guilt and the total inability of man does not appear to be taught.' The aim was to give comprehensiveness, rather than minutely specific expressions; first, for brevity; second, because the very specific has too often provoked unnecessary controversy. But surely guilt is implied in the penalty of eternal death; and original sin in this: 'That by reason of their disobedience, we and all men are born with a sinful nature; and man's inability in this: 'That no man can be saved but by His grace.'

'Article XI seems to be distinctly Arminian, mainly on account of the position it holds in the doctrinal statement.'

'Well, in the first place, it was distinctly understood that the order in which these articles were passed, was not to be the final order. Second, the relation of redeeming grace to the soul of man, is so spiritually mysterious, that it is not best to dogmatize on a very mechanical exactness of steps. It is better to remember the prayer of Erasmus for unity on common acceptance of essential truths, and waive the minute points until the future life, where God can show us some things we do not now clearly understand.

'It is suggested that regeneration is wrought by means, which is distinctly opposed to the reformed theology.'

No one who has studied historical theology can fail to see that from Justyn Martyr down to the casting of the reformed theology into the mold of the Westminster Assembly, there was a struggle to express in human language an act of God's grace too complex for human thought. In the work of the reformed theology, and especially in the Westminster confession, the keenest analysis was resorted to. It speaks of the effectual call of the spirit, and the outward call of the word. It speaks of regeneration as the effect of effectual calling of the spirit. But as expressed by Hodge (see on cat. p. 59), 'The outward call of the word is divinely appointed, and is under all ordinary conditions a necessary means of salvation.' What else does our new basis say? 'Sincere as the ordinary means the truths of His word, etc.' Yet here is a critic so critical as to out-critic Hodge—the accepted master and defender of the Westminster confession—and the very apostles themselves. For James says, 'Of His own will begat He us with the word of truth.' And Peter says, 'Being born again, by the word of God which liveth and abideth forever.' This critic will not find Art. XI out of harmony with reformed theology. Our critic wants it deeply impressed that man is passive in regeneration. The basis

Does not Deny This.

but how would it do to render our preaching so mechanical, as to say, 'Remember, my hearers, you are to be perfectly passive until God regenerates you. Then you

can read His word, believe His word, and pray and labor to do His will, that you may grow in grace. But be mechanically careful to remember that you can use no means and do nothing but be passive. Now such definite picking apart of what God does, and what we may do, in the introduction to a new life, suggest the folly of two very philosophic scientists, who took us a bean and said: 'Ah! You see this little grain; that is the seat of life. This starchy matter is only nourishment for that grain of life. But the grain is the life that manifests itself in the vine.' So they picked the vital part, as they called it, out of the bean and planted it; but it did not come up. An old gardener said: 'Why on earth didn't you plant the thing the way the Lord made it. I allus plant 'em that way, and they allus come up.' We may talk learnedly about theoretic relations of spiritual things, but there is just as much folly and destruction in our analysis of things theological as things physiological—just let the matter alone as God puts it, and as the union committee has put it. But people will never be so busy about the use of outward means as to dishonour God. Indeed such theological quibbles in the presence of the great practical work of bringing the world to repentance, are positively painful.

Elimination of Elders.

'The ruling elder is eliminated, so as Presbyterians are sacrificing both doctrine and polity.' We have already shown that no essential element of the reformed theology is sacrificed. We can also say there is no reason for inflaming the prejudices of old Presbyterians with the idea that the office of elder is eliminated. That question for existing churches is not interfered with; and the formulation of a plan for new organizations, will be left in the general assembly of the United church. And I believe that there will be a very general consent to retain the name of elder for the office of ruler, because it is scriptural.

Another criticism is that 'while changes in cities will remain essentially as they are, the convictions of the small country congregations are not supposed to be respected. They will decline to be coerced.'

This language is unkind, as it is untrue; and is calculated to kindle the fires of prejudice. No treatment will be given to one class of congregations not accorded to another; and the offensive thought of coercion will never be dreamed of. I am sure that no congregation now existing, that is willing to sustain itself, will ever find its liberty interfered with. The system will be given time to grow and adjust itself.

'Many congregations will decline to sacrifice their theology, polity, etc., on the shrine of silly sentiment.'

As can be seen, those most competent to understand discover no great sacrifice; and as to silly sentiment, surely Dr. Caven, Dr. Warden, President Forrest and Principal Falconer, Halifax; Principals Scrimger and Show, Montreal; Principal Gordon, of Queen's; Principals Sparling and Patrick, of Winnipeg; Drs. Carman and Sutherland, and Chancellor Burwash, are not the subjects of silly sentiment, but men of years of experience, who feel in the wise and holy sentiment of Principal Caven, on his dying bed, that we have too long, through our prejudice and selfish stubbornness, resisted the leading of the spirit of God.

'As an argument against church union, the fact that after thirty years there are still found in some of the little eastern towns three little Presbyterian churches of different kinds, struggling for existence and yet refusing to harmonize, is pitiable indeed, and awakens in us the request of

Paul: 'Brethren, pray for us that we may be delivered from unreasonable men.' It brings to mind the declaration of an old elder once in presbytery, who, in speaking of some one's perseverance in a certain course, and how much patience should be used in respecting people's principles, said: 'Mr. moderator, it appears to me that some folks 'll do more for pluck than for principle.' But such arguments against church union have about as much weight with logical minds, as the advice not to open the kingdom of heaven to all believers, because there are three stubborn sinners who will never go in.

The new creed is too long. It should be a very brief, spiritual statement.'

This is ideal. Some of us could get along without any creed. 1. The creed started that way, but we can see in the Epistles how everybody was beginning to do what was right in his own eyes, and there grew up a necessity of lengthening the creed in order to secure a working basis. And we must remember that in the church as in the world there are children, and some who are not philosophers, who need to be fenced about lest they fall into pits. 2. It would be impossible to satisfy the great conservative mass with a very brief statement. God does not make sudden changes in vital development.

'All kindly criticism is welcomed. It will help us to hasten the work; but let no one approach the matter with bitter resentment and determined opposition. Our blessed Master said He had many things to say that His disciples were not able to hear; but the Spirit of Truth would guide into all truth. We must open our eyes to light and hearts to truth, lest we fail of being good stewards of His manifold grace. Material is being wasted in zeal that is not according to knowledge, that might be more wisely employed in education, evangelization and more systematic relief of human suffering. And we must give account of it to God.'

THE REQUISITE BASIS OF A GOOD
UNIVERSITY.

(From the Report of the Ontario Government's University Commission.)

We have arrived at a critical juncture in the progress of university education. The question presents itself, whether the main object shall be, as it has hitherto been, intellectual culture, or the knowledge which qualifies directly for gainful pursuits and opens the student's way to the material prizes of life. The second object has of late been prevailing, especially where commerce holds sway. The two, though distinct, need not be antagonistic. Science, properly so called, is culture of its kind and those who pursue it may in turn imbibe the spirit of culture by association. We could not pretend, in confronting this great question, to forecast or regulate the future. We could do no more than provide a home for culture and science under the same academical roof, uniting them as far as possible, yet leaving each in its way untrammelled by the union. But whatever may have been devised by us, or can possibly be devised in the way of reorganization, it is on the quality of teaching, on wise and vigorous management, on harmony among those engaged in the work, on the loyal attachment of all, administrators, teachers, and students, to the common weal, together with the hearty appreciation and generous support of the people, that the success of the university must depend.

It's hard to steer a straight course when you keep your conscience in your pants pocket.

THE FIRST FAMILY: EVE.

(By Alderman Armstrong, London, Ont.)

"And God saw everything that He had made, and, behold it was good." "And the Lord said: It is not good that man should be alone." The human creation was the only incomplete work. Man last in order of creation, but first in point of importance was the only automatic living creature without a counterpart. "Male and female created He them." Man's counterpart was a special creation called into being by a special process of creation. During a deep sleep God took a rib out of Adam's side; "and the rib, God had taken from man made He a woman." Adam continued his prerogative of name giving hence he said: "She shall be called woman, because she was taken out of man." "And Adam called his wife's name Eve; because she was the mother of all living." Woman in her name, nature and origin could claim equality with man—his companion friend and counterpart. There was unity in the two-fold creation; oneness in origin and perpetuity. This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh.

She frequently destroys this unity and creates domestic discord. Thus the original design is frustrated. The divine principle of unity is distorted and the intended blessedness of family life marred.

So holy and sacred was this human connection to be that the tie was made indissoluble. "What, therefore, God hath joined together let not man put asunder."

This puts a veto upon the modern method of divorce, as practiced by some, so called, Christian states.

Two lives blended into one by a mystical union cannot by any moral, scientific or political analysis be disunited. Cemented by an Almighty decree, no puny power or individual or state can disannul.

There are numerous features suggested by this first matrimonial union which I will briefly state.

The first being the innocence of the happy pair. Gen. 2:25.

2nd. The test of character by temptation. Gen. 3:1-5.

3rd. Weakness based upon curiosity, stimulated by cunning devices and deception by the tempter. Gen. 3:5.

4th. Design accomplished by misrepresentation and untruth.

5th. Yielding to words of flattery which promoted ideas of ambition—"Ye shall be as gods." Gen. 3:5-6.

6th. Yielding caused disobedience and consequently divine displeasure. Eve listened to the words of the tempter and disregarded the limitations of the commands of God. Gen. 3:6.

7th. The terrible consequences wrought by disobedience. Not only Eve, but all her posterity came under the penalty. Gen. 3:23.

These sad results led to a consciousness of change of nature in the fallen pair.

First, innocence yielded to guilt. Gen. 3:7.

Second, confidence in God yielded to fear of Him. Gen. 3:10.

Third, the divine likeness was marred and disfigured; and uprightness and dignity yielded to loss of self-respect and cowardliness. Gen. 3:12.

Fourth, Eve's original equality to man yielded to subordination. "Thy husband shall rule over thee." Gen. 3:16.

These characteristics are still apparent in human nature and experience. Like, through successive ages, has produced like. Human nature depraved through transgression can only be transformed and re-established by the divine act of regeneration, the new birth. Only by this means can woman restore to our race the Eden she was the means of losing through yielding to the cunning temptations of her subtle foe.

IMMIGRANTS SHUN THE GOLDEN WEST.

The comparative annual report for 1904 and 1905 of the immigration bureau of the Western Passenger Association, given to the public yesterday, shows that while 1,953,575 immigrants were landed at the various ports of the United States, only a small proportion of them reached the agricultural districts of the country. The report shows that more than half of the newcomers remained in the larger cities of the country, where they were able to obtain employment in the mills and factories.

An interesting feature of the report is the fact that only nine states had more than 20,000 immigrants, and that the total for these nine states is 874,080, or four-fifths of the entire number. The states are as follows:

	1905	1904
New York	317,541	282,509
Pennsylvania	222,208	131,467
Illinois	79,139	52,678
Massachusetts	71,514	62,447
New Jersey	58,951	43,367
Ohio	51,242	28,853
Connecticut	26,872	18,974
California	21,166	23,946
	874,080	643,341

New Sections are Ignored.

The newer sections of the country, where land is cheap and where there are especial efforts being made to obtain settlers, seems to hold no attractions for the average immigrant. They prefer to remain in the older districts, where they may obtain employment at wages which to them appear almost fabulously large, leaving the opportunities of the so-called golden regions for those who have learned the ways of the new world.

This is shown by the number of immigrants that went to these newer regions. The report gives the following:

State	1905	1904
North Dakota	6,333	4,718
South Dakota	3,052	2,655
Texas	4,884	2,932
New Mexico	416	254
Arizona	938	663
Oklahoma	270	273

Minnesota is one Exception.

The only exception to the rule is in Minnesota, where there were 18,343 immigrants received last year, as compared with 13,712 the year before. This is explained by railroad men as being due to the heavy movement of Scandinavian people into Minnesota which has been going on for years. While the report does not attempt to trace individual nationalities, it is declared that a large percentage of the Swedes, Danes and Norwegians who came to this country last year finally settled in Minnesota.

The immigration bureau of the Passenger Association seeks to facilitate the handling of immigrants, and its figures are absolutely correct. Every immigrant who arrives in the country is listed by the bureau, and if he goes to another section of the country upon his arrival a record of his destination is kept. The figures of the bureau thus afford excellent data for basing a study of the immigration question.—Chicago Inter-Ocean, April 8th, 1906.

NOTES FROM IOWA.

(By Rev. W. H. Jordan, Carroll.)

The thought of Iowa Presbyterians is now largely centered on the spring meetings of the Presbyteries and the coming gathering of the General Assembly at Des Moines, our state capital. One of the encouraging signs is the increased contributions to the various boards of the church. Some churches are doubling their gifts, indicating what the church can do when it wishes. Andrew Carnegie has given \$45,000.00 to Coe College, the leading Presbyterian college in Iowa, with the requirement that an equal sum shall be raised. Word has also been received that when the \$30,000.00 is secured, another \$50,000.00

is in sight. Who the donor is we cannot say.

It may be interesting to note also that the leading U. P. church in that denomination, the Sixth Pittsburg, has just its splendid pastor, Rev. Dr. R. R. Russell, who closed a 15 year pastorate the last Sabbath of March to take up the presidency of Westminster college at Wilmington, Penn. The closing day was fitly celebrated by his raising for the semi-centennial fund of the church \$20,000.00. Much of it is for the school to which Dr. Russell will now go. At the reception the following evening the pastor and his wife were presented \$1,000.00 worth of bonds with which to build a home for themselves at Westminster college.

Rev. W. E. McLeod, D.D., for some years at Estherville, Iowa, has gone to the pastorate of the El Pasco church, Texas, and Rev. Reynolds for 7 years at the Sixth church, Des Moines, had gone to Lexington, Kentucky.

Some of our communities have had very successful meetings in their union efforts, the pastors taking time about preaching. Glidden and Jefferson especially, Boone, Iowa, a railroad town, is now in the midst of meetings under the direction of Evangelist French Oliver, and probably 200 persons many of them 10 and 15 years old have decided for Christ. Will it not be here as in Wales and always, that the revival reaches the young people especially?

The success of the effort for self support in Iowa has been so encouraging that there is danger of failure, for unless there is constant agitation the work will go back. \$22,000.00 are needed each year in the home mission work in the state. But 40 cents per communicant makes only \$19,000.00 and the state committee has had to scale down the appropriations to the various presbyteries. The northern part of Iowa has the most needy fields. Salaries are seldom less than \$600 or \$700 and house, but the ideal is not less than \$800.00 and house, small enough at the present cost of living.

Among the best agencies for the advancement of the work is that of the S. S. missionaries, who go through the country holding meetings in needy places and organizing schools. 23 of them recently met in Chicago and enjoyed four days of intellectual and spiritual feasting. This cause has always appealed to the people and their responses at the annual children's day offerings have been good.

At Dundee, on the 4th inst., Rev. D. B. Cameron, receiving the degree of D.D. from St. Andrews University, and in recognition of public services, was entertained to dinner and presented with a purse of sovereigns.

At a meeting on the 9th inst. the Presbytery of Forbes condemned the ritualistic practices at the opening of the new Parish Church, and expressed regret that they were taken part in by the Moderator of the General Assembly of the Church.

Everywhere in the City of the Seven Hills are memorials of that early struggle for the supremacy of Christ, a warfare waged by men and women to whom our debt is immeasurable. And there on every hand, in its ancient ruins, in its public buildings, in its cathedrals and treasures of art, Rome holds for any sojourner within its gates a revelation of world history, incomparably fascinating in its breadth and significance.

The Pilgrim is not a new magazine, but an old favorite under new management, and fully up to date. In its pages will be found all the departments usually appearing in a modern, well conducted magazine. The Pilgrim and the Presbyterian, \$1.50 for a year. See advertisement on last page.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE PARABLE OF TARES*

(By Rev. J. W. MacMillan, B.A., Winnipeg.)

Good seed, v. 24. All last winter a special government train travelled over our western prairies, that great wheat growing area, instructing the farmers how to keep their seed grain pure, and impressing upon them the importance of so doing. A little care at springtime, it appears, means immense returns in the autumn. So it is in the harvest of conduct. Every grown-up is getting back a harvest of what he planted in childhood. "The seed is sown to the man." Is it not worth while to sow a crop of wise thoughts and restrained habits? Are not diligence, piety, honesty, orderliness, purity, good seeds to sow?

Wine men slept, v. 25. A store in our city was burglarized—it happened after midnight. A peaceable citizen was furiously beaten and robbed by thugs—it was at night. A lumber yard was set on fire by an incendiary—at night. A young man came racing home to his parents, blasphemous and fighting mad with drink—that, too, was at night. Beware of secrecy. Darkness is the best friend that wickedness possesses. Scrutinize with suspicion anything that you are ashamed or afraid to have known.

Let all thy converse be sincere, Thy conscience as the noonday clear, For God's all-seeing eye surveys Thy secret thoughts, thy works and ways."

Fruit, tares also, v. 26. The soil was the same, but how different the product! In the one case the various chemical elements in the earth went to nourish the plant that was to provide food for the hungry, in the other they were wasted on a worthless weed. Think of the noblest, purest life ever lived, and place over against it the vilest and the worst. These two may have been brought up in the same home, and sat in the same church, hearing the same message from the same lips. Are we to be wheat, or tares? The choice is our own. We can so take up into our lives the good influences about us, that we shall bless the world, and be blessed in heaven forever.

The field is the world, v. 38. Over no less an area is the good seed to be sown. An ancient Roman once declaimed, amid thunders of applause from a vast amphitheatre of people, "I am a man, and nothing human is alien to me." This is a commonplace of Christianity. Christ died for the sins of the whole world. He sent His apostles to teach and baptize the whole world. He regards the whole world as His harvest field, ripe for reaping. Every human being, whether white or brown or black or yellow, is our brother, for whom Christ died, for whom we are to pray and with whom we are to labor, to bring him to the knowledge of the truth.

Good seed, sons of the kingdom (Rev. Ver.), v. 38. Business men know the value of the personal touch. They will often send an agent across the continent or to the other side of the ocean, rather than depend upon written communications. In like manner it is chiefly through the personal influence of one man upon another, that Christ's kingdom is to grow. For example, it may seem a trifling thing for one to induce another, by word or example, to go to church or to Sunday school. But in ways as simple as that, many a life has been transformed, many a soul brought into the kingdom of light. First come to Christ, then bring another—so the world will soon be won for Him.

*S.S. May 6, 1906—Matthew 13: 24-30, 36-43. Commit to memory v. 30. Read Matthew 13: 31-35, 44-53; Mark 4: 26-29. Golden text—Whatever a man soweth, that shall he also reap.—Galatians 6: 7.

Tares burned, v. 40. What else is to be done with tares but to burn them? Be sure that the divine judgment upon sinners, if we could understand it, would appear quite as reasonable and necessary. God will do what has to be done, in wisdom and equity and love. It is not for us to be gathering the tares in prospect, but to see to it that we ourselves are good, sturdy and fruitful stalks of wheat.

"With steadfast course thy round of duty run:

God never does nor suffers to be done Aught but thyself would do, couldst thou foresee

The end of all events as well as He."

Then shall the righteous shine forth as the sun, vs. 41, 43. What a splendid ring of hope and confidence there is in the words of Christ and His apostles. They were sure that the side of right would win and that evil would be destroyed. Let us keep in their company, and we shall catch their spirit. Then we shall stand up to that evil habit or temper of ours, and conquer it. We shall strike strong, telling blows against the wrong that surrounds us. And we shall share in the joy of the final victory. The conflict may be severe and long-continued, but the crown of conquest is assured.

Ears to hear, v. 43. Hearing is active, not passive. It is listening, hearkening. The will and the spirit have quite as much to do with it as the ears. There was an old man once so deaf that he could not hear thunder, but he declared that he got great profit in attending church. Perhaps some heedless young fellow, who could hear a clock ticking across a building, got no good at all. If the attention is fixed, if expectation is alive, if faith is assuring us that we are in the presence of God, we cannot be so deaf as not to hear the message of His love.

REASONS FOR SIGNING THE PLEDGE.

1. Because the general adoption of total abstinence would entirely remove the national disgrace of intemperance and its accompanying evils.
2. Because your pledge would be a practical protest against the ruinous drinking customs of the day.
3. Because science declares that alcohol injures the body. This is confirmed:—(a) By careful experiments, which prove that even small doses of alcohol, by numbing the nerves and senses, always lessen the skill for fine work of hand or brain; (b) By the experience of athletes, travellers, Arctic explorers, soldiers, sailors and others engaged in hard toil; (c) By the statistics of insurance and sick benefit societies; (d) By the experience of the London Temperance Hospital, that "all kinds of disease" can be treated better without alcohol. Sir Andrew Clark, one of the first physicians of the land, said, "Health is always injured by it—benefited, never."
4. Because total abstinence is safest for the individual. Every year a large number of those who drink overstep the line of moderation and become habitual drunkards, entailing a fearful inheritance on their offspring.
5. Because the home circle will be the safer if strong drink is excluded. The havoc wrought by drink upon the home-life of the nation is beyond description. For the sake of the children, parents should set a safe example.
6. Because the example of personal abstinence is the most effective means of winning the intemperate to paths of virtue and sobriety. "Do as I say" counts for little; whereas "Do as I do" is bound to carry weight.
7. Because to deny ourselves for the sake of others is a Christ-like act, which will be rich in blessing to ourselves and others.

THE SPIRIT OF BABYLON.

Dr. George Adam Smith, in his exposition of the second part of Isaiah, preaches a very practical sermon on this subject which is applicable to our modern life, whether we live in the comparative quiet of the country, or in the whirl and din of the city. It is interesting for the Old Testament student to discover how it was that at one time city life became associated so closely with the thoughts of the process by which the name Babylon became so thoroughly saturated with evil significance.

Our business, however, is rather to take home the truth that Babylon is not altogether a definite final fact, or an unchanging place, but a spirit, a breath of evil life which threatens to overpower our purest aspirations and noblest hopes. The spirit of pride which caused the confusion of Babel, the utter worldliness which made the great Oriental Babylon a thing of weakness, in spite of its impudent splendor, the lawless sensuality which sapped the life of imperial Rome, the arrogance which has so often manifested itself in those who have claimed to be Christ's vicars—this is always the same spirit. It is a godless spirit of unbelief and selfishness. But the fact that we need ever to bear in mind is that not in some far-off Rome or London is this spirit incarnated and monopolized. It is the one great danger of our life, the danger of forgetting that man cannot live by bread alone, and that only to a spiritual faith is the real victory of life. St. John transferred the name Babylon to Rome, and when we carry it over to London or Paris we think we have followed his example, and done our duty. We need to bring the warning nearer home, and remember that while we are displaying virtuous indignation, denouncing the great antichrists, we may be neglecting the antichrist that is in our own heart and home. The highest life is not a mere protest against what others have believed or done, it is not stated that we can overcome evil with controversy or denunciation, but the Word of God is pledged to the promise that we shall overcome evil with good, and we know that however wide may be the circumference of our life the centre of the battle is in our own hearts. It is a sad thing to have spent our strength denouncing a Babylon that is past or distant, and to have allowed the baleful breath of the ungodly city to have swept through our hearts, withering our ideals, and destroying our highest influence. More difficult to meet and to conquer completely is this subtle worldliness than the brute violence of the world's scorn and persecution. But we must each meet it, each in our own province.

It is true that in a great city things are on a great scale, the contrasts of life are magnified; poverty and wealth, ignorance and learning, superstition and science, misery and magnificence stand ever side by side. With the rush and roar of the many-millioned life around us we feel the overwhelming force of material things, and the battle of the spirit seems to be an utterly unequal one. It is also true that the current of life runs now towards the cities. Men are gathered together in great masses so that new social and civic problems emerge. This means that the Christian religion must face as never before the problems of city life. In a new sense it is true.

"And now we watch and struggle,
And now we live in hope,
And Zion in her anguish
With Babylon must cope."
And, again, there are those who think that we have nothing to do with this—we must let the city rot until it is swal-

lowed up in the devouring flames which are so imminent. These people denounce "monkery," but divorce piety more thoroughly from real life than any monk has ever done. Not by forms does God judge us, but by realities. Zion and Babylon are not small mechanical divisions, but the transcendent forces which struggle for mastery in our hearts, and out of this comes the tragedy of life.

There are times and places for discussing the details of this problem, but it is always time to remember that the life of the community rests upon the life of the individual, and of the home. A wicked city cannot be made up of a company of men who really love righteousness. If our city is crowded with churches, and these are filled with devout worshippers, and yet our civic life is largely a thing of Babylon, there must be a lie somewhere. It is difficult to split life into two separate partitions, one for Zion and one for Babylon; that can scarcely be accomplished in the city-life, and it is utterly impossible in the case of the individual soul. The warring elements meet and mingle, there is no such thing as separation or neutrality; it must in the end be a complete victory for one force or the other. We need to remember that righteousness is the same everywhere because the same God rules over all spheres, and the purifying of society means a larger measure of individual responsibility.

This, as we have said, in its final analysis, is not a matter of the city but of the soul. The spirit of Babylon may creep into our churches even though Zion is blazoned in golden letters over the portals of our temples. The love of mere sensation, the underhand intrigue, the sacrifice of the deepest life to present success, what is this but the spirit of Babylon? In so far as this spirit is in the Church her testimony is formalized and her strength dissipated. Away from the noise and distraction of the city we are not necessarily far from the spirit of Babylon, which may show itself as shallowness in the city and as stolidity in the country. It may appear as a cynical omniscience, which knows all things, or as a selfish stupidity which cares for nothing. Whatever form it may assume a neglect of the great interests of God's kingdom, a want of reverence towards the aged, a lack of love for the poor and weak—these combined with extravagant display and reckless pleasure seeking are, today as in the past, the spirit of Babylon working in our blood making for weakness, shame and confusion.

W. G. J.

A PRAYER.

All-loving Father, we accept the invitation to speak to Thee at all times, and especially in the quiet hour. Let the sunshine of Thy love possess us, so that the darkness of doubt and despondency may vanish. We would live in the light, and have our path illumined by the Sun of Righteousness. Renew our minds and hearts with the sweetness of Thy grace, and today may a new gladness be ours. Let us not be good in word and aspiration only, but help us to be true and sincere in deed and action. Make us alert to do good, and readily to give the helping hand and speak the cheering word. Then our lives shall be a source of joy and a blessing indeed.

Standing in prayer used to be a badge of Presbyterians. A stranger, not knowing before entering what kind of a church it was, would instantly recognize it as one of the Presbyterian faith when he would see the people rise for prayer. And somehow it always did seem to us, says the Southwestern Presbyterian, suggestive of the uprightness, erectness, straight-up-and-down character of the glorious old church of our fathers. It somehow always suggested back-bone. It is a pity that the fine old badge has been thrown away by so many.

LIGHT FROM THE EAST.

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

Tares—in this country and in Britain, is the common name for vetches, which are often sown to furnish green fodder for horses and cattle in the fall. But the plant in the parable is no doubt the bearded darnel, a pernicious weed, still common in the wheat fields of Palestine, and very like wheat while it is in the blade, but at together different when the heads come out. The farmers still leave it until nearly harvest time, and then send the women and children through the green to pull it up, which is not difficult, as the heads generally overtop the grain. The farmers there still believe that wheat will turn into darnel in a bad year, because whole fields where they sowed good wheat will come up almost entirely darnel. The explanation is, that a wet, cold season kills out the wheat, but is most favorable for the weed, the seed of which is in the ground, having been diffused by the wind, by birds, and by heavy rainfalls carrying the earth and the seed down with it from a higher level. The seeds of the darnel are poisonous, and produce dizziness and vomiting, and sometimes more serious results, when they are ground among oatmeal, as occasionally happens in England. They are not less injurious to animals and birds than to men.

JAMIE AND THE HEATHEN.

(By Atwood Miller.)

There's Tom, and Jack and Will and Joe, They're always talking where they'll go, They say they're bound to learn to preach Then sail away and heathen teach.

I asked them what the heathen were, If they were monkeys with rich fur That they would bring back home again And sell for gold, like merchant men.

Jack smiled and said, "Oh, no, you see They're God's own boys, like you and me. But they don't know of Jesus' love Nor that there is a heaven above."

"They cannot read God's holy word, They never of it even heard." I said: "Oh, my, if that is true, Why then I think that I'll go, too."

He said, "But you can work at home, And also help Christ's kingdom come; For teachers must be clothed and fed, You'd rather stay and give instead." I guess I would—ten thousand times, So here I give them all my dimes.

SAFE KEEPING.

"He will keep thee as the apple of his eye." Deut. 32: 10.

"He will keep thy foot from being taken." Prov. 3: 36.

"Lest any hurt thee, he will keep thee day and night." Psa. 121: 3.

"He will keep thee as a shepherd doth his flock." Jer. 31: 10.

"He will keep thee from the evil that is in the world." John 17: 15.

"He will keep thee from falling." Jude 24.

"He will keep thee from the hour of temptation." Rev. 3: 10.

"He will keep thee in all places whither thou goest." Gen. 28: 15.

"He will keep the feet of the saints." 1 Sam. 2: 9.

"He will keep thee in all thy ways, lest thou dash thy foot against a stone." Luke 4: 11.

"He will keep thee in the way, and bring thee into the place which he has prepared." Ex. 23: 29.

"He will keep that which thou hast committed to him." 2 Tim. 1: 12.

The Christian is like a little child walking between Christ and the world, one hand to hold by and one to help by.

The hall-bearing, sprocket wheel kind of religion may be a very interesting kind to have, but there is danger of headers to the best riders.

MIRACLES OF HEALING.

Some Bible Hints.

Christ is always saying to us, "According to your faith be it unto you" (Matt. 9: 29). Faith is the key to all blessedness.

The blind men were healed, not so much that they might see as that they might speak (Matt. 9: 31). Their gratitude was better than their vision.

There are still "dumb devils" that need casting out! (Matt. 9:33.)

Do you think of Christ as sitting on a radiant throne? Think of Him as suffering in the body of the net wretched man whom you could help (Matt. 25: 40.)

Suggestive Thoughts.

The only thing at which Christ wondered was the splendid faith of a Gentile. Perhaps he is now wondering at our unfaith.

Christ healed bodies in order to the far more important healing of souls.

Christ's promise that we should do "greater things" than He is fulfilled in the marvels of modern science.

Will Christ answer prayers for healing now? Yes, if the prayer is willing to be denied.

A few Illustrations.

To Christ, the Creator, a sick human body was like a halting machine to the inventor of it.

There was no real marvel in Christ's healing; the marvel would have been if He had kept from healing,—as if a fire should burn without heat or a lamp without light.

Christ's miracles were the mint-mark stamped upon His teachings.

Healing radiates from Christ as light from the sun, and the true Christian must reflect it like a mirror.

To Think About.

Am I trying to heal the sins and sorrows of those around me?

Has Christ been a Physician to my soul? Am I spreading the praise of the Great Physician?

A Cluster of Quotations.

The healing of His seamless dress Is by our beds of pain; We touch Him in life's throing and press, And we are whole again.

—J. G. Whittier.

The medical mission is the outcome of the living teachings of our faith.—Isabella Bird Bishop.

Christ is now, through his disciples, healing more sick, opening more blind eyes, binding up more broken-hearted, than He did in Palestine eighteen hundred years ago.—F. N. Peloubet.

"As we meet and touch each day The many travelers on our way, Let every such brief contact be A glorious, helpful ministry."

DAILY READINGS.

M., May 7. A demoniac cured. Mark 1: 23-28

T., May 8. Peter's wife's mother. Matt. 8: 14-17.

W., May 9. A leper. Matt. 8: 1-4.

T., May 10. A paralytic. Matt. 9: 1-8.

F., May 11. The withered hand. Matt. 12: 9-13.

S., May 12. The centurion's servant. Luke 7: 1-10.

S., May 13. Topic—Christ's life. V. Lessons from His miracles of healing. Matt. 9: 27-34; 25: 31-40.

If there is a growing kindness in your own heart take some spray and plant it in the heart of another and you will be surprised how quickly it will bloom.

A good disposition is more to be prized than jewels of gold or silver. It is more precious than sapphires, and all the riches of the mighty are not to be compared to it.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MAY 2, 1906.

The King has been pleased to appoint Lord Colerbrooke to be Lord High Commissioner to the General Assembly of the Church of Scotland. Lord Colerbrooke is a deputy lieutenant for the county of Lanarkshire. His estate comprises some 20,000 acres, and his residence, Glengomarr, Abington, is one of the prettiest and best appointed family seats in the country. He enjoys the friendship of the Prince of Wales, who in August, 1883, paid him a visit of three weeks' duration.

The Scottish correspondent of the Belfast Witness writes:

Attention has been called to the Gaelic supplement of the "Highland Witness," an official United Free Church paper. The English part is unexceptionable in tone but translations of the Gaelic pages have been given to the public, and some of these are painful reading. They make many strange charges against the Free Church, of which some of them are comic in their absurdity, as, for example, that the Free Church is welcoming "voluntaries" and users of hymns and organs, and people who don't believe in verbal inspiration. All this may be true, but it does not become the United Free Church to take the place of accuser on any of these counts. These articles cannot be seen before publication by the leaders of the United Free Church, who are not strong in knowledge of Gaelic. Men like Principal Rainy would never consent to these railings.

The Presbyterian College, Halifax, closed with appropriate ceremonies on Wednesday week. Four students completed their curriculum. It is expected that next year's graduating class will be the largest in the history of the college. Rev. Dr. Currie then presented to the principal for the degree of Doctor of Divinity: The Rev. T. Chalmers Jack, now minister of St. Matthew's Church, North Sydney; the Rev. E. A. MacCurdy, agent of the church, and Rev. Andrew Robertson of St. Andrew's Church, St. John's, Newfoundland. The principal called upon Dr. Robertson to address the convocation and the newly decorated Doctor gave an exceedingly forcible and appropriate address. His plea for a devout life was most impressive. A feature of the proceedings was a spirited address by Lieut. Governor Fraser, who was received with warm applause. "Pray for the pew; prepare for the pew; have your mind filled, saturated with the truth; preach to the pew; fear not the pew; fill the pews!" The speaker urged the solemn thought that the preacher is under the eye of God.

SOMETHING TO DO.

Some congregations, in admitting new members, have them sign a form, choosing one or two departments of church life in which to give service. The result is the incomers become speedily interested, as well as acquainted, and do not start in with the false notion that they are to be merely receivers of benefit, and not givers. It seems an absurdity to add constantly to the membership roll a large number of persons who at once sink back into non active, purely receptive pew-holders. It is astonishing to find how many church members there are who believe in the proxy system of religion and congregational life. That is not the true ideal of a Christian organization. "All at it, and always at it," is an ideal much worthier of being desired.

THE MID-WEEK MEETING.

That the mid-week meeting—or "prayer meeting," as it is sometimes called, though why we do not know—is to a considerable extent a failure in point of attendance, if not in some other respects, is admitted by most. The extent of the failure, or success, as the case may be, depends on circumstances and surroundings. There are mid-week meetings fairly deserving to be called successful; but these are in the minority. The causes for such a state of affairs have been often canvassed, but a remark made recently by a mother in Israel is not without suggestion: "The children are not brought to the prayer meeting; are apparently not expected; hence have no training in such attendance; are trained, in fact, to use the night of the mid-week meeting for other purposes."

There is often, too, a formalism which suggests superficiality rather than sincerity of petition.

There is a remedy, doubtless; the lack is not in God.

TIME FOR EVERYTHING.

It was a saying of George Macdonald, the great novelist who died recently, "There's time for everything," so sure was he that, in the wise planning of every life by its Giver and Guide, the task would fit the hour and the hour the task. It was as if each fleeting moment were a golden setting waiting to be filled with the precious jewel of some useful deed.

Share this belief and much of the worry that frets and fevers will vanish. Let duty after duty add itself to the pile that rises up before us. What matters it when we know that for each there are its allotted moments, never too short, never too many.

The belief is a spur, as well, to diligence. Waste the priceless, present instant, and we are burdening the next with a load which it was not intended to carry. But if we fill it with its appointed work, we can go forward to the next thing with a free mind and undivided energy. Free from anxiety about the demands of the future, giving ourselves wholly to meet those of the now, we shall work with the greatest effectiveness and reach the highest success.

Mr. Andrew Carnegie has come and gone. While in the city he was the guest of Earl Grey at Rideau Hall. After quietly resting Monday forenoon he took luncheon with Sir Sandford Fleming, who accompanied him to the library building at 3 o'clock. There he was met by Mayor Ellis, who presented a civic address of welcome, conveying thanks for his munificent gift. Mr. Carnegie made an appropriate reply. He congratulated the city on the style and finish of the building. The affair was informal, there being but very few invitations issued. It took place in the open air, the distinguished party taking up a position on the broad stone steps leading to the library.

A GREAT CITY DESTROYED.

Half a century in building, half a minute in falling—that is in brief the story of San Francisco. The earthquake shock which, followed by an uncontrollable fire, has practically destroyed the metropolis of the Pacific coast, was just twenty-eight seconds in duration. It was followed by other shocks later, but it was the first shock that did the damage, and which started the conflagration that completed the city's ruin. With gas escaping everywhere from the broken gas mains to aid in the quick spread of the flames, and with the supply of water cut off by reason of the broken water mains, the citizens were next to helpless as the flames swept first over the business section and then spread to the residence section until 200,000 people were rendered homeless in twenty-four hours.

Had it not been that the full force of the shock was limited to the business section and came at an hour when that section was comparatively deserted, San Francisco might have furnished a loss of life equal to that seen when Lisbon was destroyed by an earthquake and sixty thousand persons were killed. Had the stone walls of San Francisco's tall steel structures fallen a few hours later into streets teeming with a busy throng, had the big department stores collapsed when filled with shoppers, there would have been thousands of dead where there were hundreds. It was bad enough, Heaven knows, as it was; but how much worse it might have been! The city can be and will be rebuilt and its beauty and prosperity may in the years to come be really enhanced by the catastrophe.

It is the suddenness of a calamity of this kind that gives it its most dreadful aspect and that for the time being stuns the mind and paralyzes the will. Here is the account of one of the eye-witnesses of the scenes after the earthquake:

"Of the scenes which marked the transformation of this the gayest, most carefree city on the continent into a wreck and a hell it is harder to write. That the day started with a blind, general panic goes without saying. People woke with a start to find themselves flung on the floor. In such an earthquake as this it is the human instinct to get out of doors, away from falling walls. The people stumbled across the floors of their heaving houses to find that even the good earth upon which they placed their reliance was swaying and rising and falling so that the sidewalks cracked and great rents opened in the ground.

"The three minutes which followed were an eternity of terror. Probably a dozen or more persons died of pure fright in that three minutes, when there seemed no help in earth or heaven. There was a roar in the air like a great burst of thunder and from all about came the crash of falling walls. It died down at last, leaving the earth quaking and quivering like jelly. Men would run forward, stop as another shock, which might be greater any moment, seemed to take the earth from under their feet, and throw themselves face downward on the ground in an agony of fear."

Vesuvius gave warnings of its recent eruption months before. But the earthquake in California gave no warning. It struck with the abruptness of a bolt of lightning and did its worst work while a person might hold his breath. Not in San Francisco alone, but in Palo Alto (where the buildings of the Leland Stanford University have been severely injured), in Santa Rosa (where not a brick or stone building was left standing) and in numerous other towns and small cities the damage has been proportionately as great as in the city by the Golden Gate. The whole country has been inexorably shocked and measures for quick relief have been promptly instituted. The exact loss of life will probably never be known. The damage to property runs into the hundreds of millions, but the President of the United States has decided that no outside aid will be accepted.

QUEEN'S CONVOCATION.

The sixty-fifth session of Queen's University was concluded by the convocation ceremonies Wednesday afternoon in Grant Hall, which contained a very large gathering. The Chancellor, Sir Sandford Fleming, presided, and Rev. T. Crawford Brown, M.A., New St. Andrew's Church, Toronto, was chaplain. Among those present were Rev. Dr. Armstrong, Ottawa, moderator of the General Assembly; Rev. Prof. Clark of Toronto University; Rev. Dr. J. Edgar Hall of Montreal, and Mr. J. S. Wilson of the Toronto News.

For the honorary degree of Doctor of Laws, Prof. Watson presented the name of Mr. Andrew Carnegie, the Scotch philanthropist, who, he said, would feel quite at home in the atmosphere of Queen's, inasmuch as he himself was once poor, while Queen's was still so. Mr. Carnegie, he said, found it impossible to be present, but for Queen's he had the most friendly feelings.

Prof. Cappon presented Mr. John S. Willison, editor of the Toronto News, for the LL.D. degree, and termed him the most eminent figure in Canadian journalism today. Seventeen years ago he assumed the editorship of the Toronto Globe, one of the highest professional distinctions.

Prof. Cappon paid a tribute to Mr. Willison for the hazardous task he undertook in establishing a newspaper on independent lines, and for the success that had attended his efforts. The people of Canada recognized the great service Mr. Willison had rendered them in giving them an independent newspaper. He had acceded to the demand of the times by breaking away from the trammels of conventionalities and customs.

Mr. Willison received an enthusiastic reception when he arose to acknowledge the honor conferred upon him. He said he was not quite sure if the estimate of Prof. Cappon would be accepted by his fellow-countrymen. (Laughter.) He advised young men to take an interest in public questions, and to join one or other of the political parties. If there could be concentrated in this country a small independent element Canada would have cleaner politics, and political life would be greatly invigorated.

Rev. Dr. Armstrong made a few remarks on the progress made by Queen's, and Rev. Prof. Clark delivered greetings from Toronto in a brief and happy address. The graduates were suitably addressed by Principal Gordon.

PROPOSED CHOIR FESTIVAL.

"With the view of improving our church music, Mr. Cyril J. L. Rickwood, choir-master and organist of Knox Church, Perth, writes us that he has decided to try and inaugurate a choir festival on similar lines to those held annually at the Crystal Palace, London."

"I shall be glad to receive suggestions from organists and choir-masters of all denominations—as well as from others who may be interested. Meantime, I hope, very shortly, to send notices to all the churches in Eastern Ontario, with a view to ascertaining their feelings in the matter."

My own idea is to complete the organization during the summer months, rehearse during the coming winter, and hold the festival, say some time in June, 1907."

The scheme proposed by Mr. Rickwood is an ambitious one; but if successfully carried out can not fail to give a great impetus to the musical interests of Eastern Ontario. We trust our correspondent may receive such encouragement as may lead him to go forward; and any assistance the Dominion Presbyterian can render him will be cheerfully given.

The Minister of Agriculture for Ontario has refused, and as we think very properly, to accede to the demand for a change in the Act to legalize horse racing. Any agricultural society permitting horse racing will forfeit its right to a grant.

THE RIGHT KIND OF PURITANISM.

It is very unfortunate that the words "Puritanic" and "Puritanical" have been suffered to attain such a disagreeable and obnoxious meaning, says the Christian Advocate. To apply those words to any movement today—such as the Sunday closing of saloons and theatres—is to condemn it to failure almost irretrievably from the start. And yet there is no reason why the meaning which has been read into these adjectives by loose livers and apologists for non-enforcement of law should be the recognized meaning. When we use the words as pertaining to the Puritans, or their beliefs, or customs, or as relating to rigidly scrupulous observances in religion and morals—both dictionary definitions—there is no cause to be ashamed of them. We may not want to copy the Puritans in every particular, but, in their respect for righteousness, law, order, religion, and the Lord's Day, we could stand a good deal more of Puritanism than we are getting.

We rejoice over the tendency now observable in our social and civic life to a return to the old standards. The world, the flesh, and the devil have had their innings long enough. Let the Puritan essential spirit—not the spirit of sourness and intolerance, but the loyalty to fundamental morals and decency and rational piety—be the order of the day now for some time to come, until America can see how the experiment works! The trial will not, certainly, hurt us any more than the sort of looseness which has been prevalent far too long. Let the Puritanism be that of the twentieth century—wise, tolerant, gracious, and inflexible—and escape the over-rigidity in things innocent, which in the seventeenth century brought on reaction. With intelligence, but firmness, respecting all legitimate rights, but granting indulgences and special favors to none in the matter of observing the laws, let us go ahead in the present crusade untrifled by all the sneering cries of "Puritanical legislation" raised by cavilling newspapers that would cater to an evil-minded crowd.

LITERARY NOTES.

A new book by Ian MacLaren will be published shortly by Mr. John Murray.

Sir Martin Conway has written a history of Spitzbergen, which the Cambridge University Press will soon publish under the title of "No Man's Land."

George Bell announces a revised translation of Bede's "Ecclesiastical History of England." The same publisher also announces a Browning "Treasure Book," arranged by A. M. Warburton.

Charles Scribner's Sons have done for early publication "James, the Lord's Brother," by Dr. William Patrick, of Manitoba College, Winnipeg, Canada. This is believed to be the first book to present in full the life and career of the Christian disciple.

Charles Scribner's Sons are adding to the new series "The Scholar as Preacher," "The Eye for Spiritual Things, and Other Sermons," by Prof. Henry Melville Gwatkin of Cambridge University. The author shows that a knowledge of God cannot be gained by sacrificing reason to feeling, or vice versa. He says one must have what Paul designates as "faith" in the "personal influence of Christ."

The Welsh woman who writes under the name of Allen Raine (Mrs. Benyon Puddicombe) has a new story in press called "Queen of the Rushes." It deals with the great religious excitement that recently prevailed in Wales. The Hutchinsons have published six books for this author, of which they have sold 1,088,000 copies. Her most popular story, "A Welsh Singer," has reached a circulation of 227,000 copies.

Many a preacher thinks that because he can express himself with ease he ought to be deadheaded through life.

LIFE AFTER DEATH.

We have just received from the Open Court Publishing Company a neat little book bearing this title, translated from the German of Gustav Theodor Fechner, by Dr. Hugo Wernicke. The first chapter which is quoted below, will give our readers a hint as to the nature of its contents and its line of argument:

"Man lives on earth not once, but three times; the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking for ever."

In the first stage man lives in the dark alone; in the second, he lives associated with, yet separated from, his fellow men, in a light reflected from the surface of things; in the third, his life interwoven with the life of other spirits, is a higher life in the Highest of spirits, with the power of looking to the bottom of finite things.

In the first stage his body develops itself from its germ, working out organs for the second; in the second his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which is hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world which seems so dark at present, but shall be light as day hereafter.

The act of leaving the first stage for the second we call birth; the act of leaving the second for the third, death. Our way from the second to the third is not darker than our way from the first to the second; one way leads us forth to see the world outwardly, the other to see it inwardly.

The infant, in the first stage, is blind and deaf to all light, and music of the second stage, and having to leave its mother's womb is hard and painful, and at a certain moment of its birth the dissolution of its former life must be like death to it, before it wakens to its new existence. In the same way we in our present life, with all our consciousness bound up within this narrow body, know nothing of the light, the music, the freedom, and the glory of the life to come, and often feel inclined to look upon the dark and narrow passage which leads towards it as a lane with "no throughfare" to it. Whereas death is merely a second birth into a happier life, when the spirit, breaking through its narrow hull, leaves to decay and vanish, like the infant's hull in its first birth. And then all these things which we, with our present senses, can only know from the outside, or as it were, from a distance, will be penetrated into and thoroughly known, by us. Then, instead of passing by hills and meadows, instead of seeing around us all the beauties of spring, and grieving that we cannot really take them in, as they are merely external; our spirits shall enter into those hills and meadows, to feel and enjoy with them their strength and their pleasure in growing; instead of exerting ourselves to produce, by means of words or gestures, certain ideas in the minds of our fellow men, we shall be enabled to elevate and influence their thoughts by an immediate intercourse of spirits, which are no longer separated, but brought together, by their bodies; instead of being visible in our bodily shape to the eyes of the friends we left behind, we shall dwell in their inmost souls, a part of them, thinking and acting in them and through them.

This is taken from the letter of a missionary recently received:

"The salvation of this country, in a deep and broad sense, lies in her education just now that the spirit of her making be and remain Christian. Japan is moved by her thinking men, and the whole East is being moved by Japan. Trained men of character are the greatest need. They cost. Who will help Japan make men for her future work?"

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HETTY'S HORSERADISH.

"Na, na, chiel! Ye musna tak' ony o' that dirt—now mind what I tell ye!"
"Why can't I have some of that dirt, Hugh?"

Hetty, flushed and rebellious, and flashing indignant glances at the old gardener, stood by the garden gate with a big basket in one hand, while in the other she swung her garden hat with unnecessary energy.

"Because it's no' gude for a posy garden. Get some o' that by the bank wall. That's fine and rich."

Hetty gave a longing look at the forbidden heap of rich, mellow soil, and turned reluctantly away.

"It's just Hugh's aggravatingness. If my papa were here he'd tell him to give me whatever I preferred for my rockeries. Of course he would, and I—will have some of that. So there!"

And she did. Good, queer, old Hugh had to go to the town that afternoon for seeds and bulbs, and Hetty improved (?) her time most industriously. She had just built two rockeries for her very own at the sunny south end of the house, and mamma had promised cuttings from her geraniums and Hugh had pledged a dozen gladioli bulbs and enough pansy plants to border both rockeries; so that her prospects were exceedingly bright. She had brought the rocks with much hard work and many bruised fingers from the pasture wall, capping them with some beautiful pink and white fragments which brother Allen gave her from his Quartz Hill collection. And very pretty they looked—the little circular walls about five feet in diameter and six inches high; but the dirt was yet to be obtained, and that fresh heap in the corner seemed just what she needed.

When Hugh came home that afternoon he stopped short with wide-open eyes as he saw the much-diminished store. Then he shook his head gravely.

"A wilfu' chiel—a vera wilfu' chiel—an' yet a winsome an' bonny. I'll—na, I'll no' centerfer. Hap it's just what she needs." Just what Hetty needed—the dirt or something else—Hugh didn't say.

The weather continued warm and sunny, and the very next day Hetty claimed her promised floral supplies and worked away right merrily. When old Hugh produced his contribution he asked, in what seemed to her an unusually meek tone: "Dinna ye fear the posy beds 'll be crooded?"

"Oh, no, thank you, Hugh," she responded, airily. "I like a variety, and the dirt is rich enough for a great many plants."

"Eh, to be sure!" responded he; and then, as Hetty tripped away, "Puir lassie! I'd fain—but she's too wilfu', too wilfu' by far. Let her gang her ain gait."

And Hetty did. Three mornings later, when she went out to visit her rockeries, she found little green leaves starting up all over them. She gave a cry of delight: "My gladioli! My gladioli are coming up so soon!" and down on her knees she went before the nearest rockery. Then she became suddenly sober. They weren't what she had thought at all. She thought of all the seeds she has sown, but they were all small, and would send up tiny leaves, and these rapidly unfolding sheaths were broad and green and lusty looking. Her first impulse was to rush off and ask Hugh's opinion, but the memory of her method of filling the rockeries checked her. She pulled up the intruders in silence. That day papa took her out to Aunt Lou's, and she had such a good time that she did not return for several days. Cousin Fanny came with her. She had quite forgotten her trouble.

"Come and see my rockeries, cousin!"

she cried, gleefully, and away they scampered.

"Oh, oh!" cried Hetty. There in each bed was a dwarf forest of the aggressive intruders. They came out between the rocks at the sides; they crowded up by the gladioli that were just starting; they peeped up in companies through the pansy border.

"Those dreadful weeds!" gasped Hetty. "What! Aren't they little plants, Hetty?"

"Plants! No, indeed! they're the worst old weeds. I've weeded and weeded, and it's no use!"

Fanny helped this time, and presently they expelled the last of the saucy upstarts. The beds looked quite bare when it was done.

"There!" sighed Hetty, "I hope there aren't any more. What big, thick roots they have for little new plants!"

Next day it rained so hard that Hetty's mother would not let her go out, but the next morning she was out as soon as she was dressed. Oh, dismal! There were the impish green sprouts again thicker than ever. She watered them with tears as she pulled them up disconsolately. The asters and balsams and petunias and phlox had begun to show their dainty little heads, but the great rough weeds uprooted them so that very few were left. Hetty wanted sympathy; but that dreadful, haunting memory of wrongdoing prevented her from seeking it. She was sure that the forbidden dirt had some mysterious connection with her misfortune, but she could not make up her mind to confess, even to her sweet, invalid mother. The days went by, each one bringing its struggle with that impish, persistent enemy that seemed never discouraged, and acted as if it owned the rockeries. The petunias and phlox were quite vanquished, and only one sturdy balsam survived the repeated uprootings. At last Hetty could stand it no longer. She went out where the old gardener was at work.

"Hugh, will you please to come and look at my rockeries?" she asked in a subdued voice and manner. She did not guess how often he had looked at them when she was not near, and said to himself: "The pair bit lassie!"

"Weeth pleasure," he responded.

"There, Hugh, what is that stuff?"

Hugh smiled grimly. "That's horse-radish. Where did you get the soil?"

Hetty hesitated, then faltered, "Where you told me not to go."

"Eh, lassie! lassie!" said Hugh, pityingly. And then he told her how he had dug it out of an old horse-radish bed, and was intending to have it carted away. It was so full of the little chopped-up pieces of root, every bit of which would live and thrive and sprout and gro wand multiply in spite of all obstacles, that the only way he told her, was to clear it out of the rockeries and "begin all new."

Hetty was having a hard struggle with herself. At length she looked up.

"It served me right, Hugh," she said. "It was just—sneaking!"

And then good, bluff old Hugh broke quite down.

"I should ha' told ye, lassie! I dinna ken how yer mither 'll tak' it!"

"She'll say it's a good lesson for me," responded Hetty.

And that was exactly what she said—but very tenderly, with her arms around the "wilfu'" little daughter.

"It always getting me into trouble—the mean old obstinate in my heart," sobbed Hetty.

"I think my little girl forgot to ask Jesus to help her."

"Yes, I did forget," said Hetty, "and I haven't felt comfortable when I've prayed since."

And then they had a beautiful "heart-talk;" and, in spite of ruined rockeries it was a happy girl who "started all new" in more ways than one. Hugh cleared out the rockeries and helped her set out the new plants that he gave her in abundance. It was so cheerful to be friends again with Hugh—for you know when one has wronged one's friends there is no pleasure in their society while the wrong is not righted. And Hetty doesn't forget now, when the naughty "obstinate" comes into her heart, to go and "tell it to Jesus."—Zion's Herald.

GRAMMAR IN A NUTSHELL.

The following lines may not commend themselves to the makers of verse, but if committed to memory they may aid children to classify parts of speech and decide for themselves where a word should be placed:—

As school or garden, hook or swing.

Three little words you often see

Are articles, a, an, and the.

A noun's the name of anything

Adjectives tell the kind of noun,

As great, small, pretty, white or brown,

Instead of nouns, the pronouns stand

Her head, his hand, your arm, my hand.

Verbs tell of something to be done

To read, count, laugh, sing, jump or run.

How things are done the adverbs tell

As slowly, quickly ill or well.

Conjunctions join the words together

As men and women, wind or weather.

The preposition stands before

A noun as in or through the door.

The interjection shows surprise

As O! how pretty, Ah! how wise,

The whole are called nine parts of speech

Which reading, writing, speaking teach-

ing.

OUT OF THE WAY NOTES.

The slowest train in the world today is one in Spain, which covers three and three-quarter miles an hour.

Botanists now know of over 50,000 species of plants.

Heavily-bearded men, according to a barber, are most apt to be bald.

Some insects are born, grow old, and die in the space of twenty-four hours.

Australia is said to be incapable of supporting at least 100,000,000 inhabitants.

Bamboo pens are still favored in India, where they have been used for more than 1,000 years.

Persian ladies, when paying social calls, occasionally amuse themselves by throwing roses at one another.

Pineapples are so plentiful in Natal at certain seasons that they are not worth carting to market, and so are often given to pigs.

Diamonds may be black as well as white; while some are blue, red, brown, yellow, green, pink and orange.

A cow's horn, is the favorite instrument throughout Africa, being used, in connection with others, on all festival occasions.

The emerald improves in color on exposure to the light. Pearls kept in the dark lose their lustre, but regain it when exposed to sunshine.

One of the chief causes of nervous fatigue is said by an optician to be due to the fact that, in city life, men's eyes are always fixed on near objects. When at rest, the eyes move apart until they are parallel, as if they were looking at the horizon. All the time, therefore, that a person is looking at objects close to him the little muscles of the eye are doing trying work. That is why the eyes feel rested by an extensive view in open country.

THE APOLOGIZING HABIT AND ITS CURE.

Is any trait of our fellow man or woman quite so distressing as a bad case of this particular malady?

And the cure?

Well, the best one is a good dose of apologies from another chronic apologist. It is only less annoying than family skeletons brought out in public.

Said a bright woman the other day:

"I kept on making apologies for real or imaginary causes until I chanced to be the guest of a woman who went so far beyond what I had attained in that line that it occurred to me I was in a fair way of making my friends as uncomfortable as she unconsciously did me.

"This woman was an ideal housekeeper and one of the best of cooks; but not a meal did I enjoy of her serving, because of uncalled-for apologies.

"I forgot to salt my bread and it is so tasteless that it is not fit to eat; I am afraid you cannot make out a supper."

"If I made haste to say that I had not noticed the omission and assured her that her cooking never called for excuses, she would accuse me of trying to flatter her and would continue to apologize, until at the end of a meal, I felt as if I had swallowed a stone, instead of perfectly cooked food.

"Observation has taught me that guests, as a rule, do not see what in the eyes of the hostess seems to call for apology.

"I recently called upon a woman of culture and was greatly enjoying her vivid account of her trip abroad, when she suddenly came to a pause and in a shocked tone exclaimed: 'The maid neglected to dust that piano! Why, I could write my name upon it!'

"Then from seeing through her eyes the beautiful scenery mine had never rested upon, I was called back to the drudgery of life; when the truth was that my back was toward the piano, and so I should, but for the apology, have remained in ignorance of the neglect of the main. The call, which might otherwise have been wholly interesting, ended in complaints.

"The most-enduring lesson came to me from one who, under the most trying circumstances, refrained from making any apologies. This sensible woman at that time I did not count as a friend, though I had long known of her as a gifted personality, and had once had the pleasure of entertaining her in my home, when she

"Finding myself in her home city, I thought I would call upon her. When I halted before the house I saw such an obstruction of plaster and debris that I was about to turn back, but a workman near the open door said: 'If you are looking for Mrs. A, I will call her.

"'Oh, don't!' exclaimed I, thinking 'not at home' would be the result, but the man evidently knew the woman he was working for. He bounded off; and an instant later the lady appeared at a door back of the parlors, which were being replastered, and with a warm welcome written on her face, exclaimed:

"'This isn't the sort of reception you gave me, but I am delighted to see you, anyhow.' And then, when I was drawn into a room overcrowded with furniture, what cared I for the lack of order, in view of such a welcome?

"I had expected to go back to the hotel for lunch, but I forgot to note the flight of time as I conversed with the woman who was superior to trying circumstances; and never shall I forget how, with a roguish smile, she reminded me that it was lunch time by putting this query:

"My dear, do you like hasty pudding and milk?

"When I unthinkingly responded to the affirmative, she exclaimed: 'Then you must share my lunch with me, for otherwise I shall be alone. Now, don't make excuses, for you will be doing me a real kindness to stay.' I could not resist the invitation, which was evidently so heartfelt, and from that visit and simple meal dates a friendship which has extended over

long years, cemented at a time when almost any housekeeper would have excused herself from seeing anyone.

"In fact, so easily and unobtrusively does the habit grow that freedom from it under given circumstances may often be taken for an evidence of thoroughly good breeding."—Cleveland Leader.

Life is only bright when it proceedeth
Toward a truce, deeper life above.

Human love is sweetest when it leadeth
To a more divine and perfect love.

—Adelaide A. Proctor.

BEING POLITE TO CHILDREN.

Courtesy from a child is expected; but in too many cases no thought is given to the duty of returning the compliment, says the London Mail. Even the spoiled darling of the most indulgent mother is at times made the butt of her irritability of temper, or the victim of a sudden whim for discipline exhibited in public that shocks his sensibilities cruelly. Against such he might with justice appeal, were his childish mind capable of framing a protest, for the affront in both cases is an unpardonable lapse of good taste.

Mothers and nurses who attack their charges with shrill remonstrance in public, causing the blush of astonishment and shame to tinge the cheeks of their sad lit listeners, should at least learn logic. For how rust such treatment strike the mind of the culprit who is capable of a sufficiency of reasoning to perceive the incongruity of the situation? Taught himself to render politeness and respect to all around him, and in particular to his parents, his nurse, and all who are put in authority over him, has he not the logical right to expect the same from them?

A parent is never too old to learn, and one of the most valuable lessons that can be taught those who are disposed to treat their children as they would not be treated themselves, is that of reasonable equality. By this no treason is intended towards the special privileges of parents. It is not only their province, but their duty to correct the faults of their little ones. But there is a right way and a wrong way of doing this. The wrong way to remonstrate is to use rough, loud tones and sharp criticisms. The firm voice that is absolutely under control only should give orders and correct faults in the nursery. And it should be in the nursery, or, better still, in the mother's own room, that fault-finding should take place. To hurt a child's sensibilities by correcting it, either by word or deed, before a stranger, is a great act of unkindness on the part of the parent or nurse.

A certain father, of uncertain temper and intensity of speech, whom I know, unable at all times to keep a watch upon his tongue, refrains from visiting the nursery when his anger runs high, thereby setting himself a penance, for fear worse befall, that other fathers might follow.

There is a great deal to be said in favor of courtesy, cultivated by adults toward children. A little girl of 12 taught her parents a lesson in manners when she bought and affixed to her own "den" door one of the pretty little knockers that are now sold for other than front door purposes. Her argument was this: I am expected to knock at mother's and father's doors before I go in: why should not they knock at mine? At first her action was regarded in the light of an excursion into absurd priggishness, forgivable in one on the verge of her teens and proportionately important. But the essence of her meaning became evident later on, and her desire for courtesy is always respected now, as is proved by the punctiliously performed rat-a-tat that heralds a visit to her private apartment by her father or mother.

Two kinds of living creatures only, men and dogs, can stand an instantaneous change from Arctic cold to tropical heat without suffering deterioration or losing their health.

AN AID TO MOTHERS.

Baby's Own Tablets is the very best medicine in the world for curing the minor ailments of babies and young children. It is the best because it is absolutely harmless. It is the best because it never fails to effect a cure. A few doses relieves and cures constipation, indigestion, colic, diarrhoea and simple fevers. It breaks up colds—thus preventing croup—expels worms and brings teething without tears. Not one particle of opiate or poisonous soothing stuff is in this medicine. Mrs. Hugh B. Denton, Scotchtown, N.B., says: "I have used Baby's Own Tablets and have always found them a satisfactory medicine." You can get the Tablets from any medicine dealer or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

SHOULD MINISTERS SMOKE.

By Dean Letroy, of Norwich.

In submitting my opinion upon this inquiry, I take exception to its special application to those who have responded to a sacred call. While admitting, as I unreservedly do, that more is expected of and from them than from others, and this on the score of influence, and example, and obligation, yet I cannot see that what is right in laymen is wrong in a clergyman. Moral obligations are entirely independent of professional, mercantile, or industrial avocation. Nevertheless, recognizing for the moment the ideal which lies behind the inquiry, yet not forgetting the range of its application to others, my answer is: "Smoking or not is a matter for the decision of the individual conscience." To that rather than to anything else, the question should be referred. The quality of experience justifies this reference. There are those in the sacred ministry who have found tobacco a sedative after nervous strain, in speaking and in preaching; a stimulant in prolonged, and even exhausting study of theology, and of pastoral complications; an aid to reflection, and a very simple and satisfying mode of refreshment. There are others whose work is done without indulgence in the weed. They never liked it. They rather loathed it. Ay, and more—they arraign its use as tending to an undue extension of leisure; as an unjustifiable waste of money; as producing an offensive effluvia, which clings to the smoker's person and to his clothing, and in an age when cigarette smoking is known to be so damaging to youth that legislation is invoked to prohibit it; as setting an example which is pernicious in itself and mischievous in its effects upon those least likely to recognize or to admit them. This diversity of experience and of opinion suggests the reference of the inquiry to each individual conscience, and probably to Christian ethics. This latter appeal seems to provoke another and an older inquiry: "Am I my brother's keeper?" The reply to this inquiry is: "Yes, a thousand times yes." And that reply rings as clearly in the ears of laymen as in those of clergymen.

ORIGIN OF TIP.

It is said that this odd little word of three letters, which greatly influences the treatment a man gets in public dining places goes back a couple of centuries to the coffee houses of England for its origin. At the doors of eating rooms there hung brass-bound boxes, engraved with the phrase, "To Insure Promptness," and into the slit in the top customers were expected to drop coins for the waiter. The three initial letters of that phrase have ever since been used to express the fee given to waiters and servants as an extra inducement to them to do their work well, or as a requital for service promptly rendered.

Every time that life seems wintry take it as evidence that the Gardener meant you for more than a summer squash.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Principal Gordon, D.D., of Queen's, was the preacher in St. Andrew's Sunday evening.

Rev. Dr. Armstrong, of St. Paul's, exchanged with Rev. J. T. Pitcher, of the East End Methodist Church.

Mr. Mac B. Davidson, son of Mr. W. J. Davidson, 85 MacLaren street, has been appointed to the secretaryship of the McGill College Y. M. C. A., an appointment as popular as it is important. Mr. Davidson's splendid character and brilliant attainments were also recognized by the congregation of Erskine Church, Montreal, which offered the position of assistant minister.

The last of a successful course of Sunday afternoon addresses at the Y. M. C. A. was given on Sunday by Rev. Herbert Symonds, D.D., vicar of Christ Church Cathedral, Montreal. Among other good things he said: "Religion was the essence of our life, some people keep it in watertight compartments, thus shutting out the influence from the business part and from the other parts of life. A man's religion and his business should go hand in hand. Religion was something like an engine—the engine and the work it did could be seen, but the power was hidden. Aspire to the top of the mountain. The loftier their aim the higher they would climb. The Christian life should be an every day life.

Last Sunday the Ottawa Oddfellows celebrated the eighty-seventh anniversary of the establishment of the Order by meeting for public worship in their hall, corner of Sparks and Bank streets. There was a large attendance of the members. Fraternal love was the keynote of the service, and Rev. P. W. Anderson of McKay Church, delivered a telling sermon appropriate to the occasion. He paid a glowing tribute to the good work of the Independent Order of Oddfellows. In his pastoral work he had frequently encountered beneficiaries of the order. "The truest spirit of brotherly love is that which prompts a man to regard the unfortunate as his brother, for that was the spirit shown by Christ. While all cannot do great things, yet he who does ever so little in the name of a disciple of the Lord will earn a disciple's reward."

WESTERN ONTARIO.

London Presbyterians are making active preparations for the approaching meeting of the General Assembly.

Rev. A. H. MacGillivray, of First Church, Chatham, has been lecturing on "Volcanoes"—a timely subject and well handled.

Rev. Dr. Moore, of Ottawa, secretary of the Canadian Association for the Prevention of Tuberculosis, has been lecturing in Spenoerville on that subject.

Last Friday week Rev. J. T. Hall of Rockwood conducted the preparatory services in Knox Church, Acton, preaching an impressive and appropriate sermon.

A Warden Memorial Church is erected in Cape Breton. It is pleasant, says the Presbyterian Witness, to associate the names of good and great men with churches. Of course there is no danger of these names coming between us and the Name that is above every name.

Owing to the relapse in the health of the Rev. J. G. Stuart, B.A., of London, who is again confined to his room, Knox Church pulpit is being supplied by Presbytery. On Sabbath the 29th inst. the morning diet of worship was conducted by the Rev. James Rollins of East London, and the evening service by the Rev. Dr. MacCrae of Westminster Church.

EASTERN ONTARIO.

The next meeting of Whitty Presbytery will be held at Brooklin on July 17th at 9.30 a.m.

Rev. A. G. Cameron of Apple Hill, exchanged pulpits with Rev. Mr. McViear, of Finch, on a recent Sunday.

Rev. Henry Gracey, M. A., preached before the Odd Fellows of Gananoque in St. Andrew's Church last Sunday.

Rev. A. Govan of Williamstown preached in St. Andrew's Church, South Lancaster, a week ago last Sunday afternoon.

Rev. H. D. Leitch, of St. Elmo, and Rev. A. Morrison, of Kirk Hill, were recent visitors to the Dunvigan manse.

Rev. N. Waddell, recently inducted into the pastorate of Hepzibah Church, Williamstown, has been heartily welcomed by the members of the congregation and townspeople generally.

Mr. A. V. Brown, B.D., of Montreal College has accepted the call from the congregation of Newcastle, and Newtonville Presbytery of Whitty will make arrangements for his induction at their meeting in Toronto during Synod week.

Rev. Dr. Campbell of Perth has been appointed moderator of session of St. Andrew's, Smith's Falls, during the 6 months' absence of Rev. C. H. Cooke, who is going west. The interests of this important congregation is thus in good hands.

Prof. G. D. Ferguson's History of the Middle Ages is the latest addition to Lancaster Public Library. This valuable work comes as a gift from Hon. James McClenahan, Judge of the Supreme Court, Ottawa, and is a welcome addition to the special works of Canadian authors already in the library.

Exactly one hundred students graduated in the arts, science and theological faculties at Queen's University this session. The list of degrees shows 68 graduates in arts, 20 in science and 12 in theology. Two Ph.D. degrees are given, W. J. MacEachern, M.A., of Glencoe, and R. A. Wilson, M.A., of Renfrew.

Before his departure for his new field of labor, Rev. H. D. Leitch of St. Elmo was tendered a complimentary banquet of the Glengary County Orange Association as a token of the high esteem in which he is held by his brethren of the order. At the same time he was also presented with an address accompanied by a purse of gold. Mr. Leitch acknowledged the presentations in suitable terms, expressing his regret at parting with the brethren of Glen-

Many in Glengary and elsewhere will regret to hear of the death, at Red Deer Lake, Alberta, of Mrs. (Rev.) Hugh McKellar, on the 18th April. The deceased had not been in good health for several years. Her maiden name was Catharine McDiarmid, and has two brothers and two sisters living, one of the former being the Rev. Hugh S. McDiarmid of St. Lambert, near Montreal. Her husband was the pioneer minister at Prince Albert, Sask. Coming east he was minister at Uonn and Woodland for several years, after which he went to Martintown. About two years ago he resigned his charge there and resided in Hamilton for a time, going to Red Deer Lake last May or June. In all these changes Mrs. McKellar was his faithful companion and helpmeet, very much esteemed for her great kindness of heart. She leaves, besides her sorrowing husband, a son, Hugh, living at Grenfell, Sask., and a daughter, Miss Kate McKellar, B. A. (Qu ens), who is also a graduate of the Normal College, Hamilton, and to these the sympathy of many friends will be extended.

HAMILTON.

The cornerstone of the new St. Andrew's Church will be laid on Saturday, May 12th. His Honor the Lieutenant-Governor, Wm. Mortimer Clark, will be present to officiate at the ceremony.

A congregational farewell to Rev. R. McDermott of Locke St. Presbyterian Church took place on Monday evening, April 30. Rev. D. R. Drummond of St. Paul's Church is interim moderator.

Rev. S. Burnside Russell of Erskine Church contemplates a visit to the old country this summer. He will be accompanied by Mr. Souter, one of the officials of his church.

A committee of Presbytery, consisting of Rev. J. Young, Rev. D. R. Drummond, Rev. J. A. Wilson, and Sir Thos. Taylor visited Binbrook and adjacent fields recently with a view to a possible rearrangement of the various appointments in that district.

The congregation of Sherman Avenue Church unanimously agreed to tender a call to Rev. J. Roy Van Wyck, a recent graduate of Knox College. Mr. Van Wyck has for some time been the student pastor of this growing charge and his people look forward with interest to his permanent settlement among them.

At a pro re nata meeting of Hamilton Presbytery held on Thursday, April 26, the call from Knox Church, Regina, to Rev. E. A. Henry was officially dealt with. Mr. Henry accepted the call, and will preach his farewell sermon on May 13th. Rev. Dr. Fletcher was appointed interim moderator.

MONTREAL.

The late Rev. Wm. Forlong, whose death was recently announced, was the eldest son of Mr. Wm. Forlong, of Erin's, Argyleshire, Scotland. He was born in Glasgow on Jan. 16, 1816. In early life his father wished him to go into the army, consequently, he entered the Royal Military Academy at Woolwich to prepare for it, and passed, but was undecided whether to take it up. In the meantime he took a voyage to China, and served as a midshipman on board a large East Indian ship. Although liking the sea, the life on board was distasteful to him, and a longing for the Lord's work was laid on his heart. Consequently, he decided to study for the ministry in Edinburgh under Dr. Chalmers. His first charge was Kirkcaldine, Wigtonshire, Scotland, where he was ordained. While laboring there, his health became impaired, and being advised to try a warmer climate, he was appointed to do duty in Bermuda to the 42nd Highlanders, known as the 'Black Watch.' However, the climate was found to be too relaxing, so he came to Canada and was called to the congregation of Cornwallis, N.S., on May 22, 1859, where he labored successfully for ten years. Afterwards he was called to Lachute, Que., and was inducted on Feb. 21, 1872, where he remained until he retired from active duty, on April 24, 1892. In 1859 he married Catherine, only child of Mr. James Lowe, of Burnhead, Kincardineshire, Scotland, who survives him, with two daughters and three sons as follows: William Gordon, of Richmond, Virginia; James of Vancouver, B.C.; Luke R. C., of Montreal; Mrs. E. Christie, of Chicago; and Thomas H. Forlong of Montreal.

The Sacrament of the Lord's Supper was dispensed in St. John's Church, Almonte, on a recent Sunday. Rev. T. R. Shearer, of Melbourne, Middlesex Co., conducting the service. Mr. Shearer is on a visit to Ottawa friends, and kindly filled in a Sunday most acceptably for St. John's people.

TORONTO.

The dedication services in connection with the opening of the new edifice of the St. Paul's Presbyterian church, corner of Bathurst street and Barton avenue, were begun last Sunday. Rev. W. A. J. Martin of Zion church, Brantford, the first pastor of the congregation, who left about nine and a half years ago, preached in the morning and also in the afternoon, while the evening service was conducted by Rev. D. C. Hoessack, Moderator of the Presbytery of Toronto. The new church is built of brick with stone fittings, the inside being finished with plaster. The pews and the woodwork furnishings generally are of oak. The gallery is reached from the front vestibule by stairs and also from the auditorium by broad staircase sweeping up from each side of the pulpit platform. The pulpit is handsomely carved, and behind is the choir gallery with seating for about thirty-six. The seating capacity of the church is about one thousand. The cost is approximately \$35,000.

Arrangements have been made by the authorities of St. Andrew's church with Rev. Thomas Eakin, formerly of Guelph and now lecturer in University College, to become assistant to the Rev. T. Crawford Brown, the recently inducted minister of St. Andrew's. It is understood that Dr. Eakin, who has preached in St. Andrew's church frequently and with great acceptance during the past few months, will share the pulpit work with Mr. Brown, and that a student will be secured to assist in the work of the St. Andrew's Institute.

Rev. A. B. Winchester of Knox church preached on Sunday evening from Amos iii, 6, and Luke xiii, 1-3, seeking to make a solemn and judicious use of the San Francisco calamity, guarding against the unwarranted conclusion that such a catastrophe was a special judgment of heaven upon the city for its special sinfulness, showing what a terrible condition of things would result if fanaticism were encouraged to hold such beliefs. He pointed out that the present time is one of probation, not of judgment; of grace, not of reward or punishment, and endeavored to show the exact and exhibit the design of God's hand in "providences" of this kind, warning not San Francisco only, but all the continent; not to trust in arms of flesh or earthly possessions, but in eternal riches, which neither earthquake could shake nor fire burn away.

The department of Oriental literature in University College will be strengthened next session by the appointment of Dr. Richard Davidson to be assistant to Prof. J. F. McCurdy, in the place of the late Dr. Murison. Dr. Davidson is a graduate of the University of Toronto, having distinguished himself as a brilliant scholar in several departments, but especially in Oriental literature. He was also equally distinguished as a theological scholar at Knox College, and a post-graduate course in Germany added to his academic laurels the degree of doctor of philosophy. Dr. Davidson is a great linguist and is certain to bring distinction to his department and to the Provincial University. He is at present supplying the pulpit of Knox church, St. Thomas, with great acceptance.

Rev. J. U. Tanner, B.A., spent a portion of the Easter-tide with his father, Rev. Charles Tanner, Windsor Mills, Que.

Zion church people, Carleton Place, will go on with their proposed church extension by a subscription list of \$10,000 can first be secured.

Rev. E. L. McKnight, from Allegheny, Penn., preached in the Reformed Presbyterian church, Almonte, last Sunday and will remain for the next three Sundays.

WHITBY PRESBYTERY.

The last meeting of Whithy Presbytery was held at Oshawa, Rev. Hugh Munroe, moderator. There was a good attendance of ministers and elders.

The congratulations of Presbytery were extended to Rev. R. Douglas Fraser, D.D., a former member of this Presbytery upon his having received from Knox College the degree of Doctor of Divinity.

Mr. Hodges reported for the Home Mission Committee and spoke of the progress of the mission at Kendal and Oakhill. Reports were received from the committees on young people's societies, church life and work and Sunday schools. These were each followed by a conference, and in connection with church life and work the wish was expressed that this report by conference or otherwise might be brought before every congregation of the Presbytery.

Mr. McKeen, interim moderator of session, laid before Presbytery a call from the congregation of Newcastle and Newtonville to Mr. A. V. Brown, B. D., licentiate. It was signed by ninety-four members and thirty-five adherents, duly attested, with guarantee of eight hundred dollars yearly stipend, the free use of a rented house, and two weeks holidays annually. The conduct of the moderator was sustained. Messrs. Gray and Thompson were heard on behalf of the congregation. The Presbytery then agreed that the call be sustained as a regular gospel call and be forwarded to Mr. Brown.

Messrs. Hodges and Harper were appointed a committee to nominate standing committees and report at the July meeting of Presbytery.

Notices from several Presbyteries were read of applications that would be made to the General Assembly for leave to receive certain ministers from other churches.

Mr. Cooper laid before Presbytery a call from the congregation of Enniskillen, Cadmus and Blackstock to Rev. J. A. Mustard. The conduct of the interim moderator was sustained. Messrs. Henry and Byers were heard as representatives of the congregation. It was thereupon on motion agreed that on account of lack of unanimity on the part of the congregation the call be not sustained. Mr. Cooper was authorized to place a student in charge of the congregation for the summer if a satisfactory arrangement could be made.

Messrs. Tait and Wood, ministers, and Messrs. McMurtry and Henry, elders, were appointed commissioners to the General Assembly which meets in London on June 6th. As the Presbytery's representatives on the committee on Bills and overtures, Mr. Wood was appointed for the Assembly and Messrs. Borland and Anderson for the Synod.

Mr. Wood was appointed to give the opening address at the next regular meeting of Presbytery, which was appointed to be held at Brooklyn on July 17.

The congregation of Indian Lands, in bidding farewell to their late pastor, Rev. H. D. Leitch, made him the recipient of a purse of \$135, \$25 being from his Greenfield friends. The presentation was made by D. McGregor, and a kindly, well-worded address was read by Mr. Arkininstall. The minister's wife and mother were not forgotten by the congregation, both receiving handsome gifts. Mr. Leitch carries away with him the love and respect of a large circle of Glengarry friends.

The historic St. Andrew's Church, Berlin, which has done service for half a century, is to be replaced by a new and modern house of worship that will be adequate for the needs of the congregation for some years to come. It has been decided to spend an amount not to exceed \$25,000 on a new church and a building committee has been appointed with power to proceed. The building committee is composed of Messrs. W. M. Cram, chairman, C. K. Hagedorn, R. Smyth, H. J. Sims, G. DeBuz, W. Metcalfe and R. Reid.

BRITISH AND FOREIGN.

The steepest railway in the world was up Vesuvius, now destroyed by the eruption.

An attempt is being made to capture Lochlee United Free Church by the "Wee Frees."

The income last year of Queen Anne Street U. F. Church, Dunfermline, was over £1,901.

John Alexander Dowie has secured an injunction which permits him to enter his home at Zion City.

At present French battleships are to German battleships at 11 to 18, and in 1908 they will be as 17 to 24.

Germany is the largest producer of potatoes in the world, growing as high as 48,000,000 tons in one year.

An old man, ill in the Hudson Street Hospital, New York, claims to be the Sir Roger Tichborne who disappeared in 1854.

The religious population of the German Empire now consists of 35,231,104 Protestants and 20,327,913 Catholics.

At a meeting held in Perth on the 3d inst. the removal of the embargo on the importation of live Canadian cattle was strongly urged.

With the object of selling Jordan water for the purpose of baptism, a company has been started in Berlin called the Jordan Water Market.

Philadelphia is the only city in the land which has reared in a public park a statue of a Presbyterian minister—the illustrious Witherspoon.

John Wannamaker's great new store, occupying the entire block south of his old store in New York, was formally opened to the shopping public last week.

Rev. Dr. Hutton, Paisley, has been presented with a Moderator's robe, a D. D. hood, a John Knox cap, cassock and a box of bands from his congregation.

More interesting discoveries have been made at Culross Abbey, where the restoration work is going on. These consist of stone coffins and a very fine Celtic cross.

On being presented with an address on attaining his ministerial jubilee, Rev. Dr. Blair, Dunblane, is to be entertained to dinner by Stirling and Dunblane U. F. Presbytery.

Lord Lister, the great discoverer of the antiseptic treatment which has revolutionized surgery and saved the lives of countless thousands of men and women, was 79 years old on April 5th.

India has a staff of mounted army nurses. This corps of nurses are all ladies of good social position, and have to undergo three years' training in a general hospital before qualifying.

Rev. D. Butler, M.A., minister of the Tron Kirk (author of "Life and Letters of Archbishop Leighton"), is engaged on a large volume entitled "The Tron Kirk and Parish, Edinburgh."

The British workman spends a much larger proportion of his income in drink than either the American or the German. There is, however, a great deal of drunkenness in all three countries.

The Prince of Wales has a very interesting collection of posters, many of which have been especially printed for him in miniature to paste into a book, the large originals being carefully rolled up.

Considerable inconvenience has been caused to planters and traders throughout British Central Africa by the precarious condition of the Zambesi waterways, which is gradually drying up at many parts.

The death was announced in county Tyrone on Monday of George Fletcher, the oldest British subject, so far as known. He was 118 years old. King Edward recently presented Fletcher with a gold snuff-box.

Sir Donald Currie, who last year gave £20,000 to Queen's College, Belfast, has written to President Hamilton, of the college, from Venice, offering £2,000 to the Royal Academy, Belfast, for the foundation of scholarships, and also £1,000 to the Royal Academical Institution, Belfast, at which he received his early training.

THE DOMINION PRESBYTERIAN.

HEALTH AND HOME HINTS.

Before attempting to seed raisins cover them with hot water and let them stand fifteen minutes. The seeds can then be removed easily without the least particle of waste.

When using the stale bread for puddings always soak it in a cold liquid. Bread that has been soaked in cold milk or water is light, and crumby, whereas that soaked in hot liquids is heavy.

To prepare an egg for an invalid or one suffering from indigestion, beat it very lightly, season it to taste, and then steam it till thoroughly hot. This will not take more than two minutes, and the most delicate stomach will be able to digest it.

To get rid of mice, smoke the mouse trap before placing it, for the mice are much more apt to enter it when this precaution is taken. After the cheese is securely fastened on to the hook, hold the trap over an open gas jet or lamp, until the cheese is well toasted; in this way the odour of the cheese permeates the wood, and attracts the mice, and the smoked trap proves very enticing.

In case of whooping-cough a milk diet is necessary. Two or three pints may be taken daily, but not very much at a time should be given. Vomiting is very frequently a serious complication in this disease; but however unwilling a child may be to take food, he must be made to do so in order to keep up his strength. If the vomiting be very severe, solids are better than food in liquid form.

Minced Meat Without Meat.—Five pounds of chopped apples, one and a half pounds chopped sweet, one and a half pounds of currants, washed, dried and picked over; one and one-half pounds seeded raisins, three pounds brown sugar, one pound citron cut thin; the grated rind, juice and pulp of one orange; the grated rind and juice of two lemons, one half ounce cinnamon; one-half ounce of cloves, allspice and mace, mixed; one ounce salt; two nutmegs grated. Chop all the fruits and nut thoroughly, mix well with sugar, salt and spice.

Maderia Cake.—Two eggs, a teaspoonful of baking powder, two and one-half ounces of castor sugar, two and one-half ounces of butter, four ounces of flour, a little grated lemon rind. Cream butter and sugar together, add grated lemon rind, beat the eggs thoroughly, add by degrees sifted flour; also baking powder. Bake in a moderate oven forty minutes.

Orange Wine.—To every gallon of water add ten oranges and three and a half pounds of sugar. Pare half the oranges, and cut up small with the rind on, but remove most of the pips. Then pour the cold water on, keeping it stirred every day for about ten days; then strain the liquor on to the sugar, and when dissolved put into the barrel.

Graham Date Pudding.—Stone a cupful of dates an add then to a pint of hot water, two tablespoonfuls of sugar and a pinch of salt. Set on the fire in a saucepan, and mix in graham flour to make a moderately thick porridge. (Farina or cream of wheat may be cooked with dates in the same way.) When thoroughly cooked, set away and serve as cold as possible with whipped cream. Both these puddings have been much liked by people who "never eat graham."

Snowflake Pudding; Coconut.—Make a custard of a quart of rich milk, the yolks of three eggs, half a cupful of sugar, and three tablespoonfuls of cornstarch. Put a part of the milk over in a double boiler, and wet the cornstarch with a little of the remainder, stirring it in smoothly until it thickens; add a pinch of salt. Mix the beaten yolks of the eggs with half a cupful of desiccated coconut, or a little more if used fresh, the dry coconut soaked in milk to cover. Stir into the milk, and, when scalded, pour into a baking dish. Bake for half an hour, then cover with a meringue made from the whites of the eggs, mixed with half cupful of pulverized sugar, and sprinkled thickly with coconut.

CLEANING GAS STOVES.

If the best results are to be obtained, the gas stove should be given particular attention. Where it is in constant use for cooking this is almost essential. Keeping gas stoves polished prevents them from rusting, and care in small things helps keep the stove in good condition.

Milk, coffee and such liquids allowed to boil over clog the burners, corrode the iron and zinc linings, and give a stained, unsightly appearance. If the burners are in use much they should be lifted out twice a week, turned upside down, and lightly tapped to knock out any dust or soot, so that the circular aperture that supplies the flame may be freed from any deterrent collection. Particles that resist this method should be picked out. A hat rim or anything that has a real sharp point answers for this purpose. The lids should be kept on the stove when it is not in use.

The oven floor and racks should be kept clean by rubbing with a dry cloth. Soap and warm water is good to use on grease or burn stains. After scouring wipe with a dry rag.

WISHING AND DOING.

"Do you wish the world were better? Let me tell you what to do.

Set a watch upon your actions, keep them always straight and true;

Rid your mind of selfish motives, let your thoughts be clean and high.

You can make a little Eden of the sphere you occupy."

"Do you wish the world were wiser?

Well, suppose you make a start

By accumulating wisdom in the scrap-book of your heart.

Do you waste one nose on folly; live to learn, and learn to live.

If you want to give men knowledge, you must get it ere you give."

—Ex.

SPARKLES.

Kind gentleman—"Ah my poor fellow, have you ever wondered what you would do if you had Mr. Andrew Carnegie's income?" Tramp—"No; but I've some times wondered what Mr. Andrew Carnegie would do if he had my income."

Visitor (in zeal): "Do you never hear the still, small voice of conscience?"

Convict: "No; I'm hard of hearing."

Mattie: "What has become of your anti-slavery society that you took so much interest in a few months ago?"

Helen: "Oh, it's in the consommé. The president got nutty and imagined she was the only dent in the pan, so we gave her the willies and the dinky dink association shot the chutes."

A man in Vancouver, having quarrelled with his wife, took mullage in mistake for poison. Thereupon his laws stuck last, he couldn't say a word, his wife laughed at him and peace was made. If the wife had taken a dose of mullage in time there would likely have been no quarrel.

"They say a carrier pigeon will go further than any other bird," said the boarder, between bites.

"Well, I'll have to try one," said the landlady: "I notice a fowl doesn't go far!"

If people always spoke the truth

It wouldn't make us gladder;

The world would wiser be in sooth,

But likewise vastly sadder.

Jack (to married friend running home-ward at top speed with a curious-looking parrot): "Hallo Jim! Why this hurry?"

Jim: "New hat for the wife! Running home before it's out of the fashion!"

She: "Faint! You faint-hearted wretch!"

He: "Faint-hearted? Why, a faint heart never won a fair lady—and I won you."

She: "Um-m! I was only chaffing, you know. Forgive me, dear!"

Magistrate: "It seems to me I've seen you before."

Prisoner: "You have indeed. I used to give your daughter singing lessons."

Magistrate: "Six months!"

CRIPPLING SCIATICA.

A Sure and Certain way to Cure This Terrible Torture.

There is just one sure, scientific cure for sciatica, rheumatism, lumbago, neuralgia, headaches—you must drive the pain from the blood and nerves with Dr. Williams' Pink Pills. Liniments never cure nerve and blood diseases. Dr. Williams' Pink Pills strike straight at the cause because they actually make new blood. Through the blood they conquer the painful poison sooth the nerves, loosen the muscles and banish every ache and pain. Mr. Thos. J. Etsell, Walkerton, Ont., says: "When I began using Dr. Williams' Pink Pills I had been off work for three months. The cords of my right leg were all drawn up and I could only limp along with the aid of a stick. The pain I suffered was terrible. Only those who have been afflicted with sciatica can understand the misery I was in both day and night. I took six boxes of Dr. Williams' Pink Pills before they helped me, but after that every day saw an improvement, and by the time I had used fifteen boxes, every vestige of the pain had disappeared. I have no hesitation in pronouncing Dr. Williams' Pink Pills the best medicine in the world for sciatica."

Every dose of Dr. Williams' Pink Pills makes rich, pure, health-giving blood. That is why they cure headaches and back-aches, indigestion, kidney and liver troubles, anaemia, heart palpitation, and the ills that afflict women only. But be sure you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Imitations are worthless—often dangerous. All medicine dealers sell these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

ABOUT OWLS.

There are nine different kinds of owls living in this country, says the Hartney Star. With the exception of the white owl and the marsh owl, the varieties keep in the woods in winter and can be noticed in summer along rivers where the foliage is heavy and the gloom profound. Unlike other birds, the wings of the owl make no noise when moving in the air, and its approach is seldom known. The owl attacks chiefly at night, when all the smaller birds are at rest, unprepared for the approach of an enemy. The owl's eyes are best fitted to see in twilight, so that with its silent wings and expanding eyes it can seek the most secret arches of the forest and capture the sleeping birds that in the darkness do not see the approaching enemy, nor do the nests of the songsters escape, for they are ruthlessly robbed of the eggs and young birds that they contain. In winter when the birds have gone south the owl's subsist on mice and rabbits. The great white owl is the largest of its kind and is found very far north and is so wrapped in fine, soft feathers that it is not incommoded by the coldest atmosphere. No other birds make a nest so early in the season as the owl, and the young birds are generally hatched out before the snow has entirely left the ground. The owl has been named the bird of wisdom and like many another grave personage gets a character more from appearance than from ability.

Night-blindness is a curious affection of the eye, in which the patient can see very well during the day, but becomes blind on the approach of night. It is mostly met in warm climates.

The green ants of Australia make nests by bending leaves together and uniting them with a kind of natural glue. Hundreds have been observed hanging on one leaf, drawing it to the ground, while an equally large number waited to receive, hold, and fasten it.

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 8.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

GEOR. DUNCAN,

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

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And Arrive at the following Stations Daily except Sunday:

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9.25 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Ruffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.25 p.m. Mixed trains from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

Truro, Halifax, Halifax, 19 Dec., 10 a.m. Lun and Yar.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.

Montreal, Knox, 6 Mar., 9.30.

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

Lan and Ron., Carl. Pl., 19 Feb. 7.30 p.m.

Brookville, Brockville, 26 Jan., 2.30

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.

Peterboro, Cobourg, 5 Mar., 8 p.m.

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

Lindsay, Lindsay, 19 Dec., 11 a.m.

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30

Barrle, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.

Sargen, Mt. Forest, 6 Mar., 10 a.m.

Geolph, Geolph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.

London, London.

Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.

Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.

Winnipeg, Coll., 2nd Tues., bl-mo.

Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcola, Arcola, at call of Mod. 1000.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo.

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

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